



Eternal Whisper

Wisdom of the soul divine

Written and compiled by Jyotikar Pattni

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Eternal Whisper - Wisdom of the soul divine

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Eternal Whisper: *Wisdom of the soul divine*

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Dedication

Whole of this work is achieved by the grace of Lord Shiva, and by the auspicious blessings of Lord Ganesh.

We are part of a complex web. Complexities arising from our karma, fate, misunderstandings and falsity bring varying suffering. May the intuition and the insight of the reader open the pathless exploratory communion between the terrestrial earth and the unknown celestial in mystical dialogue in the contemplation of divinity. May our coming together on this platform grant peace to the spirit world.

Our destination is the same [mortal physical death], albeit our paths in faith and fate differ in many ways. Our ways may take different visions to understand the life hereafter. As much as human life is imperfect, our accomplishment is never without erring. To err is human and to grow in reflection of our mistakes is noble. When our process of understanding life of life here and now acknowledges that we are collectively a withering part of the passage in karmic time, of an elapsing time, dissolving in the diminishing shadows of the dusk, we embrace death without fear.

May the suns forever greet us at the dawn, bringing new light of hope, to replenish the sorrows born out of our long lonely nights of fear. Fear takes away our spiritual courage, our spiritual peace and our spiritual health. Fear is the root cause of all evil. “Ignorance” brings fear and ignorance is the longest darkest night born out of time. To defeat the two most severe evils of our life, namely “ignorance” and “falsity”, we need to take a leap into the unknown, and to let go. Letting go is difficult. May the knowledge of “great Gita, Vedas, and Upanishads”, flow within to remove the darkness of ignorance that is holding us back from growing in spirit. May we repose at repeatedly to remind ourselves of our previous life karma, our own short comings and our weaknesses that enable us to give to the spirit world, at every dusk, the offering of light of peace, solace and consolation.

I offer peace in salient prayers at the dusk to the spirit world, to all the departed ancestors of Morarji Gordhan Pattni family. To the best of my ability, I strive to offer my prayers [Samndhya] at dusk to the spirit world without fail.

Dedication: All my efforts are offered as “sacrifice of sacred words” [*divyah shabdah*] at the feet of Great God PARABRAHMA HARA SHIVA.

“Prannamm Namaskaram Brahma Arpanamastuteh. Aum Tat Sat. Hari Aum Tat Sat. - Jyotikar Pattni

ओ३म् द्यौः शान्तिरन्तरिक्षं शान्तिः पृथिवी शान्तिरापः शान्तिरोषधयः
शान्तिः। वनस्पतयः शान्तिर्विश्वे देवाः शान्तिर्ब्रह्म शान्तिः सव
शान्तिः शान्तिरेव शान्तिः सा मा शान्तिरेधि। ओ३म् शान्तिः
शान्तिः शान्तिः। (यजु ३६, १७)

**Om dyauh shanti•ranta•riksha•gm shantih prithivi
shanti•rapah shanti•ro•shadhayah shantih.
Vanas•patayah shantir•vishve devah shantir•brahma
shantih sarvagm shanti•rev shantih sa ma shanti•redhee.
Om shantih shantih shantih!
(Yajurveda 36/17)**

*O God, may there be peace in the Sky and in Space. May there be peace
on land and in the waters. May herbs and vegetation bring us peace.
May all personifications of God bring us peace. May God bring us peace.
May there be peace throughout the world. May the peace be peaceful.
May God give me such peace also.*



Invocation to Lord Shree Ganesh



‘Aum Namoh Maha-Ganapattayeh Tubhyam JyeshthaJyeshtha Te Namoh Namah.’

Obeisance to the Great “Sidha Maha-Ganesh”; who is the divine insight of the Vedas and the Great Divine Spirit of the Celestial world and the terrestrial world alike and who is the medium of communion between the two worlds.

*Vakratunda Mahaakaaya Surya Koti Samaprabhah Nirvignam
Kurumedeveya Sarva Karya Sshu-Saarvada.*

O Lord with the large body, curved trunk, and the brilliance of crore (10 million) suns, please free my work from all obstacles, forever.



Hari Aum

Shantih Shantih Shantih

Namaste Ganapatye

Shri Ganapati Atharvashirsha

Written and narrated by Atharva Rishi.

Aum Tat Sat

Hridi Sidhi Vinayaka Vignanashine Varadamurtaye

Shree Maha Ganapattayeh Namoh Namah

**Om Namoh Namste Gannapataye
Tvameva Pratyaksham Tatvamasi
Tvamev Kevalam Kartasi
Tvamev Kevalam Dhartasi
Tvamev Kevlam Hartasi
Tvamev Sarvam Khalvidam Bramhasi
Tvam Sakshadatmasi Nityam || 1 ||**

***O Lord Ganesha, I Pay my deep homage to you, the Lord of the
Deva-Gana.***

***You are the first facet of the Bramha-Tatva to arise
You have alone created this Entire universe
You alone can maintain this universe
You are indeed the all conquering supreme Lord
Indeed you are the “ATMA” || 1 ||***

**Rritam Vachmi
Satyam Vachmi || 2 ||**

***Speak noble fact
Speak complete Truth || 2 ||***

**Ava tvam Mam
Ava Vaktaram
Ava Shrotaram
Ava Dataram
Ava Dhataram
Avanuchanamv Shishyam
Ava Paschatat
Ava Purastat
Avo Uttaratat
Ava Dakshinatat
Ava chordhvatat
Ava Dharatat
Sarvatomam Pahi Pahi Samantat || 3 ||**

Protect me
Protect the one who Describes you thus
Protect all who hear about your characteristics thus
Protect me & the disciples who are under Tutelage
Protect me from the obstacles (which arise during Rituals)
From the east (Similarly)
Protect me from the West, from the North, from the South
Protect me from above & below
Protect me from all directions || 3 ||

Tvam Vangmayastvam Chinmaya
Tvam Anandmayastvam Bramhamaya
Tvam Sachitananda Dvitiyosi
Tvam Pratyaksham Bramhasi
Tvam Jnanmayo Vijnanamayo Asi || 4 ||

You are the constituent of speech
You are Joy & Immortal Consciousness
You are Truth, Mind & Bliss... one without a second
You are none other than divinity
You are Knowledge of Gross & Subtle types || 4 ||

Sarvam Jagadidam Tatvo Jayate
Sarvam Jagadidam Tvat Sti Shastati
Sarvam Jagadidam Tvay Layamesyati
Sarvam Jagadidam Tvayi Pratyeti
Tvam Bhumi Rapo Nalo Nilo Nabha
Tvam Chatvarim Vak Padaini || 5 ||

All the Universes manifest due to you
All the Universes are sustained by you
All the Universes get destroyed in you
All the Universes finally get merged in you
You alone are Earth. Water, Fire, Air & Ether
You are the 4 types of speech & the root source of sound || 5 ||

**Tvam Guna Traya Atitaha
Tvam Deha Treya Atitaha
Tvam Kala Treya Atitaha
Tvam Avastreya Atitaha
Tvam Muladhar Stiti Yosi Nityam
Tvam Shakti Treya Atmakaha
Tvam Yogino Dhayayanti Nityam
Tvam Bramhastvan, Vishnustvam, Rudrastvam, Indrastvam
Agnistvam, Vayustvam, Suryastvam, Chndramastvam, Bramha
Bhur Bhuva Svorom || 6 ||**

*You are beyond the 3 ‘GUNAS’, (Satva; Pure, Rajas: Activating & Tamas: Dull); you are beyond the 3 Bodies; (Gross, Subtle & Casual); You are beyond Past, Present & Future (3 State of Time)
You are beyond 3 states of being; (Awake, dream & Deep Sleep)
You always Reside in the “MULADHARA” Chakra. You are the trinity of Power; (Creator, sustainer and desolver); Sages always meditate upon you - You are the creator, sustainer, Desolver, The God of 3 worlds, Fire, Air, Sun, Moon. You are all Pervading || 6 ||*

Ganadim Purvamuccharaya Varnadim Tada Nantaram

**Anusvara Paratarah
Ardhendu Lasitam
Taren Hridam
Etatva Manu Svarupam
Gakarah Purva Rupam
Akaro Madhyam Rupam
Anu Svaraschantya Rupam
Bindu Ruta Rupam
Nadah Sandhanam
Sagm Hitaa Sandihi
Sesha Ganeshvidhya
Ganal Rishi; Nichrud Gayatri chandah
Ganpatir devata
Om ‘GUNG’ Ganpataye Namoh Namah || 7 ||**

After Describing the characteristics & cosmic Attributes Of Lord Ganesha, Atharvan Rishi Gives us the Sacred “GANESH VIDYA” i.e. the Mantra which Reveals the Sacred Form of Lord Ganesh.

The Letter “GA” is to be enunciated, followed by “NA” This one word Mantra is then Potentiated with the “PRANAVA” “OM”. This is Sacred Mantra. “GA” is the first part, “Na” is the middle & end “UM” formed by the bindu is conjoined with the foregoing & all of them form the Sacred word. This Mantra if pronounced properly, has the power of revaling The Divine Lord Ganesh, The sage who receives the Mantra is Ganaka & the Metre is “NICH RAT GAYATRI” The Diety is Ganapati. “Om ‘GANG’ Ganapati namoh namah”, my salutation to you oh Lord. Thus, the Devotees should bow to the Lord of Gana or vidya. || 7 ||

**Ek Dantaya Vid Mahe vakra Tundaya Dhimahi
Tanno danti Prachodayat || 8 ||**

*Mediate on the single Tusked Lord, with bent Trunk
May He Grant Knowledge & Inspire me || 8 ||*

**Ek Dantam Chatur Hastam Pashmam Kusha Dharinam
Radamch Vardam Hastair Bhi Bhranum Mushaka Dhvajam
Raktam Lambodaram Shoorpakarnkam Rakta Vasasamam
Raktam Gandhanu Liptangam Rakta Pushpaihi saupujitam
Bhaktanu Kampinam Devam Jagat Karnam Achutam
Avir Bhutam Cha Shrasta Yadao, Prakruthe Purushat Param
Evam Dhayayati Yo Nityam, Sa Yogi Yoginam Varah. Om ‘GUNG’
Ganpataye Namoh Namah || 9 ||**

The “SAGUNA” Form of Lord Ganesha is presented in the above Shloka – enormously gigantic yet so divinely beautiful it is when Ganesh assumes the form of happy, contented, and peaceful trance. The sage says thus,

**I salute the Lord with 1 tusk (Right side) Who has 4 hands;
Upper Right carrying binding rope; Upper left hoarding goad;
lower left carrying Broken tusk & the lower right blesses us, the
mouse on his banner is also his vehicle.**

**He is blood red in colour; Pot-Bellied; He has elephant ears &
wears red clothes.**

**He is smeared with red sandalwood & decorated with red flowers
He is eternally blessings his devotees & was existing before Cosmos
He is beyond “PRAKRITI” & “PURUSHA” & is ever creating
universes.**

**One who meditates on him constantly, is a Supreme Yogi || 9 ||
(This is the Ganesh “Gayatri”, Which is Self Sufficient)**

**Namo Vrat Pataye, Namo Ganapataye
Namo Pramatha patye, Namaste Stu Lambodaraya Ekdantaya,
Vighna Nashine Shiv Sutaya, Sri Varad Murtiye Namoh || 10
||**

***Salutations to you Lord of all Deities, Ganas & all beings
(Salutations To) The Post-Bellied one with 1 Tusk who destroys all
obstacles, son of Shiva The Divine Lord who grants, Boons (We
bow to you) Taking your name || 10 ||***



Foreword

‘Aum Tat Sat’. [Aum is that truthful symbol, sound and mantra. Aum is the first sound of Gods].

It is so beautiful to hear hymns of Gayatri mantra.

‘Aavahi Varade~Devi tyakshare brahmavaadinii Gaayatri Chandasaam maataa brahmayoni namo stu-te namo stu-te namo stu-te.’

‘Aum bhur bhurvah svahr Aum Tat Savitur Varenyam Bhargo Devasya Dhi-Mahi Dhiyo Yo Naha Prachodayyaatt. Aum Tat Sat.’

‘Oh Goddess ‘Brahmani’, the effulgent one, may thou bestow thine divine blessings, thou art thee signifier of Brahma in three letter ‘Aum’, salutations be to thee – Oh Mother Gayatri, Mother of Vedic Mantras, thou who hast sprung from Brahman!.’

There can be no end to knowledge. It is ‘ananta’.

‘So may we speak these blessed words to the Manushya-jaati [humankind] at large; To the Brahmana and the Kshatriya; To the Ssudra and the Vaishya; To our own kind and to the foreigners.’ [Yajur Veda 26.2]

In truth, with divine truthfulness one, who knows God, becomes that. God is concealed in our hearts, within the seven mystic sheaths, in the depth of the spirit of life, the self, the atman verily is God. Divine Soul is smaller than the smallest atom, grandeur than the entire vast spaces. ‘Aum’ is the eternal word, that was, that is and that shall always be what beyond is eternity. All is Aum.

The entire human existence becomes futile if the stronger refuse to give to the weaker. To give a light of hope to the less fortunate ones is not our charity but our obligation. Ignorance brings much pity and sufferings.

Divine light is grace of God. The soul individual becomes light, and by the light of the soul, one becomes consciousness of life.

Leaving one’s nest below in charge of the breath of life, the great spirit of life, ‘hamnssa’ wonders above and below, in all spheres, making innumerable subtle creations, explorations and observations. One rejoices at the peak of celestial divinity.

The soul is Brahma, the eternal God. It is made of consciousness, the higher mind, life breath ‘pranna’ and divine vision. When there is interaction in peace, in peaceful contemplation, one experiences divine grace. Divine grace is God.

Although the Vedas and the Upanishads express common themes of the Aryan world view, they differ greatly in genre and emphasis. Underlying both texts are the core ideas of the religion: the iniquitousness of atman, Brahman's origins of non-being, the non-existence of physical reality, and the subtle, intangible existence of ultimate reality. Whilst the Vedas is mythical and ritualistic, the Upanishads is theological and retrospectively contemplative.

The major theme of the Upanishads is the understanding of the inner Real Self, the attainment of the atman [divine soul]. Through parable and narrative, the Upanishads repeatedly teaches of the atman and the path to atman [divine soul].

The style of Upanishads is a type of parable similar to that of teacher and pupil. For example, 'Uddalaka Aruni' and his son 'Shvetaketu' bring us dialogues of Upanishads. The father patiently details example after example of the nature of ultimate reality: the lump of clay, and the ingot of iron, the fig seed, the salt in water.

Many examples are used to make inferences to illustrate an esoteric point, the key to attaining enlightenment. *"Believe me, my dear, that which is the subtle essence—this whole world has that essence for its Self; that is that Real; that is the Self; that art thou, Shvetaketu."*

In every passage of the Upanishads man and his place in the universe is the subject. The five Sheaths metaphorically represent the different stages of being, from Unreal to Real.

Brahman holds the same significance as he does in the Vedas, but is presented out of the supernatural realm.

"Nonexistent, verily, does one become if he knows that Brahman is non-existent. If one knows that Brahman exists, such a one people thereby know as existent."

Brahman is a part of every human as every human spirit of life is in Brahman; one cannot be without the other. Unlike that which is purported in the Vedas, ritual and sacrifice is superfluous. The Gods are rarely mentioned and tales of their greatness are untold. Those who "delight in the sacrificial ritual" are fools, like "blind men led by one who is blind himself." Most important are understanding and the desire for understanding, of the nature of the universe, the nature of man. The Vedas and Upanishads have distinctively different approaches to the same goal. The Vedas' focus on the Gods and elaborate sacrifice and ritual makes Brahman seem supernatural. The Upanishads emphasises the relationship between Brahman and man, making the religion and reaching enlightenment more tangible to all.

Prayer to Brahma

Aum Tat Sat

“Aum Satt Chitt [Chida-Ananda] Ekam Brahma Aum Tat Sat Tat Tvam Asi”

Aum is that true sound and symbol of one Brahma Aum is that truth that is what you are oh soul divine – truthfulness.

‘Yato vacho nivartante aprapya manasa saha anandam brahmano vidvan na bibheti kutas – chaneti’ (‘Taittiriya Upanishad B-Valli 2-9’)

“Who so ever discovers and realises the bliss of eternal supreme infinite cosmic soul, becomes infinitely happy together with the mind and is anxiety free.”

The entire universe – terrestrial, the celestial world, and the spiritual world congregate in togetherness at the dawn and the dusk when the night meets the day and the day meets the night. Love is the most wonderful expression of human life. My mind perches on the Vedic lore to find solace. Never failing, the Vedas are ever enriching to read and the celestial words of wisdom from the Vedas give me hope when all else fails. Happiness is a state not a condition. Peace is a state not a condition. To reach this state, we have to experience life in its moments. Only in experience can we evolve from the gross physical condition to the subtlest mystical state of supreme eternal being brahman-atman (spiritual self). A healthy person is happy and a diseased person is unhappy. No one likes to be ill. No one likes to be helpless.

May the dawn and the dusk forever remind us of the greatness of silent prayer communion between the terrestrial, the celestial, and the spiritual worlds, in the serene beauty of the sunrise and sunsets. May there be enough rain and harvest. May there be enough sunshine and clouds. May there be enough air and breath of life in the air. May there be enough rest in the night. May there be enough clean water. May there be enough life breath in the atmosphere. May there be enough life breath in all the harvests. May the world of human never abuse food. May there be goodwill, love, compassion, and righteousness all over the world. May there be virtue all over the world. May the glory of truth triumph, in all this, that and the other.

Aum Bhur Bhuvah Svahr Aum Tat Savitur Varenyam Bhargo Devasya Dhimahi Dhiyo Yo Naha Prachodayatt.

Aum Tat Sat. Hari Aum. Jaya Satt Chitt Ananda ParamaBrahma Purshottama Narayanayah Aum shantih shantih shantih.

Praise be to the Devas as praise is to the Paramah_Brahmah, praise be to the Manushya_Brahma, praise be to the all pervading God. God is the universal spirit of life, omnipotent, magnificent, transcendental, oblique, brilliant like the seven suns, lustrous like the moon, and beautiful like the nightingale comprising millions of stars and planets. In praising the Devas, God Brahmah gives first praise to Agni, then Indra, then Varuna, then Rudra, Somam, Ishana-ishvara, Surya-Aditya, Shakti, Brihaspatti, and all other deities alike.

The level of picture so magnificently divine is the very “partishthana” or the basis of the understanding the crux of the conceptual Vedic galore.

God verily is one, albeit different consciousnesses perceive it to be multifarious.¹

¹ "God, verily, is one, though variously described since the functions are manifold and His divine attributes many. Compared to Him, we, the tiny little selves, are infinitesimals whilst He is Infinity in all positive parameters. To this, divine one, in the words of the Vedic texts, offers invocations in various adjectival and adverbials, according to God have attribute and functions. Some prefer to call Him *Agni*, the foremost adorable, sometimes we call him *Indra*, the most resplendent, sometimes *varuNa*, or the most venerable, sometimes as *aryaman*, the supreme law-giver; He alone is the divine virility and vitality in us, and is therefore known as *rudra*; He verily, is the *savitR*, since everything is born of Him; He is *divya*, or effulgent; He is the law-abider, and hence is known as *yama*; He alone is the measure and a benevolent friend to us, and hence, His name is *mitra*; He is the supreme Lord and therefore *bRihaspati* and *brahman*; He pervades the entire universe and hence He is *viShNu*; He is blissful and hence known as *soma* and on account of His benevolence and kindness, He is called, *shiva*, *shankara* and *mayaskara*. The Veda stands for the purest type of monotheism. Here we have a few texts to corroborate this concept.

tvamagne rAja varuNo dhRitavratastvam mitro bhavasi dasma IdyaH |

tvamaryamA satpatiryasya sambhujam tvamamsho vidathe deva bhAjayuH ||

God alone is one, though known as agni, king varuNa, mitra, aryaman or amsa.

tvamagne rudro asuro mahodivastvam shardho mArutam pRiksha IshiShe |

tvam vAtairaruNairyAsi shamgayastvam pUSha vidhataH pAsi nu tmanA ||

God is also known as agni, rudra, mahah asura, (ahur mazda) and pusan.

tvamagne draviNoda aramkRite tvam devaH savitA ratnadhA asi |

tvam bhago nRipate vasva IshiShe tvam pAyurdame yasteavidhat ||

God is agni, dravinoda (the giver of wealth), deva, savitR, ratnadha (the store of gems), bhaga effulgent), and nRpati (lord of men).

indram mitram varuNamagnimAhuratho divyaH sa suparNo gurutmAn |

ekam sad viprAH bahudhA vadantyagnim yamam mAtarishvAnamAhuH ||

He is one, though seers call Him with various names, such as indra, mitra, varuNa, agni, divya, suparNa, garutmAn, yama and mAtarishvan.

tadevAgnistadAdityastdvAyustadu candramA | tadeva shukram tad brahma tA ApaH sa prajApatiH ||

He alone is agni, the same He is aditya, the same one is known as vayu and candrama. He again is the same one known as sukra, brahman, Apar, or prajApati.

Vedas praise only the Supreme reality. The various names used in the Vedas like Agni, Indra are all the powers and perspectives of the same Supreme Lord Shiva. If we look at who these Devas are, it is not hard to find that they are the (masters of the) elements which are essential for the life to go on. For example, Agni is heat, Vayu is air, VaruNa is water etc. These are nothing but the authorities provided by the Supreme for the smooth running of this Universe system, It has devised. These glorious God given Spiritual powers are told and hailed in the Vedas; Aum is its sound, the mantra, the symbol, the notion, the final point of dialogue. *vEdam nAnginum meyporuLAvadhu nAdhan nAmam namaccivAyavE - sambandhar. irukku n^AnmaRai lcaniyE thozum karuththinai aRiyAr kalmanavarE - appar.*

Aum, speech is based on the mind; the mind is based on speech. O Self-effulgent One, reveal Thyself to me. May you both be carriers of the Ved to me. May not all that I have heard depart from me. I shall join together day and night through this study. I shall utter what is verbally true; I shall utter what is mentally true. May That protect me; may That protect the speaker. May That protect me; may That protect the speaker. Aum Peace! Peace! Peace!

Aum, may my limbs, speech, vital force, eyes, ears, as also strength and all the organs, become well developed. Everything is the Brahman revealed in the Upanishads. May I not deny Brahman; may Brahman not deny me. Let there be no spurning of me by Brahman, let there be no rejection of Brahman by me. May all the virtues that are in the Upanishads repose in me who am engaged in the pursuit of the Self; may they repose in me. Aum Peace! Peace! Peace!

Aum. That unmanifested Brahman is perfect, and This manifested Brahman is also perfect. Fullness proceeds from fullness. Taking fullness from fullness, all that remains is fullness. Aum Peace! Peace! Peace! Aum. Let us be together, let us eat together, let us be vital together; let us be radiating truth, radiating the light of life; never shall we denounce anyone, never entertain negativity. Aum Peace! Peace! Peace!

Aum! O gods, with our ears may we hear that which is auspicious; Adorable Ones, with our eyes may we see that which is auspicious ; while praising the gods with steady limbs, may we enjoy the life that

Poem on Divine Life

Song of the wonder, music of the Spirit, Delight of the Soul!

Life oh Life! Let it be a Divine Life! Let it be a flight of Delight

“To realise the Soul divine by far is the greatest delight of life of life here and now. The teeming vast clouds ever changing are; the world perpetually elapses with time, as it should; desires are inevitable dance of karma in time. We live in the soul divine; essentially, we are the flame of delight of the eternal light of God. Life oh life! Let it be a flight of delight is a flight of the soul, taking a pilgrimage in the passage of time, to overcome all the gross, mundane earthly sheaths to be one with the supreme Brahma, in divine song, divine music and divine dance of virtuous karma. To awaken our own soul divine in a marriage of delight of twilights of the dawn and the dusk, of the eternal light of sun and the eternal light of the soul, is itself the fusion of the finite and the infinite. Doubts blight the mind and the intellect unfailing becomes grey with doubts. Fear kills million spirits in one grand spirit and fear destroys truth. Ignorance the darkest night is; Ignorance the reason and cause for Karma is; Ignorance is the all darkness covering the brilliance of the soul. Oh Divine Soul, dissolve the falsehood of the wheel of ‘samsahr’ (karmic cycles); unveil the brilliance of thousand suns that transcends at the marriage of the soul and the eternal; oh divine supreme eternal light of all, unparalleled let my will know neither ending nor a perching shelter on this earthen clay that is filled with mortality. May the stream of my life of life flow into the river of truthfulness; loosing my bonds of earthly attachments and earthly desires here and now without obstacles. Oh Great Spirit of all life, the all pervading Soul thou art, the ether thou art, the wind thou art, the waters thou art, the light of Sun thou art, earth thou art, the space thou art, the seed of all thou art, thou art beyond word, beyond all existence yet thou art illumined in our Souls, let no one cut the chord of my last music, let my soul caper. Lo! God unveiled, man immortalised, at last, Life oh life! Let it be a divine life!

is allotted by the gods. May Indra of ancient fame be auspicious to us; may Pusan and the Visva-Devas be propitious to us; may Tarksya, of unhampered movement, be well disposed towards us; may Brihaspati ensure our welfare. Aum! Peace! Peace! Peace!

Peace invocation:

Prelude to every Vedic recitation Upanishads commence with the shantih pathd. Aum Aum Aum. [Aum is recited three times to invoke the three worlds]. Aum shantih shantih shantih. May Mitra, Varuna, Ayramaan, Indra, Brrahaspatti, and all pervading Vishnoo be propelling and all pervading permitting of divinity to us on human Earth. May there be abundance and bliss. Oh Brahman, the Great our reverence and obeisance to thou. Oh Vayau, our reverence and obeisance to thee in adoration. Oh Brahma thou verily art perceptible, thou art righteous, thou art truthful, thou art divine, thou art all compassion and thou art true and good. May that supreme Vayau preserve us in 'pranna' [life breath] and may the great Vayau preserve the cosmic illuminator Indra, the cosmic wise counsel Brrahaspatti. May the Great Rudra, the cosmic Shiva, the cosmic divine Guru Ishann protect me with the divine nectar of Brahma. May the divine Agnee grace upon us light of Sun. May Savitree the Divine cosmic energy of Sun bring to us nourishment, energy, vitality, enlightenment, illumination and freedom from fear of darkness. May there be all together togetherness in our mutual lives and let there be neither avarice nor disputes. Oh Divine Brahma, Prajapatti, we recite Vishnoo Vishnoo Vishnoo three times to remove the blemished influences of our enemies namely desires, falsehood, anger, hatred, attachments, false ownership, excessive pleasures, transient impermanence of all the worldly possessions. Oh Divine grace, let there be peace and peace and peace in our souls, in our environment, and in our karmic influences that progressively work towards a common universal goodness of universal humanity,

universal truth, and universal bliss.

Oh Divine creator Brahma, thou art present in the shore-less waters and thou art greater than the great. Oh Divine Brahma, thou art verily the super consciousness, the Parama-Atman – eternal divine one. May thou shower upon us thine grace, may thine grace bring to us Divine experiences in the passage of time here on earth. Oh Divine imperishable Great Spirit of all existence, grant us grace, grant us spiritual illumination, grant us divine happiness and grant divine bliss here on earth.

Oh Eternal Divine Supreme Brahma, thou art Brahma-Vishnoor-Mahesha trinity of the celestial subtleness of creation, preservation and dissolution in constancy and thou art the supreme divine spirit of all pervading life. Oh Divine Sun [Surya] the supreme light of Brahma, may thine effulgence forever shine upon us and may thine soul illuminating consortiums 'Savitree' and 'Samndhya' always shower into our darkened earth lights of many delights never failing in constancy of the dawn and the dusk; let there be illumination in our souls. Aum Tat Sat Hari Aum.

Poem to Hari

Agnee-Jyoti Jyoti-Deepam

Hari Aum Jaya ParamEishwaar ParamAtman,

We offer to thee these lyrics of poem,

*May our poem with the grandeur of jyoti-deep aarti reach farthest,
whereat the sun kisses the ocean, at the dawn and the dusk.*

Where no words of knowledge reach may

*"Hari Aum Tat Sat Aum Aeim Hrim Shreem Kleem Hrim"
become the eternal echo to invoke thee.*

*Just as the butterfly counts moments and not months,
we count our intentions and faith for this moment.*

*In the moment, let our whole love, our whole obeisance,
reach thee in divine oblation of rejoice,
like the blossom of the sunlight,*

*Oh Hari, let all the divine echoes surround you,
like petals of flowers our songs reach you.*

*Oh Hari, may your celestial be filled with
flowers we offer at the altar...*

*Oh Hari, may our poem, that is filled with LOVE,
remain a mystical secret even when spoken,*

*for only thou knowest truly who is truest.
Oh Hari, we offer to thee our poem of lyrics,
rejoicing the divinity of maha-Laxshmee.
Just as the tree is not emancipated,
from the bondage of the soil,
Our roots are indebted to the soil, to pay
and to repay endlessly to thee
for what thou art.
Oh Hari, thou art all, thou art LOVE,
thou art Maa's Life and Soul; Oh Hari.
Hari Aum Jaya ParamEishwaar ParamAtman,
Benign glory to LAXSHMEE-NARAYANA:
Jaya shreem shree Laxshmee Narayan
"Hari Aum Tat Sat Aum Aeim Hrim Shreem Kleem Hrim Suvaha"*

Pure awareness – Soul's Contemplation

Pure awareness is a sheer occurrence of delight as the dawn and the dusk are to the earth. After many quiet peaceful moments of contemplation emanates pure awareness. In pure awareness, divinity blossoms with many lights.

Pure awareness cannot be pointed out in words nor can it be perceived by words adequately.

To the ordinary everyday knowledge which is lazy and remiss and even imperfect, yet arising out of the soul divine, the very thought, the perception is itself the cause and reason and reflection.

When one turns back upon itself the contrived and artificial mind of grasping and attachment, the essence of mind itself is awareness.

Unbound by entanglement in discursive thoughts, leave the natural state as it is and do not let it slip away.

Where doing, effort, purposefulness and grasping are non-existent, this is maintaining and fostering the state of continuous meditation.

Like clouds arising in space, the various discursive thoughts stream on in endless waves. When mind is naturally blissful, free from benefit or harm,

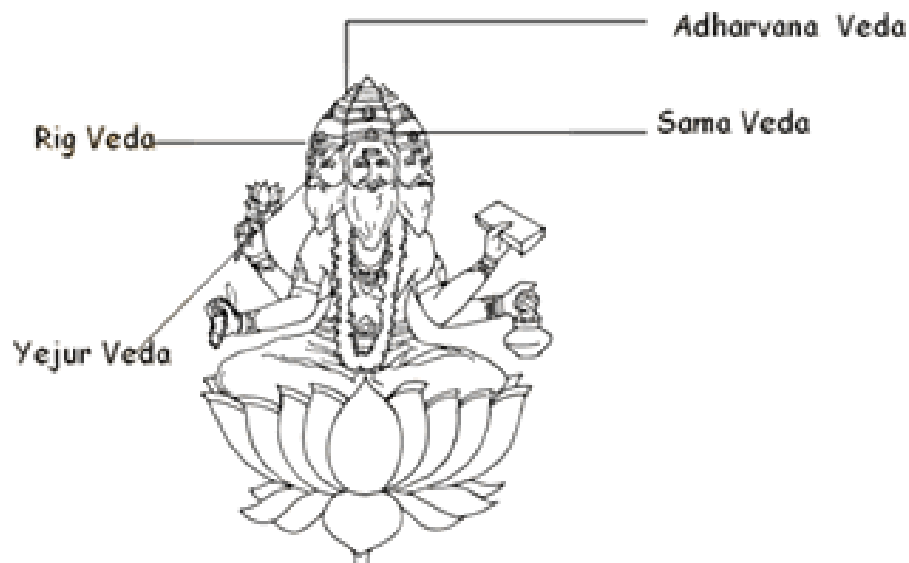
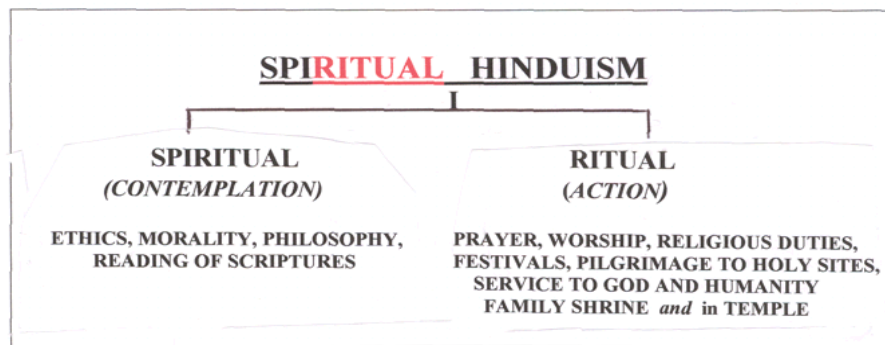
this is natural liberation in its own place. Only by experiencing inwardly one will understand and realise the true essential sacred divinity.

Pure awareness is a beautiful feeling of being one with one's own divine soul and being happy and contented with the delight of one's spiritual experience here and now. Awakening and realising the spiritual strength one is free from the wheel of karma, the life attachments, desires dissolve, and fear no longer prevails. In the placid peace, noise no more is, haste no longer makes waste. Serenity surmounts the spirit of life, in quintessence of higher faculties of divinity. No experience comes close to this beautiful sacred divine experience. One is truly what one contemplates upon all day long. One truly becomes that which one becomes by the courage of the spirit and the strength of the soul divine, in divine sacred experiences. God's 'Grace' enshrines upon a heart that has become pure, the mind that has become quieter, peaceful and serene. One has realised one's true divine self here and now, with great courage, divine intuition, patience, constancy, consistency, contemplation and grace of god ever effulgent like the Sun's rays.

Bharatiya Scriptures – Vedic literature

It is believed by many Hindus, that from the Brahma, Saraswati Mata inspired the Cosmic Gods to inherit the Vedic wisdom.





Sages of Vedic Wisdom:

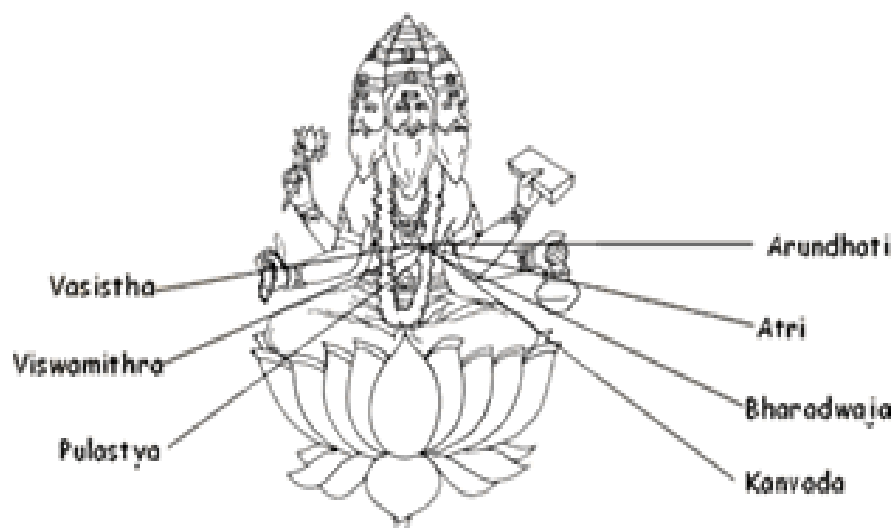
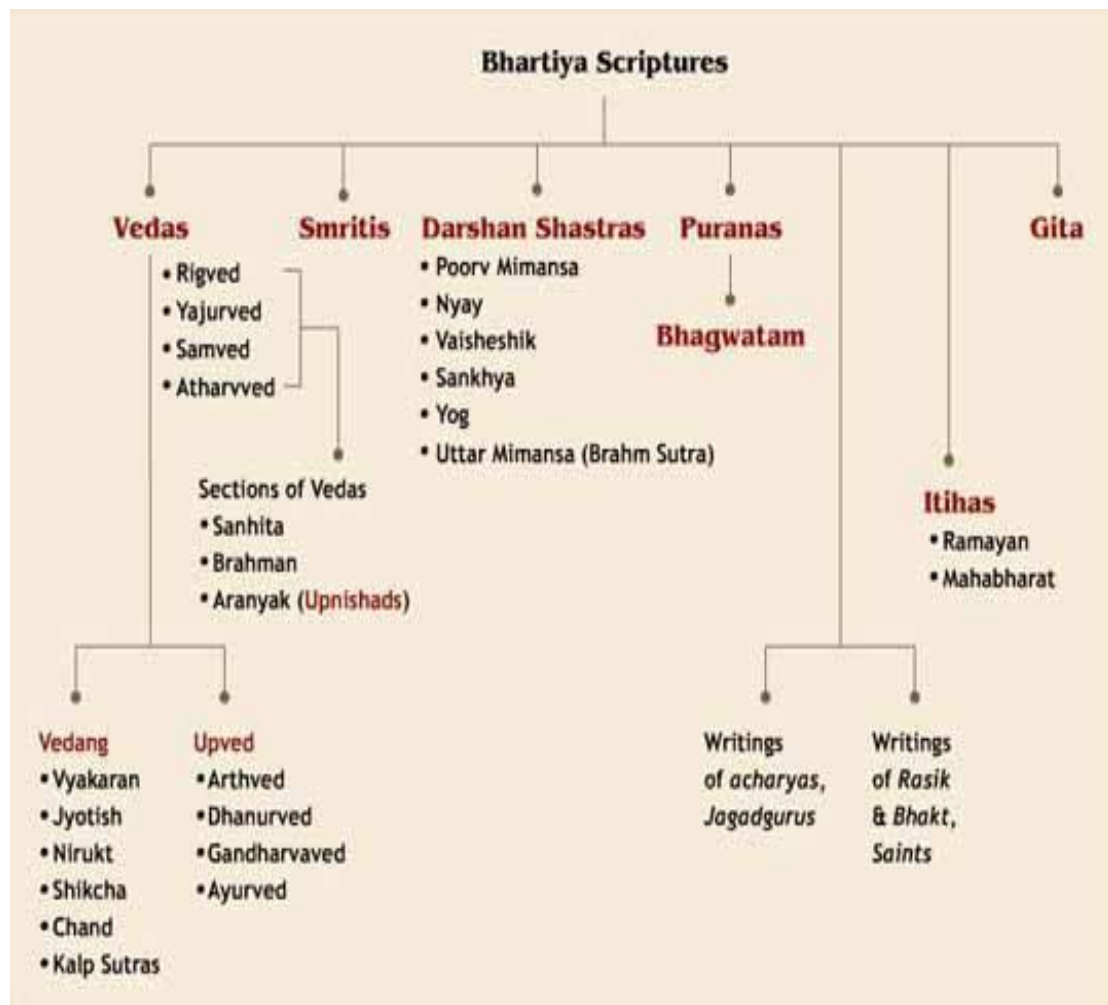
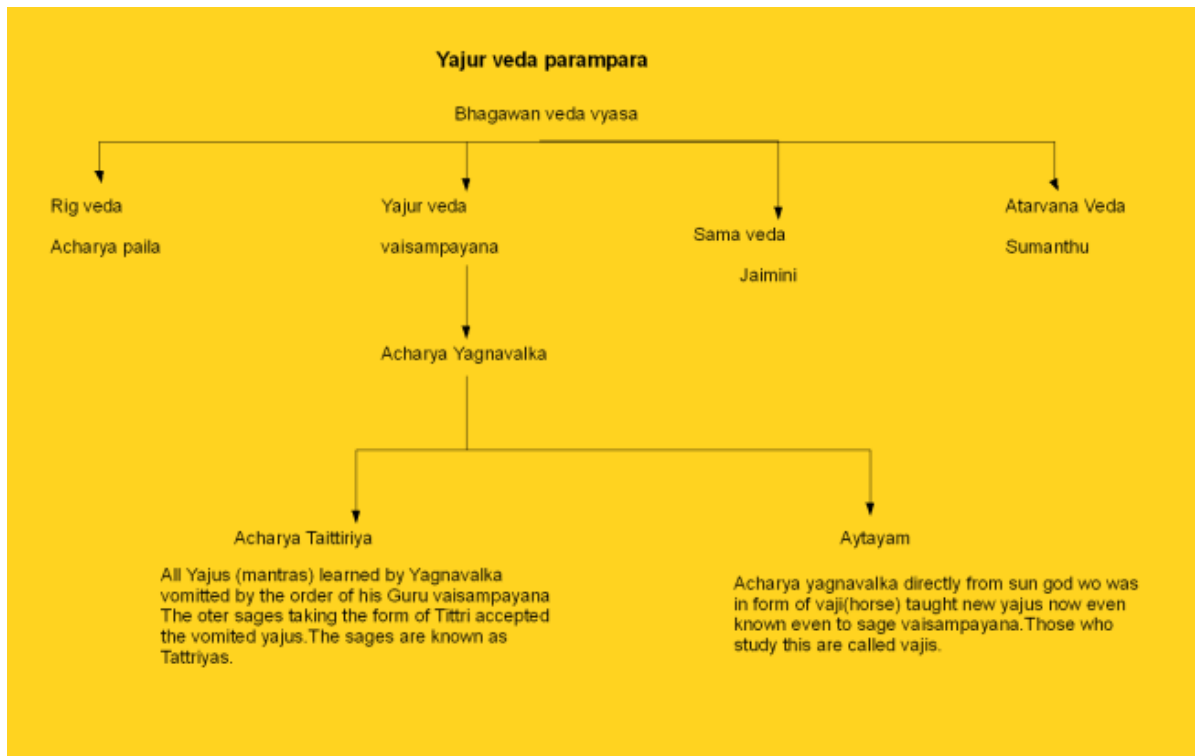


Chart of Vedic literature



Vedas







BU BRHADARANYAKA UPNISHAD KATHU KATHA UPNISHAD
 CU CHANDOGYA UPNISHAD
 TU TAITTIRIYA UPNISHAD
 KU KENA UPNISHAD
 IU ISA UPNISHAD
 AU ATAREYA UPNISHAD

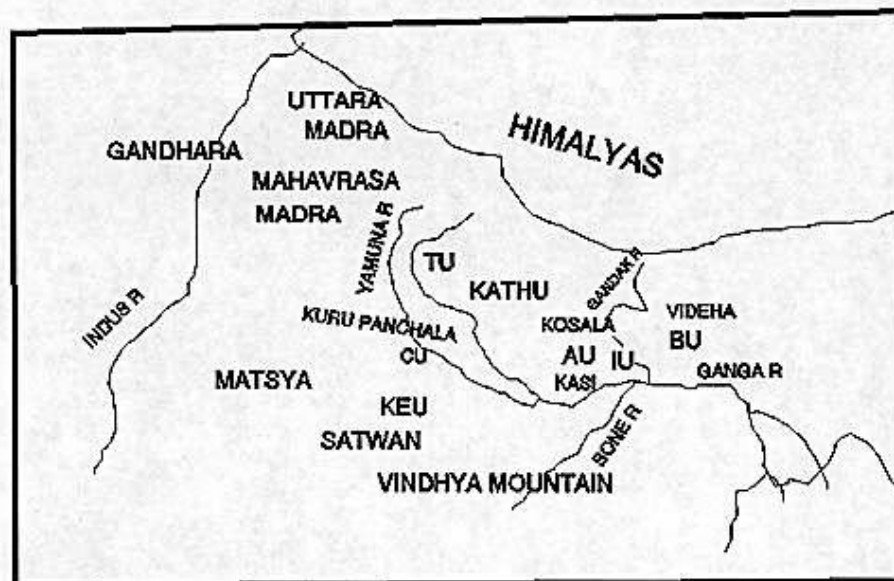


FIG 17 THE LOCATIONS WHERE VARIOUS UPNISHADS WERE CREATED

EARLY VEDIC LITERATURE

Vedas are the oldest scriptures of the Sanatana Dharma. According to Bhagavatam Lord Brahma produced them 155.521972 trillion years ago at the beginning of the creation of the Universe. Vedic divinity comprising srutis and smritis were perceived and narrated by Bhagawan Vedavyasa. Vedavyasa means in Sanskrit one who adjusts or arranges Vedas. Vedas comprise of Samhitas, Brahmanas and Aranyakas. Vedavyasa later added 18 Puranas, Mahabharata and Brahmasutra, which were supplemented by other sages. There existed already the great epic Ramayana reproduced by Valmiki as given to him by Sage Narada.

Brahma received the knowledge of scriptures from God. He introduced them to sages. The sages conceived them in their divine intellect and reproduced them. Brahma did not verbally teach sages but introduced the knowledge to their divine intellect.

Sage Kalidasa, an illiterate, was suddenly blessed with divine intellect through divine light, and through insight, wrote several dramas, poetic compositions etc., and became famous. These are literary masterpieces today.

Vedavyasa had compiled all Vedic literature before 3102 B.C. before the dawn of Kaliyuga. Western historians including some Indian historians like Tilak tried to fix the age of the Rigveda arbitrarily around 4000 B.C., and even much later.

Bhagawan Vyasa reveals in Bhagavatam that 155.521972 trillion years have been passed since Brahma initially created this planetary system, which incidentally is the age of Brahma. Rig Veda is the earliest literature known to human kind.

Viswa Panchanga published regularly by the Benares Hindu University indicates that the present Kaliyuga is 5102 years old in 2000 A.D. That indicates the age of the Rig Veda as conceived by Vedavyasa prior to 5000 B.C.

“Veda” derives its name from three Sanskrit roots, ‘vetti’ to know, ‘vidyate’ to exist and ‘vindate’ to give or enlighten. ‘Eternally existing Vedas give or enlighten souls with the knowledge of the Supreme. It is popularly associated with the root, meaning knowledge, that is, Veda is the knowledge and the knowledge of God is through Veda. The first meaning is, Vedas give knowledge – the Vedas are the root of the entire sanskruti knowledge prevailing in the scriptures of Sanatana dharma. The second meaning is, Vedas exist eternally, as they have been encapsulated by the visionaries and seers and sages of the ancient holy souls.

The third meaning is 'Vedas give the divine bliss to the souls'. Muktikopanishad mentions that Vedas contained 100000 verses in 1180 branches-21 in Rig Veda, 109 branches in Yajur Veda, 1000 branches in Sama Veda and 50 in Atharva Veda.

"Veda" also means the sublime truth – truth that is not fabricated, truth that is divine light of God as narrated. ²

² Only 20379 verses of the 100000 are currently available as per the details given below . 1. Rig veda-10552 verses in 10 sections called mandalas. 2. Sama veda-1875 verses in 21 chapters. 3. Yajur veda-1975 verses in 40 chapters. 4. Atharva veda-5977 verses in 20 chapters. RIGVEDA-The word 'rik' in Sanskrit means 'hymn'. Rigveda verses are in praise of the Supreme and the Vedic deities, used in yagnyas or sacrifices. Of the 21 branches currently only 2 are available--a major part of Shakal branch and brahmana and aranyaka part of Shankhayana branch. These verses are in glorification of Indra in 250 verses and Agni in 200 verses, the celestial deities. They further deal with Surya and three other forms of his--savita, mitra and pooshan. They also deal with other deities in general-dyausu, varuna, the deity of water and sea, soma and maruta, the deity of wind and air. There are also other deities of celestial world. Rudra and Vishnu are the only two trinitic forms of God besides the Supreme personality of Purusha who are glorified and prayed in hymns. It also contains religious stories of Vamana, Dadheechi and the king Mandhata. YAJURVEDA-The root 'yaj' means to worship in Sanskrit. Out of the 109 branches only seven branches are now available. 'Vaajasaneyi' also called 'Madhyandini' branch is important. Yajurveda is intended for the guidance of the priests who conduct yagnyas. It deals with the procedures to create fire altars, praises and prayers related to deities besides dealing with specific yagnyas like Aswamedha, Rajasuya etc. Yajurveda is both in poetic and prosaic forms. It repeats good number of verses from Rigveda. 40th chapter of Yajurveda is Isavasyopanishad. SAMAVEDA-The root 'sama' means peace or tranquility. Out of 1000 branches only 3 branches are now available. Samaveda chanting is in the musical form. The important ones are Kauthumeeya and Jaimaneeya. Many verses of Rigveda are musically rendered in Samaveda with correct intonations. Samaveda like Yajurveda deals with the practical aspects of performing the yagnyas. ATHARVAVEDA-The word 'atharva' in Sanskrit language means 'priest'. Out of the 50 branches only one Shaunak branch is now available. Atharvaveda is mostly in prosaic form and also contains some verses from Rigveda. Atharvaveda contains mantras and rituals for the fulfillment of material needs of human beings or general welfare of the family. It also deals with the philosophical description of soul and God, His divine greatness and generosity. It further contains a small portion of Rigvedic verses. It provides the initial training for one to lead to vedic principles. It allures rajasic and tamasic minds to satvic minds. The theme of the mantras in the Atharvaveda cover wide variety of subjects: Peace for the family; elimination of sin; cure for certain diseases with the application of herbs; cure for snake poisoning; warding off evil spirits from the possessed. It also contains mantras

UPANISHADS-Upanishad means annihilating the ignorance. ³

for receiving blessings of the God for one's own prosperity in business, yagnyas for the fulfillment of one's desires etc. BRAHMANAS-They deal with minute details for the guidance of priests to conduct yagnyas. Every branch of Vedas has its own Brahmana. Of the 1180 only few are available. Aitreyas, Shakhayana, Satapatha, Taittareya Brahmanas are the important ones. Broadly they describe vedic karmas and performance. ARANYAKAS-These are forest books for deeper study in the tranquility of the forest. They explain the inner meaning of the Vedas. They tell more about God and prescribe some form of worship to God.

They deal with procedural aspects of devotion to God, appropriateness of mantras to suit the occasion like how to sit, what mantras to repeat before and after devotion etc. Upanishads form the main section of the Aranyakas. Samhita and Aranyaka portion of Vedas relate more to yagnyas, rituals, performance of good karma than worship of the Supreme although they tell about God in Purushasookta and Isavasanishad. Only a few of the 1180 branches of Aranyakas are available now in full.

Upanishad portion of Aranyakas are available in good numbers, around 200. SAMHITAS-Samhita means the process of collection and arrangement. It brings about the purport of the Veda in the form of mantras. These are verses in the praise of celestial male and female deities and some of them are also for the divine forms of the Supreme. Readers are often confused because both 'deva' and 'devata' are translated as God in English and other languages and sometimes even in Sanskrit in modern writings. Devatas generally refer to celestial deities like Indra, Agni, Varuna, Vayu etc. Deva refers to the Supreme. Individual divine forms of the Supreme are also translated as Gods. This has given rise to the criticism that there are too many Gods. Samhitas, Brahmanas and non upanishadic portion of the Aranyakas are collectively called Vedas. It may be noted that Samhitas, Brahmanas, Aranyakas and Upanishads are all 1180 in number as delivered by Brahma.

³ Only around 200 are now available of the 1180. Upanishads are meant for deeper study and have their own characteristics. They are directly related to the God and show path to God's realization, whereas Samhita and Brahmanas are related to the attainment of celestial luxuries. Upanishad's subject matter is presented often in the form of dialogues between the teacher and the disciple. Upanishads have their own independent Divine status. These are philosophical track books and are foundation for systematic philosophy. The Upanishads are the basis of the shad-darshanas, the six major systems of Hindu philosophy--'dvaitadvaita vada' of Nimbakacharya, 'advaita vada' of Sankaracharya, 'vishitadvaita' of Ramanuja charya, 'dvaita' of Madhvacharya, 'shuddha advaita vada' of Vallabhacharya and 'achintya bhedabhed vada' of Jeeva Goswami. Most of the stories of Upanishads revolve around the nature of Reality and the concept of single Supreme Being. The equation of the Atman, the self with Brahman, the ultimate reality is summed up in the phrase 'tat tvam asi' in the Chandogya Upanishad. They are called the Gyanakhanda, the true knowledge part of

ANUKRAMANIKA-These are descriptions of the contents of Vedas mentioning the list of all forms of God and deities indicating all mantras and indicating the sages who conceived them. ⁴

the Vedas, while Samhita, Brahmana and non upanishadic part of Aranyakas are known as Karmakhanda, the ritualistic part. A major portion of the Vedas deal with yagnyas and rituals as contained in the Samhitas, Brahmanas and Aranyakas. Only Around 6 percent of it deals with Jnaanakanda, that is Upanishads. Muktakopanishad has referred to 108 Upanishads which contain philosophies of God's realization and basic facts of divine world or divinity. Upanishads glorify God, teach to renounce worldly attachments and surrender to the Supreme to receive His grace. Truth has many aspects. Infinite truth has infinite expressions. Though the sages speak in diverse ways, they express one and the same Truth.

Ignorant is he who says, "What I say and know is true; others are wrong." It is because of this attitude of the ignorant that there have been doubts and misunderstandings about God. This attitude it is that causes dispute among men. But all doubts vanish when one gains self-control and attains tranquillity by realizing the heart of Truth.

Thereupon dispute, too, is at an end. Like the bee, gathering honey from different flowers, the wise man accepts the essence of different scriptures and sees only the good in all religions.

⁴ There were 1180 books for the 1180 branches of Vedas. UPAVEDAS-Atharvaveda known as Arthasastra, science of sociology and economics is related to Rigveda. Dhanurveda, the science of defence, weaponry, missiles and warfare is related to Yajurveda. Gandharvaveda, science of music including instrumental music, art and dance is related to Samaveda. Aayurveda, the science related to life science and medicine is related to Atharvaveda. The first three upavedas are almost extinct. The last one is still in existence. Sages wrote a number of books on the science of preparation and use of herbs, roots, gems, metals, pearls etc., for curing all kinds of diseases but only some of them are available. However the basic theory of the science of Ayurveda is available in full. VEDANGAS-Vedangas are auxiliaries to Vedas which are essential to learn and understand Vedas and to induce into vedic action. These are Siksha, phonetics and pronunciation; Vyaakarana, grammar; Chandas, metric composition; Nirukta,vedic dictionary; Jyotisha, Astronomy and astrology; Kalpa, what induces one to vedic action. SHIKSHA-Shiksha means phonetics-- training or teaching correctly to pronounce vedic mantras. It is a complete science. Every letter has four vocal attainments--Pitch, high, low or medium voice; Duration, short or long; Position, nasal cerebral or palatal etc.; Stress, how much stress should be used in pronouncing the word or letter. VYAAKARANA-Vyaakarana means grammar. It is explained in Sanskrit as 'vyaakriyate iti vyaakaranaha', which means that by which sentences are formed, examined and understood. Ancient grammars by 12 ancient sages including Kapila and Bharadwaja as mentioned by Panini are not available. Sivasutras, 14 in number, came out of the 14

sounds produced by the drum, Damaru of Siva, during the cosmic dance, Shivatandava nritya. Panini got the divine inspiration from these sutras and produced his first grammar Ashtadhyayi. It has 4000 sutras which forms the dictionary for the root words of Sanskrit. He also produced 'Unadi Sutra'. With the help of Ashtadhyayi, Nirukta and Unadi sutra only one can get into the true meaning of the vedic mantras. Trying to translate vedic mantras with the help of Ashtadhyayi alone, western philosophers and even many Hindu Sanskrit scholars failed to get the true meanings. They sometimes make no sense with literal translation word to word. The absence of earlier vedic grammars was a big handicap. CHANDAS- Chandas means prosody or poetic stanza. These are of different kinds. The book of Chandas teaches as to how to create a chandas, how to sing a chandas and includes correct pronunciation of vedic mantras. Gayatri, Trishtup, Jagati, Ushnik, Anushtup, Bruhati, Pankti are some of the meters used in the Rigveda of which Trishtup meter is used in more than 4000 mantras.

NIRUKTA- Nirukta means etymology. Only one book by sage Yask is now available. It has different sections to describe the meaning of the vedic mantras. 1. Nighant is the collection of vedic words with simple meaning of the words. 2. Nirukt deals with complete meaning of the words. It is a complete work on vedic words – details about the vedic words explaining their applied and implied meanings and synonyms of the vedic words. Vedas have sometimes very unusual and entirely different meanings than what is commonly understood even with the help of Panini's grammar.

For example, Indra could mean Vishnu besides Indra. Vruka meaning wolf could also mean sun, moon, and many more. JYOTISHA- It comprises two parts-- astrology and astronomy. It has two sections; a) Calculating the positions of the stars at a particular time. b) Determining their effects on a person's life. Very few books on jyotisha are available; most of them are extinct.

The calculation part of the astrology is distinct, but the other part is indistinct. Garg samhita which is a voluminous work on person's life is fully extinct. KALPA- Kalpa means totality that induces one to vedic action. The usefulness of the knowledge of phonetics, grammar, prosody, etymology, astrology and astronomy is in the performance of rituals as given in the Kalpa. Kalpa is that which impels one to action and is considered to be combination of all vedangas. They are in the form of sutras--Shrauta sutra, Gruhya sutra, Dharma sutra, Shulba sutra etc. Shulba sutra gives details for the creation of altar, its exact geometric shape etc.

There were 1180 branches of Shulba sastra with their own specifications. DARSANA SASTRAS-They are the vision to Vedanta. There are six schools of thought of philosophy--Poorva Mimamsa by Jaimini; Nyaya sastra by Gautama; Vaiseshika by Kanada; Sankhya by Kapila; Yoga by Patanjali; Uttara Mimamsa by Badarayana. Poorva Mimamsa is for attaining celestial luxuries and not for the realization of God. Uttara Mimamsa by Vedavyasa is popularly known as Brahmasutra. It deals with the theme of the Upanishads and forms the basis for the development of modern philosophies mentioned earlier. Nyaya and Vaisheshik introduce the science of logical thinking of right and wrong and determine that God should be desired, and the attachment from the realm of the entire mayic

manifestation should be removed. Sankhya and Yoga Darshan emphasize on the practice of meditation and samadhi to attain the desired limit of renunciation and the elimination of worldly attachments. Yoga describes the eight steps of yama, niyama, asana, pranayama, pratyahara, dhaarana, dhyana and samadhi. SMRITIS-These are books of codes related to the social living, customary law, traditional learning etc. Eg. Manu Smriti PURANAS-There are 18 major puranas, all attributed to have been conceived by Vedavyasa. There are also subsidiary Puranas written by other authors. Puranas are usually in poetic form though some of them are prosaic. The Puranas reflect the social, religious and artistic culture of India since creation. The universal truths of devotion and generosity portrayed by the role models in the ancient Indian content, hold the same significance even today. Puranas throw light on the history of Hindu civilization, creation of the world and the development of life, the chronology of the entire history of Bharat Varsha, the description of Brahmanda, the origin of Geeta, origin of devanagari script and the Sanskrit language, its development, various incarnations, the spirit and message of Sanatana Dharma, the Hindu calendar, Time measurement etc. The eighteen major Puranas are--1. Vishnu Purana ; 2. Bhagavata Purana; 3. Narada Purana; 4. Garuda Purana 5. Padma Purana; 6. Varaha Purana; 7. Brahma Purana; 8. Brahmanda Purana; 9. Brahmavivarta Purana; 10. Markandeya Purana; 11. Bhavishya Purana; 12. Vaamana Purana; 13. Vayu Purana; 14. Linga Purana; 15. Skanda Purana; 16. Agni Purana 17. Matsya Purana; 18. Kurma Purana. Purana in Sanskrit means 'though old it is new'. History as is understood today was not known earlier. Everything had a spiritual aspect and so Puranas included history, mythology, parables, stories and divine aspects. Valmiki Ramayana and Mahabharata are the two great epics and are called Itihasas, meaning, 'it happened so'. Many scholars later wrote Ramayana in their own style as poems, prose and drama. Valmiki Ramayana and Tulsi Das Ramayana are exclusively used in Parayana (Holy recitation) and are considered to be most sacred. Western historians and their followers in India consider the above as Hindu mythologies and ignore the historical aspects. The process of evolution and the dissolution of the Universe is indicated in the Upanishads. Its complete history is in the Puranas.

Devibhagavata says that at the end of every Dwaparayuga God Vishnu descends as Vedavyasa and reproduces Vedas in four names--Rig, Yajur, Sama and Atharva. Until now there have been 27 Vedavyasas in twentyseven Dwapara yugas of the existing Manvantara, which is called Vaivaswata Manvantara. He is believed to be in a state of samadhi in a cave in Himalayan glaciers unapproachable to normal human beings.

There are references in the Puranas that both Sankaracharya and Vallabhacharya with their divine powers had a chance to meet him and had discussions with him to enrich their knowledge. The subject matter of Vedanta is analysed by Badarayana in his sutra as indicated earlier. Badarayana is identified as Vedavyasa and got his nickname for having spent some time in Badrikasram. Atharva Veda is also believed to derive its name from its author, Atharva. This name could also mean

The Upanishads may be said to have sown the seeds for every thought that occurred later, in spite of their excessive concern with the trans-empirical 'reality'. Whatever be its relation to the cosmos of creation, they make here and there profound statements, though at random, which sum up the principles of ethics, psychology and the path that leads to the Supreme Being - GOD.

The Bhagavad-Gita is a detailed accentuation of some of the terse observations made already in the Upanishads. We have, for example, a statement on the nature of the universal Virat in a single verse of the Mundaka Upanishad, which may itself be said to be an inspiration after the Purushasukta of the Samhitas.

Vedavyasa only as it is believed that all Vedas are reproduced by Vedavyasa. The Upanishads, Brahmasutra and Bhagavadgita together are known as Prasthan Traya.

Gita is given the status of Upanishads since it has the same subject matter as the Upanishads. The Prasthan trays enjoy the thorough commentary called Bhashya by Adi Sankara, Ramanuja, Madhwa and others and form an integral part of the Vedanta literature. These are supported by Tika, Varttika, Karika, Vritti, Tippani etc.* The vast body of Vedanta literature also includes a number of independent works called Prakarnas. Vedanta Prakarnas are also presented in the form of hymns--Lord Dakshinamurthi Stotram. Prakarnas include Vedantasara of Sri Sadananda, Panchadasi of Sri Vidyananda, Ramakrishna Tika, Naishkarma siddhi of Sri Surasaiva, Manollasa of Sri Sureswara(vritti). With the stress on Bhaktimarga in Kaliyuga innumerable number of stotras(hymns) in praise of the celestial deities and the Supreme have been written by sages and saints and scholars for prayers and bhajans. Stotras existed from earlier days: for e.g. Aditya Hridayam in Ramayana, Vishnu Sahasranamam in Mahabharata, Soundarya Lahari etc.

PRAKARNAS = Independent works--introductory and advanced. These are presented in the form of hymns, stotras(Ashtasloki, Satasloki, Ekasloki, Dakshinamoorti stotra etc.) (Lecture by N.R.Srinivasan for the Vedanta Class at Sri Ganesha Temple, Nashville, TN) Upanishads are the constituent aspect of the fifth Canto of the VEDAS, as such. Vedas were '*Saamahita-struttis*' that were never written but only narrated by 'Lord Brahma' to 'Surya Narayana' in a dialogue and poetry form. The four Vedas comprise more than twenty four thousand mantras and verses and sixty four thousand hymns of Godhead, God, Vedic Science and metaphysics. Vedas are the foundation to Sanatana Dharma – Vedic dharma or universal dharma of Universal spirit of all life. Vedas are divine knowledge, Upanishads are the par-excellent philosophical perspective of the Vedanta being the fifth element of Vedas associated, co-related, inter-related, and cross-related to every spiritual scriptures. Upanishads were also the last in the series of compilations of the Vedic Sanskrit scriptures.

The Isa, Katha and the Svetasvatara Upanishads have verses that embody some of the important themes of the Bhagavadgita, which, on the whole, manifests the spirit of God descended into the field of action. The Yoga-Vasishtha rises to a high watermark in the philosophic thought of India. It is a classic inimitable in its kind.

Through elaborate descriptions, almost in an epic style, it works upon the fundamental principles enunciated in the Upanishads and combines philosophy with a lofty psychology by which it explains creation, evolution and involution purely from a spiritualistic point of view. In this way, Upanishads give an ultimate explanation of everything in terms of the Infinite consciousness, which manifests itself as the objects of experience on one side and the experiencing subjects on the other side. The sorrows, which follow in the wake of every effort of man for acquisition of happiness in a world of transient phenomena, the knowledge needed to diagnose the common malady of everyone, and ‘ the ethical prerequisites to be cultivated for the attainment of true freedom are its main subjects. The uniqueness of the methodology of the Yoga-Vasishtha is in its attempt to analyse all things in terms of consciousness; which is the ultimate reality of everything.

Consciousness is the source of divine bliss.

Health and disease, happiness and misery, success and failure, bondage and liberation, religious and philosophic reflections on emancipation are all explicable in terms of the right adjustment or maladjustment of consciousness. Even birth and death are traced to this mysterious cause; which cannot be directly seen, as it is involved in the seeing consciousness itself.

Another text, known as the Tripurarahasya (Jnanakanda), follows the lead of the Yoga-Vasishtha in the treatment of a spiritual idealism, which it regards as the alpha and omega of all things. An interesting part of the manifestation of Indian Philosophy as religion is its concept of the pantheon; which has an immense practical significance in the day-to-day life of the country.

The Vedic Gods (Devatas) hold such sway over the minds of persons that the theological evaluation of life may be regarded as a common place throughout India.

A final interpretation of any problem hinges upon a Daiva or a presiding deity, a heritage of thought, which may be said to have directly come down to the present day from the Upanishads that viewed the universe as constituted of the object (Adhibhuta), subject (Adhyatma) and deity (Adhidaiva).

There is nothing, which is not involved in this triadic relation, in any stage of creation. It is interesting to note this concept of deity entering as an invariable concomitant of every stratum of evolution in the recent philosophy of emergent evolution, particularly in Samuel Alexander; who propounds this theme in his *Space, Time, and Deity*. Herein he makes the principle of deity unavoidable in the evolutionary process on a *nisus* to progress upwards. It is needless to add that the Upanishads have already, many centuries back, anticipated in their intuitions this novel doctrine of deity; with an added significance and purpose, and even today, it is impossible to remove from the minds of the Indian people the belief in the governance of the subject-object relation by a presiding deity. It is this presiding principle, which the Bhagavad-Gita confirms as the final deciding factor in all actions and processes of man and the world. The crystallisation of this doctrine is the great religious theology of India, which posits various deities as the guardians of the cosmos and sets forth rules of their worship in the interest of man's march towards his great destiny. Theology is an essential part of religion, which is a name for philosophy in practice. The rules of conduct are a part of the religious way of life. The Smritis are the codes, which lay down the laws of human behaviour in one's personal capacity as well as in society. The ancient dictum of the Veda that Satya (truth as being) and Rita (truth as law) are the primary principles of Reality and its manifestation is the background of the canons of Dharma, or a life of righteousness.⁵

⁵ This whole process of spiritual inquiry can be summed up in a module of four questions;

1. Who am I ?
2. What am I doing here in this world?
3. What do I do next?
4. What is the nature of life [collective life, karmic life and retrospective life]?

Who am I? This inquiry consists of investigating the true nature of the Self (jivatman). This also includes by default, the inquiry into the nature of the Absolute Godhead (Brahman) to which we, as spiritual beings have an intimate relationship. This will be further dealt with in a later chapter.

What am I doing here ? Once we have intellectually accepted that we are not what we think we are, we then turn our attention to the nature of the universe and our place in it. We investigate the nature of mundane reality, the origin of the universe and of living beings, and the inter-dependant relationship between various categories of animate and inanimate beings. We can then investigate the universal problem of unhappiness and the meaning of life and principally the subject of our duty (Dharma) towards other beings and the environment in which we live. "Sauchna" or introspection

begins with the the destiny. Our destiny is death. Therefore, all must die. Eventually we are preparing for death a mortal “bhautica” death of the form, the body, the mind and the ego. What remains is the spirit.

What do I do next?

Once we have gained knowledge about these topics we then have to seriously consider what we are going to do with that knowledge, that is, how to apply it in our daily lives. What do we do about our own personal suffering and that of others? A theory of “everything” which does not lead to some form of self-transformation and practical, universal application is simply cognitive reverie.

What is the nature of birth and death?

The fundamental premise of Hinduism is that birth and death are the two alternating phases in the seemingly endless cycle of transmigration. This cycle has been set in motion by ourselves in the distant past, and the ultimate goal of all spiritual practice is to end this cycle. The cessation of this cycle of transmigration is known as “liberation” (moksha or the “end of becoming” — nirvana).

For those who care to know it gives the methodology to teach, prescribes a lifestyle that helps us learn and allows immense opportunity to mature mentally. Anything born gets old and dies. Only in a human birth we can mature in a unique way. That ability is what makes us the higher species.

The Central Concepts

To get a basic understanding of the central concepts of Hinduism, we need a basic change in thinking from the linear way of looking at everything in this Creation as we usually have been taught in the West, to a cyclical thinking. This way can bring about a much wiser, gentler outlook, as we will see.

Here is a quick explanation of the central concept of this vast and ancient tradition.

Dharma must guide our living

The thought of dharma generates deep confidence in the Hindu mind in cosmic justice. This is reflected in the often-quoted maxims: “The righteous side will have the victory.”, “Truth only prevails, not falsehood.”, “Dharma kills if it is killed; dharma protects if it is protected.”, “The entire world rests on dharma.”

Dharma is the law that maintains the cosmic order as well as the individual and social order. Dharma sustains human life in harmony with nature. When we follow dharma, we are in conformity with the law that sustains the universe. Living can be harmonious only if we respect the Dharma and live without rubbing against it. So we cannot hope to feel no burn if we stick our hand into a fire! So too, when we hurt someone, we will get hurt, when we take someone else’s lands or money or life, eventually we will have the same pain come to us. So Dharma can be called righteousness too.

Karmas produce appropriate results

Hindus explain that God, who is all-loving and merciful, does not punish or reward anyone. He molds our destinies based upon our own thoughts and deeds. Every action of a person, in thought, word, or deed, brings results, either good or bad, depending upon the moral quality of the action. Moral consequences of all actions are conserved by the Nature.

These are simply our actions that we perform which always produce appropriate results. These may themselves be limited by our previous actions to some extent. We seem to have no control on where or to whom we are born or what kind of a childhood we have. So much is given already. For example, born into a rich family or a poor family will shape our thinking accordingly. So the destiny we experience is itself a result of our Karmas done in other times.

Free will allows us to break out of given situations through our Karmas or actions. However, we must understand that we have our free will over our actions, but the results come from the Lord and are always appropriate to the action performed. So the incentive to do good is that we write our own destiny, not God. These results can be immediate or delayed, in this life or another. Since the results are not within our control we may get results more than expected, same as expected, or less than expected. If we understand properly, we are able to take whatever comes with equanimity with the least disturbance to our minds. The more we recognize as God's order the more calm and fearless we stay.

Bhagavaan or God is Infinite.

The Vedas depict Brahman as the Ultimate Reality, the Absolute or Paramātmā (Universal Soul). Brahman is the indescribable, inexhaustible, incorporeal, omniscient, omnipresent, original, first, eternal, both transcendent and immanent, absolute infinite existence, and the ultimate principle who is without a beginning, without an end, who is hidden in all and who is the cause, source, material and effect of all creation known, unknown and yet to happen in the entire universe. Brahman (not to be confused with the deity Brahṃā) is seen as a panentheistic Cosmic Spirit. The personality behind Brahman is known as Parabrahman (The superior Brahman). Brahman may be viewed as Nirguna Brahman (without personal attributes) or Saguna Brahman (with attributes).

Perhaps the best word in Hinduism to represent the concept of God is Īshvara (lit., the Supreme Lord). In Advaita Vedānta philosophy, Īshvara is simply the manifested form of Brahman upon the human mind. Thus according to Smārta views, the Divine can be with attributes, Saguna Brahman, and also be viewed with whatever attributes, (e.g., a female goddess) a devotee conceives. For the Hindus, Īshvara is full of innumerable auspicious qualities; He is omniscient, omnipotent, perfect, just, merciful, glorious, mysterious, and yet full of love. He is the Creator, the Ruler and the Destroyer of this universe. Some believe Him to be infinite and incorporeal. In Vaiṣṇava and Śaiva, Saguna Brahman is viewed solely as Viṣṇu or Śiva — so their followers may attribute an anthropomorphic form to Īshvara. Īshvara is also called as Bhagavān. The Divine Power (or energy) of God is personified as female, or Śakti. However, God and the Divine-Energy are indivisible, unitary, and the same. The

analogy is that fire represents the Divine and the actual heat Shakti.

Human life is our chance to seek unity with Brahman.

All atman (the Self) are evolving toward union with Brahman and will ultimately find Moksha, spiritual knowledge and liberation from the cycle of rebirth. Not a single atman will be eternally deprived of this attainment.

Each human being, regardless of religion, geographic region, gender, color or creed is in reality atman clothed in a physical body. Since atman is inherently pure and divine, every human being is potentially divine. In Hindu view, a human is not born a sinner, but becomes a victim of ignorance under the influence of cosmic ignorance, called Maya. Just as darkness quickly disappears upon the appearance of light, an individual's delusion vanishes when he gains self-knowledge.

Hinduism explains that the atman (the Innermost Self) is eternally yearning for perfect, unlimited and everlasting happiness. But the atman is mistakenly searching for this happiness in the mayic world where one finds only transitory pleasures followed by disappointments.

Human life alone gives us a chance to know our true identity, which has its basis in the one true thing called Brahman. All else has a dependent reality because nothing except Brahman can exist on its own. Our relationship with God is like the waves in an ocean. The ocean exists with or without the waves, but the waves have no independent existence without the ocean. When the waves become enlightened they know they too are water and are liberated from the notions of limitedness. This is called Moksha or liberation, and can be achieved while living.

The aim of life is to 'know' Brahman, parama Brahman, Atman Brahman, divya Brahma. Light is nearest elucidation of God's given gift and nature is God's divine manifestation and illumination is God's divine grace.

Brahman (Supreme Reality) cannot be 'known' in the usual sense of the word. Brahman is the Knower of everything. We call it 'realizing' God or God-Realization. This is beyond the manas (mind). It is a direct experience of God. This is the ultimate goal of life. Till we reach this goal, we will have to live again and again. Till we reach this goal, we have to undergo birth, death and again birth and so on. Every time we are born, we continue our journey towards the goal from where we left. So nothing is lost by death on this journey. When the goal is reached, there is no need for anymore death or birth. The person is said to have attained Immortality. Actually the person goes beyond all limitations. Even the basic limitations imposed by the concept of individuality and personality vanish.

There are intermediate milestones and targets set by Hindu Dharma. They are Dharma (righteousness), artha (wealth acquired by righteous means) and kama (quenching of desires within the limits of Dharma and Artha). As there is a scope for lot of misconception about these intermediate targets, there are several texts explaining them. These are intermediate targets and not ends. The ultimate aim is Moksha — freedom from limitations by God-Realization. Dharma, artha and kama

should be stepping stones and thus means to the end, which is Moksha. But this does not mean that Artha and Kama are forbidden by Hinduism. According to Hindu Dharma, if people pursue and enjoy artha and kama within the boundaries of Dharma, they will naturally develop the maturity to enquire and aspire after Moksha in due course of time.

It is God in his “leela” or the playful “maya” or “love” who has become this Universe and everything in it.

Whatever is seen, dreamed or imagined are nothing but manifestations of God. God is beyond space, time, causation and all distinctions like gender, race, species, living/non-living and form/formless. Since He is beyond space, He is omnipresent. Since He is beyond time, He is eternal. Since He is beyond the concept of form, He is with form, without form, both and neither. Every form is His and yet He is formless and beyond the concept of form. Similarly with all attributes conceivable by the mind.

Respect for this Creation leads to Harmony

So if we do understand that everything is God, even what we see as unpleasant or destructive at the micro, individual level, then a certain attitude comes out of this:

- Respect for all things and all people
- Naturally move to a harmonious living
- Ability to have a non-judgmental attitude
- A mind that does not get easily disturbed
- When in tough situations no feeling of being alone
- A mind that is not constantly blaming others for our situations
- Recognition that this Creation is an interconnected and interdependent entity backed by an all knowing, all powerful, conscious being that can be invoked

There are three eternal existences

There are three eternal existences: atman (Inherent True Self), maya, and brahman (Supreme Reality). Atman is unlimited in number, infinitesimal in size, Divine in quality but eternally under the bondage of maya. Atman does not belong to maya or the mayic world. It has a natural and eternal relationship with God. Maya is a lifeless power of God having three qualities: sattvic (pious), rajas (selfish) and tamas (impious) that represent its existence when it is evolved into the form of the universe. The universe has two dimensions — material and celestial. The Divine dimension of God lies beyond the field of maya.

This is a temporal world

Some of the more common annotations between english and Sanskrit may be summarised in the following illustration:

Advocate- adhivaktr

Agree - ajira

Bind - bandhi

Bright - bharajat

Brother - bhatr

Candle - Ccandra

Cardio-Heart - CaHred

Come - Gam

Deity - devata

Eight - ashta

end, anta

genus, janus

gnosis, gnana

idea, vidya

identity, idamta

immortal, amrta

kalon, kalyana

mega, maha

The illusion of finding perfect happiness in the mayic (temporal) world is the cause of samsara (atman's reincarnation). The atman, since uncountable lifetimes, has been taking birth into the 8.4 million species of life where it undergoes the consequences of actions (karmas). Perfect happiness is neither a feature of the mind nor a nature or quality of the mayic world. It can only be attained by God Realization. Creation is cyclical Creation is a continuous process. At all times there are both beginnings and ends. We are part of this process of creation and dissolution, in that way we too create, but human creation is somewhat different than God's creation.

man, manu
mind, manas
mortal, mrta
mother, matr
same, sama
three, tri
vivi, jiva
voice, vaca
wind, vata
wit video, vid
yoke, yoga
young, yuvan

By nineteenth century it was widely recognised an Indo-European language was at the root of the family of the main body of European languages came into prominence. Archeologically Sanskrit is the root of all indo-European languages.

“Vedic” is the expression of the knowledge gained during transcending, or going beyond the thoroughly active mind and finite mind to experience the infinite subtle ‘insight’ consciousness that lies at the basis of all created things.

This transcendental experience gives knowledge of the eternal consciousness that pervades all creation. It is universal all-pervading consciousness, infinite, unbound silence at the basis of creation. Some say it is contemplation, others say it is observation.

When one leaves behind the focal point of observation and contemplation, one enters the subtle world of spiritualism, the world of divinity. In the divine contemplation, many seers including Buddha, MahaRishi, Yogis, seers, sages, and saints of Himalayas, perceived the light of truth at varying points of delights. The delight, or the parama-ananda, is a flow, of understanding Vedic godhead. The infinite pure consciousness, eternally infinite truthfulness, eternally the process of knowing the knower the giver of all lights knows blissfulness, the satt-chitt-ananda state.

The Seer, visionary, devata [process of knowing] and chanddas [the established], comprise vedic hymns. Hymns provide basic understanding of our Sama, Atharva, Yajur, Rig and Upa Vedas. ⁶

⁶ Not only the Veda but all of Vedic literature reflects this structure of knower, knowing, and known. Each branch of the Vedic literature flows out of the mechanics of self-knowing consciousness. The Vedic literature, with its six-fold organization, reflects the process of movement from rishi, to devata, to chhandas, and from chhandas back to devata and rishi. This process is the basic process that structures the entire Rig Veda and the entire Vedic literature. It is the process of self-knowing consciousness. In the following chapters, we will rediscover the structure of the entire Veda and Vedic literature. This is an immense voyage of discovery into a new world of knowledge that has been lost for thousands of years. It is a journey into the fabric of our own consciousness. It is regaining lost knowledge of our own infinite Self. The self is the pure atman, the pure light, the pure divinity, the purest state.

1. Prologue: Introduction and Overview

Uttishtathishthata jagrata prapaya varrann nibodhata ksurasya dhara nishita duratyaya durgama pathas-tat kavayo vadanti. (Keno-Upanishad 1-13-14)

Arise, awake, having reached the divine perception, become aware/enlightened. For the path (journey of life in the passage of time) is surprisingly sharp and arduous to tread. Thus, say the ancient Vedic wise.

Pure awareness is simple existential awareness which is also referred to as ‘SAT CHIT ANANDAM’ (‘truthful’-‘fearlessness’-‘blissful’) is the balanced perfect state of nature. Everyone is striving towards this goal. In this divine state, there is no malice, no jealousy, no avarice, no lust, no greed, no egocentricity, no desires, no anger, no aggression, no fear, no suppression, no oppression, no ‘me’-‘mine’-‘I’-‘my’. All falseness disperses gradually and the darkness of ignorance gradually disappears in divine profound experiences of spiritual awakening. Spiritual awareness eventually liberates us.

“Sarvam jiva’atman moksh’haarthi gattimh/gacchamih”

Immortal freedom is the goal of every human spirit.

‘Yan manasa na manute yena hoor mano matamm tadeva sat-chit-anandam-Brahma tvam viddhi nedam yad idam upasate.’ Keno-Upanishad 1-5.

Therefore, happiness is not a condition; it is not a known phenomenon of the manifest. Happiness is a state of being. It is a divine experience. What one cannot feel with the mind but because of which the mind perceives and experiences happiness that alone is the ‘sat-chit-anandam brahma’. Not these, which all persons worship in name, form or shapes. There is no dualism in ‘param-sukham’ eternal happiness. It does not sustain a second meaning. It is like the cry of the inner child that is uniform in every child regardless of the caste, colour, creed, social status, or race.

“IshAvAsyam idam sarvam yat kincha jagatyAm jagat tena tyaktena bhunjIthA mA gRidhah kasya svid dhanam”. (Sri Isha Upanishad)

Everything animate or inanimate that is within the universe is controlled and owned by the LORD – eternal divine spirit (iswhaara-param-brahman-narayan-svarroppam-PARAM-ATMAN). One should therefore accept only those things necessary for oneself, which are set aside as his/her quota. One should not accept other things knowing well to whom they truly belong.

Fellowship with compassion, love, goodwill and right conduct will result in a world filled with humanity and peace. Human yearns for happiness and shuns disparity of sorrows. Our modern world thrives on sensuous pleasures and sensuous indulgence to seek delight! When one gets entangled in the intricate web of falsity of pleasures, one realises the meshes of 'samnsahr' (society), 'maya' (illusion). Humankind does verily enjoy good lifestyles, good pleasures, good enjoyment from many physical avenues including stimulating food, entertaining cinemas, shows, etc. One falls prey to ones desires overtly. Not knowing the essence of divinity the human fails to get the desired lasting happiness from senses and objects. This world is imperfect (apurna) and there is uncertainty of life. Someone is talking on the telephone, puts the phone down, ascends the staircase to go to take one's meals and alas; whilst ascending collapses in an instant and dies on the staircase. Such instances are not uncommon. You are but repeating the same actions of yesterday yielding but momentary pleasure and enjoyed things do recur again. Things seen yesterday are again present today. Ornaments worn with exultation yesterday are again donned by you. And yet, even intelligent persons do not get disgusted with them and are not ashamed of enjoying them again and again. Dharma means eternal Truthfulness [satt], Divinity [anandamayam-paraanandamayam-satt-chitt-anandam], happiness of the soul, balance of life, illumination, light of wisdom, experiential knowledge, love, universal compassion, and righteousness.

What is right? What is right is truly determined by circumstances, prevailing within the imperfect framework of imperfections both in time and karmic life. The human life means itself imperfect. Death is one fine example of this imperfection because it is sudden, unexpected, yet it is one that binds every life in destiny. Therefore, it becomes essential to realise that the state with which ones consciousness will be able to perceive various conditions and determine the rightfulness or righteousness is the photographic snapshot of truth for that particular moment in time under specific circumstances. The state is one only. However there are no states like it. Albeit single state of the whole rather than part of the entity – the human entity becoming that state of eternal blissfulness encompasses the physical, the mind, the intellect, the consciousness and the soul. The whole humanbeing becomes that extra ordinary and unique to understand and to perceive further through insight the subtle truth.

To contemplate upon the divinity of Upanishads is but my obligatory duty. All that happens between us is an exchange of good, positive information, one emanating from 'Divya-Sauchna' (divine contemplation) to the eager, enthusiastic spiritual soul.

All, including the world seen by the seer of the world, and the seer himself or herself is one only. All that we consider as “I”, “me”, “you”, “he”, “she” and “it”, is one whole one of the many ones only. The sentient and the insentient (elements of existence such as earth, air, water, fire, ether) are one. That which we separate is in reality inseparable and therefore all is one and all is good knowledge, good love and good divinity. What is good for one must therefore be good for the whole world and vice versa. As long as the germ of differentiation is there, the tree of differing actions will flourish, even unaware. Therefore only by giving up differentiation and prejudices can one contemplate upon Dharma. Differentiation and falsity of ownership and control does not last long. It eventually breaks down into disease, pain, agony and decay because differentiation is associated with only physical and mental faculties of the humanbeing. For example, take a tree; in the same tree we see leaves, flowers, berries and branches, different from one another, yet they are the entire one tree because they are all included in the word ‘tree. Their root is the same; their sap is the same. Similarly, all things, all bodies, all organisms are from the same source ‘Mother Earth’ and activated by a common single life principle. Therefore all is one. This is the cry of Upanishads. One must therefore not judge the doer of the evil act but the evil act itself and the mind (that is ignorant, dull, dreary and contaminated with egotistic toxins). The spirit of a human is shunned and depressed in the act of anger, aggression, hatred, lust, evil, wrongfulness, lies, cheating, falsity of ownership, pretence, bigotry, hypocrisy, corruption, dualism, ambitions, and greed by the ego and the lower mind.

Oh Good human is there any better way for obtaining ‘Good’ other than the knowledge of unity and togetherness? How can anyone love others more than when knowing them to be himself or herself united in togetherness, to know them in unity of love as unity, for they are truly one. To contemplate upon love and friendship therefore is the goodness that one must truly know. There is no other means of gaining such love than the knowledge of unity. Fear is the root cause of all enmity, jealousy, insecurity, perplexities, complexities, paradoxes and wandering mind. Fear takes one away from the roots of divine spiritualism to the agony of mundane gross physical distress. Fear is the reason for adversity to grow in the collective world in collective vikarma (wrongfulness). As the infinity of the light and divinity of delights, the darkness of the falsity and falseness or ‘adharma’ wrongfulness has long dark nights of tortures, torment, and rot. One can enjoy senses and sensuousness in a transient level of moments. However, its joy and delight does not last forever. One cannot hold on to the “time” that does not hold on for anyone. Time flies fast.

The key question that Upanishads focus on is **our true spiritual soul**. Who we truly are, what our true nature is, what our human potential is and what our Divine aspirations can reveal in divine experiences. Without Gods Grace nothing in life is possible to accomplish. Therefore even a leaf requires Gods grace to fall! Awareness without the fragmentation of egotism one realises the state of Brahman, one invokes Gods Grace always, and one remains in the purity of subtle state of transcendental spiritualism. ‘Divine Being’ [‘divya-manushya’] is a result of God’s Grace. Being denotes that which is imperishable, that which exists forever. Since the perishable nature of all leads to the inference that we are all under the shelter of the imperishable, immortal God; his imperishable nature is Being (Satt).

Consciousness (Chit) is divine knowledge – awareness - wisdom. This is ‘absolute knowledge’, and not like our erring intellectual knowledge. Irregularity or mistake cannot stain its actions. It is Knowledge, pure and simple. Our knowledge is irregular and erring as we are human; God’s wisdom is untainted. How orderly are even the insentient objects of God’s creation! Therefore God is said to be Consciousness (Chit) also. Bliss is the state of being free from desire for anything. It is Peace which is ever full. The state of self-contentment is that of Bliss also. Therefore He is called Bliss (Ananda). The Supreme Brahma who can be realized thus, is God.⁷ The form of meditation that came to manifest as the foremost of all, for the regeneration of all seekers, was the First Word, indicative of Brahman [God, the Absolute Being]: the Syllable AUM.

Meditation on AUM should be resorted to by seekers after liberation. This Syllable is the Supreme Brahman.” (Atharvashikha Upanishad 1:1,2) “Om is the Supreme Brahman.” (Svetasvatara Upanishad 1:7) “One who utters Om with the

⁷ God has no name; we give Him a name. He has no form; we give Him a form. Where is the harm in doing so? What name is not His, or what form is not His? Where is the sound or form in which He is not? Therefore, in the absence of true knowledge of Him you can name Him as you please or imagine Him as of any form so to remember Him. Your hope for His Grace without any effort on your part is utterly fruitless. Should it be possible to have His Grace without any effort on your side, all would be alike; there would be no reason for any difference. He has shown us the ways and means. Make effort, reach the goal, be happy. Your idleness and selfishness make you expect His Grace without your effort. The rule for all is for you too. Do not relax your efforts. God can be realised by your effort only.

intention ‘I shall attain Brahman’ does verily attain Brahman.” (Taittiriya Upanishad 1.8.1) The Self is of the nature of the Syllable Om. (Mandukya Upanishad 1.8.12). Meditate on Om as the Self. (Mundaka Upanishad 2.2.3)

Yoga is all about freedom, communion with God; emancipation; spiritual delight and happiness. Only a fraction of the world’s population is formally imprisoned, but the entire human race is imprisoned in the earth itself. None are free from the inevitability of sickness, age, and death, however free of them they may be at the moment. The human condition is subject to innumerable limitations. ‘Paramm-shantih’ means eternal peace. Eternal peace implies fearless-ness. Lightness and darkness cannot be together at the same time. The light and illumination chases away darkness and makes one more aware. This in Vedic terminology is ‘Chettan’. Peace regulates our obligatory duties and peace brings us happiness because when a person is peaceful one is contented. Most sacred mantras beseech contentedness albeit the obstacles may be several. Worship and rituals and rites and devotion all require one to be peaceful, serene, and still. Only in the peaceful state can one experience the freedom of thousand lights of delight.

Most of our scriptures discourage us from fretting and getting anxious. Most of our holy books advise us to perform our satt-karma (good deeds) without any expectations of ‘phalamm’ (fruits). Message from most Holy Scriptures perch on common holy truths for example that of prayers and faith as a last resort. When all else fails us, prayers and spiritual hope and spiritual faith sustains us through. For example, never to hurt anyone knowingly or unknowingly; for example never to speak lies; for example never to accuse someone without evidence; for example never to get angry; for example never to take another’s proprietary rights. What goes around does come around whether one is a Christian, or a Muslim or a Hindu or a Buddhist, or a Jain or a Sikh. Karma does not choose gender nor does it choose religion. ‘Sattvic-Sankalpa’ means true divine intention; intention when sincere can bring actions to fruition or proliferation.

Between Humankind and Godhead stands Ego. Ego is the root of all evils in the world. To crush “Ego”, one must be spiritually awakened. The mind of “Ego” is a slave of the senses and sensuous pleasures. The counter acting ego is “soham-Aham-Brahmah” [that I am verily the Brahma). Universal Ego of the universal soul when sank into one’s navel chakra can verily become the divine universal ‘aham-brahma’ rejoicing in spiritually aware state. When we say to others ‘I am great’; the reaction will be plenty of hostility. However when we say to others that they are great because

all that we have is a result of their presence for without them there would be no us and without us there would be no togetherness. So, highest obeisance when given to others with respect and divine honour comes back to us as non-enmity or goodness.

Sacred Divine Knowledge of the Soul – Gist of Upanishads

“Aum” is the first primordial sound of Gods, descended from the higher celestial order onto the earth in delight. From the Great Infinite delight of infinite limitless sky, to the finite existence of ‘pancha-mahabhuta’ [ether-air-fire-water-earth] and the ‘sapta-kosha’ [seven subtle coverings of the metaphysical spirit namely the senses, the lower mind, the intellect, the ego, the higher mind, the conscious, the super consciousness].⁸⁹

⁸ The Upanishads have been perennial sources of spiritual knowledge. The word *upanishhad* means secret and sacred knowledge. This word occurs in the Upanishads themselves in more than a dozen places in this sense. The word also means "Texts incorporating such knowledge." There are ten principal Upanishads. Other than these, a few more like Shvetaashwatara and KaushiTaki are also considered important. Though it is known that even before Sri Shankara, commentaries were written on the Upanishads, these have been lost. Sri Shankara's commentaries on the principal Upanishads are the earliest available. Sri Ramanuja has not written any commentaries on them, but a later disciple Sri Rangaramanuja has written them. Sri Madhvacharya has written commentaries (*bhaashya*-s) on the ten principal Upanishads. Interpretation of passages from these and other Upanishads is also discussed by him in his *Suutra-Bhaashya*, which is mainly about the interpretation of Shruti texts and also in his other major works like *Anu-vyaakhyaana*, *Vishnu-tatva-vinirNaya*, and *Tattvodyota*. Modern thinkers generally hold that the earliest literature of India is the Vedas, of which Rg Veda was the first to be composed. These were hymns in praise of nature gods, which emphasised ritualism and had little philosophic content. ‘Vishnu’ extolled as the Supreme God, has fewer hymns than the more common cosmic Gods Indra, Agni, Vayau, Ishhanna and Varuna. Subsequent compositions called *braahmaNa*-s and *araNyaka*-s both in verse and prose contain attempts in explaining philosophical and cosmological questions.

Upanishads were composed next in order and contain the highest flights of philosophical speculation in Vedantic thought. While perhaps it is comforting to reduce the entire source material of Vedanta philosophy into a well ordered scheme which the modern mind can easily understand, there are serious discrepancies in this theory. Vedantins who profess the Vedic streams of all hues have traditionally believed that the Vedas and Vedanta literature is *Apaurusheya*, not composed by anyone (including God) and hence beginning less and eternal. Even the name used for the Vedas for thousands of years of human memory -- Shruti indicates this fact, which is also justified by rigorous logic. Far from being a collection of disjointed hymns, which the Vedas are made out to be by people

ignorant of them, there is in them a thread of unity of thought, in describing a Supreme Being, who is divine and who is the inner controller of all other beings, including the so called nature gods. VedaVyaasa's authentic Vedas are inter-connected, inter-related and co-related to Upanishads. Both Upanishads and Vedas merge in purpose in a 'dialogue of discussion' of the seers - Vedanta.

⁹ The predominant tone of the Samhitas and Brahmanas was one of piety and ceremonialism, interspersed with raptures of religious feeling and contemplative ecstasy, which led occasionally to a spiritual vision of the 'Virat-Eishwaara' or the Cosmic Almighty. The *Tapasvin* or anchorite, living a life of retreat in the forest, began to command more respect than the priest of the Brahmanas and the hymnist of the Samhitas.

The tendency to regard the Vedic sacrifice more as an act of internal meditation than outward oblation gained firm ground and the ceremonial piety of the earlier part of the Vedas flowed into a mystical contemplation of creation, while, at the same time, it was discovered that the inner sacrifice is more powerful than the outer in producing results. The Quest for Reality:

The sages who dedicated their lives more and more to meditation in sylvan retreats rather than to the external Yajnas of the Brahmanas demonstrated their superiority over others by the spiritual prowess they possessed. The sages rose above the conventional formalities of ritualistic dogma and concerned with the duty of mastering Nature through Tapas or self-restraint, which enabled them to have an insight or divine knowledge of everything in the world simultaneously. Certain sages almost approximated God in their powers and could create, preserve or destroy things, if they so wished, by a mere glance or even a thought. By meditation the sage solved the cosmic mystery and attuned to the Absolute, or the Divine Lord of the Universe, overcame mortality and attained salvation from birth and death. The world belongs to one, nay, one's own spirit of life is the world. Such was the dignity of spiritual realisation. The collection of the revelations of such sages formed the Aranyakas and the Upanishads.

The Philosophy of the Upanishads; the Doctrine of Creation: The Upanishads do not reject the authority of the Brahmanas or the efficacy of sacrifice. The thirst for knowledge could not be quenched by a routine of external Yajnas or ceremonies. It was necessary to find an answer to the question of the creation of the Universe and one's relation to it inwardly and outwardly. The creation hymn of the Rig-Veda, the Nasadiya Sukta, heralded the quest for the 'Absolute', and in the Brihadaranyaka Upanishad the Asvamedha sacrifice is contemplated as a process of the Universe, to be regarded in meditation. Brahman is the Reality, and is often identified with Purusha. The condition when Brahman is potent with the possibility of a future creation is called the Avyakrita or Unmanifest, known also as Ishvara in the later Vedanta. In the Sankhya terminology, this condition is the Prakriti of all things. When the Cosmic Will is fully projected, it is Hiranyagarbha, or in Sankhya parlance, Mahat. Hiranyagarbha or the Cosmic Intellect, when fully manifest as the Cosmos, becomes Virat. Now the subsequent process of creation is the beginning of Samsara or individualisation by separation.

The universal Virat is conceived as Adhyatma, Adhibhuta and Adhidaiva, when the diversified forms appear as divisions therein. The senses of knowledge and the organs of action, as well as the psychological functions, have their external counterparts and also their presiding deities ruling over them. Thus, the sense of hearing has sound (ether) as its physical counterpart and the deities of the quarters as its presiding deities. The sense of touch has tangibility (air) as its physical counterpart and Vayu as its presiding deity. The sense of seeing has colour (fire) as its physical counterpart in the world and Sun/ Aditya as its presiding deity. The sense of taste has gustatory enjoyment (water) as its physical counterpart and Varuna as its presiding deity. The sense of smell has odour (earth) as its physical counterpart and the Asvins as its presiding deities. The organs of speech, grasping (hands), locomotion (feet), procreation and excretion have respectively Agni, Indra, Vishnu, Prajapati and Yama as their presiding deities. The faculties of thinking (Manas), understanding (Buddhi), self-arrogation (Ahamkara) and memory (Chitta) have Soma (Moon), Brahma, Rudra and Vishnu as their presiding deities. Apart from the physical counterparts and the presiding deities, the individual functions mentioned above have their locations in the body, such as ears, skin, eyes, palate, nostrils, mouth, hands, feet, genitals and anus. The psychological functions are the mind, intellect, ego, and the subconscious, including the unconscious.

These details are all not fully available in the older Upanishads but have to be gathered from the elucidations in the later Upanishads. The doctrine of creation delineated up to this stage is as far as what can be gathered into a systematic whole from the different statements on the subject made in the Upanishads. Together with the senses of knowledge and organs of action, and their locations in the body of the individual, there is the creation of their physical counterparts, viz., Ether, Air, Fire (with light and heat), Water and Earth.

The Creator Brahma or Hiranyagarbha projects out of his Mind the original individuals—Sanaka, Sanandana, Sanatana, Sanatkumara and Sanatsujata. There is, then, the manifestation, from the cosmic body of Brahma, of the first progenitors of beings—Marichi, Atri, Angiras, Pulastya, Pulaha, Kratu, Bhrigu, Vasishtha, Daksha and Narada. Then is described the appearance of Rudra or Siva who is one of the trinities or primary gods of the Universe. Then, out of the body of Brahma we hear of the creation of Manu and Satarupa, the first king and queen, who formed two halves of an aspect of the body of Brahma. Manu and Satarupa had Priyavrata and Uttanapada as their sons, and Akuti, Devahuti and Prasuti as daughters. The relationships of these offsprings of Manu and Satarupa with the earlier progeny of Brahma, such as Marichi, Atri, etc., became the sources of the entire creation in all its *Lokas* or planes of manifestation. The Puranas go into more detail of the creation of lesser divinities, such as the Devas, Gandharvas and Apsarases, Pitris, Yakshas, Siddhas, Charanas, Vidyadharas, Kinnaras, Kimpurushas and lower still Nagas, Rakshasas, Bhutas, Pretas and Pisachas. The creation of the plants, animals, and humans is said to have taken place, according to the Srimad Bhagavata Purana, simultaneously with these lesser grades of beings. One important feature in creation is that in the case of Ishvara, Hiranyagarbha and Virat, the appearance or existence of objects

is posterior to perception by the ramified Cosmic Will (Drishti-Srishti), while individual psychological perceptions are posterior to the existence of the objects so manifested cosmically (Srishti-Drishti). The Puranic classification of the seven regions or planes viz., (1) Bhuloka, (2) Bhuvarloka, (3) Svarloka, (4) Maharloka, (5) Janaloka, (6) Tapoloka and (7) Satyaloka may be regarded as pertinent to the worlds respectively of (1) inanimate matter, plants, animals and humans; (2) Pitris, and beings of their category; (3) Devas, Gandharvas and Apsarases with Indra as their ruler and Brihaspati as their preceptor; (4) the Siddhas and Rishis engaged in meditation (who may be considered as occupants of Maharloka, Janaloka and Tapoloka; the higher order. We have Devas presiding in the region of Satya loka [sphere of celestial]. There is also to be mentioned a superior order of spiritual beings like Narayana and Nara, Vasishtha, Vyasa, Suka and such other Rishis, who may be residing in any region at their will. These subsequent descriptions of detail in greater concreteness are not to be found in the Upanishads, but form the central theme of the creation theory in the Puranas.

Metaphysics: The Upanishads hold that the universe is in essence a spiritual unity. All this is pervaded by the Lord (Isa), whatever moves or moves not. To worship Him, therefore, implies a relinquishment of one's possession in regard to things. Covetousness is, thus, a denial of God's existence as the all-pervading reality. Life and its activities are non-different from divine contemplation. To bear what comes with fortitude and to act without initiative is real contemplation, in the light of the consciousness that He is all things. The Supreme Being can neither be seen, nor heard, nor thought, nor understood, with the faculties of the individual. He can be recognised where the ego is abolished. He sees through the eyes, hears through the ears, thinks through the mind, understands through the intellect, and breathes through the breath; but these instruments cannot apprehend Him. One who thinks that he knows, knows not. He is known by him who does not think that he knows anything in particular. If He is known here in this life, then there is the true end of all aspirations.

If one does not know Him in this life, great indeed is the loss to such a one. Sages become immortal, after death, having seen Him alone in each and every being in this world as its very Self. Hence, one should adore and contemplate on 'reality' as 'Supreme Love' and 'Delight', whereby the universe begins to reciprocate this love to the votary of such a meditation. The pleasures of the senses are ephemeral. They wear away one's energies, and tend to one's destruction. Even the longest life with the greatest pleasure is indeed worth nothing in the end. The only desirable aim in this world is the knowledge of the Self.

The pleasant is one thing and the good is another. Both these come to a man together for acceptance. The wise man discriminates between the two and chooses the good rather than the pleasant. But the foolish one chooses the pleasant and falls into the net of the widespread death, on account of attachment to personal comfort. There is really no diversity here. He goes from death to death in a series of transmigration who perceives diversity here. By knowing it, everything is known at once. He becomes it, who knows it. It is 'all this', and it ranges above perception. It transcends the three states

of waking, dream and deep sleep. It is the cessation of all phenomena, the peaceful, the blessed, the non-dual. It is Truth, Knowledge, and Infinity. One possesses all things simultaneously, becomes all things at one stroke, and enjoys all things at once, who knows this as identical with his own being. Wonderful is that experience, marvellous is that man, great is his fortune, blessed are his friends, freed for ever are his relatives, gone is the bondage of those who have his blessings. The Absolute is consciousness. It is the root of all existence. It blazes as the sun, shines as the moon, twinkles as the star. It sleeps in stones, breathes in plants, thinks in animals and discriminates in man. No part of this world is to be regarded as complete unless it is taken together with all its other parts. The sun and moon are only a part of it. The solar system is a part. The stellar regions are a part. The earth and the heavens are a part.

No meditation can be perfect when any particular thing alone is taken as its object. Meditation is defective when it does not comprehend all existence. Meditation is rightly done when its object is the totality of which the visible and the conceivable are just aspects. In such meditation individuality is swallowed up into Universal Being. Here meditation itself ceases, and the object of meditation alone remains. The actions of one who knows this secret are universal actions. The food that he takes in is the food offered to the universe, and the universe rejoices in such satisfaction. The food offered to him by anyone is a spiritual sacrifice performed in the altar of creation. Knowing this, if one were to throw some grains of food to an outcaste, it shall be veritably offered into the Absolute. As children sit round their mother for food, hungry and craving for her benign look, so do all beings in this creation look to him for their existence, who knows this secret. The Infinite alone is bliss. There is no bliss in the small and finite. Where one sees nothing else, hears nothing else, understands nothing else— that is the Infinite. Where one sees something else, hears something else, understands something else—that is the finite. The Infinite is the immortal. The finite is the mortal. The Infinite is based on its own greatness. It has no resting place or support other than itself. It is in front, behind, to the right, the left, above, below and everywhere. It is all this at once.

Everything springs from his own Self. The whole universe, manifest and unmanifest, arises for him from his Self, and serves him without limitation of time and place. This is the consummation. One who knows that He is the 'All' becomes the 'All'. Knowing is being. Knowledge is power. Consciousness is existence and bliss, immediately. He who seeks for the 'All' in any particular thing here, finds it not. The Eternal is not reached through the non-eternal.

The permanent cannot be attained by the impermanent. The means and the end are both the Absolute. None loves an object for its own sake. All love is for one's own universal Self. Things are dear because of the Infinite that peeps through them. The Infinite summons the Infinite in the perception of the beloved. Persons and things are not dear for their own sake. Though all love has a selfish origin in the world, it has a transcendent meaning above the phase of the seer and seen. He who knows the secret behind temporal loves knows Truth and is liberated from the thralldom of

mortality.

The knowledge of the Self is knowledge of everything. But he who, by an error, regards anything as being outside himself in truth, shall lose that thing, whatever it be.

Where there is duality, as it were, there one sees the other, hears the other, smells the other, speaks to the other, tastes the other, touches the other, thinks the other, understands the other. But where the One alone is, who can see what and by what, who can hear, smell, speak, taste, touch, think or understand what and by what? How can one know that by which one knows all these things? How can one know the Knower? This is the great admonition. This is the treasure-house of knowledge. If one were to give the whole earth as a gift for the sake of this knowledge, one should regard this knowledge as greater than that. Lo, this is greater than all things. The Upanishads proclaim in this strain the content of spiritual realisation and have as their aim and objective of existence the aspiration to rise from the unreal to the Real, from darkness to Light, from mortality to Immortality. Upanishads belong to a time and period of thinking when logical deductions were unnecessary, and it was enough for the sages to fly into an ecstasy of divine perception in all creation, a tendency of the Rishis of the Vedic hymns, and there was no need to argue out an intellectualistic difference between the concepts of Brahman and Ishvara. If Brahman is everything, it is also the creation, and its might can be seen in the processes of the Universe. The stages which the logical system of Vedanta would call Virat, Hiranyagarbha and Ishvara are comprehended within Brahman, and to the Upanishads it would be immaterial whether Reality is addressed and envisaged as the indeterminable Be-ness, or the powerful Creator, Sustainer and Transformer of all things. The Brihadaranyaka and the Mandukya Upanishads regard Reality also as the Indwelling Presence (Antaryamin), the Ruler of all (Sarveshvara), the Lord of all (Sarvadhpati), the King of all (Bhutatdhipati), the Protector of all beings (Bhutapala). He is described as Omnipotent, Omniscient, Allpervading, the Source, Beginning and End of all things. This is the incipient stage of the concept of Ishvara in the Vedanta. The Svetasvatara Upanishad refers to God as the Supreme Lord of all lords, the God of all gods, the Ruler of all rulers, who is neither cause nor effect, and who has no equal. He is endowed with an eternal Power (Parasakti) which works in creation as Knowledge (Ichha), Energy (Bala) and Action (Kriya). He is the great God who has no defining marks of identification, is not affected by the vicissitudes of the world, as the sun is not sullied by the defects of the eye. He grasps without hands, is fast in movement without feet, sees without eyes and hears without ears. He knows everything, but there is none who can know Him. He is the great Purusha shining like the sun beyond the darkness of the separatist consciousness. By knowing Him alone does one overcome death, there is no other way of attaining Him. The ethics of the Upanishads is metaphysical and spiritual. They affirm that human life, which can be graded into a period of studentship, householder ship (in which can be included one's social and political career), and retirement from active participation in world-life, is a preparation for the realisation of Brahman. In this realisation, every aim of life gets fulfilled and it is the culmination and purpose of all desires and aspirations. Those heroes who have such realisation rise above the desire for sex, wealth and

worldly gain, whether here or hereafter, for to them, Brahman, the Absolute, is itself the world and the Self, all in One. Knowing this Truth, these heroes want nothing from anyone or anywhere, and live in the joy of Brahman, which is their Atman.

But such lofty spiritual experiences are open only to those who are endowed with tranquillity of mind (Saamana), self-control (Dama), freedom from compulsive activity (Uparraati), fortitude (Titiksha), faith in the Ideal (Sraddha) and power of concentration of mind (Samadhana). The Upanishad affirms that when all the desires lodged in the heart are liberated for ever, then the mortal becomes immortal and herein does he attain to Brahman. When the knots of the heart are all rent asunder, then does the mortal become immortal. This is the supreme teaching, says the Upanishad. But it is hard for all to keep this lofty goal as their ideal in life, because the world has also the pleasant, in addition to the good, and mostly people go after the pleasant rather than the good, choosing rather the delights of sense than the good of the soul.

It is only the highly refined spirit that chooses the higher blessedness after rejecting the temptation of the sense-world. 'Sreyas' which is good is unfortunately not as easily available as Preyas which is the pleasant to sensation. It is the dictum of the Upanishad that unless one ceases from evil conduct and has reached composure of mind, control of senses, acuteness of concentration and is settled in true tranquillity of thought, emotion and will, one cannot realise the Absolute merely with the help of intellectual understanding. The concise teaching compressed into the words, 'Damyata' (be selfcontrolled), 'Dattam' (be charitable) and 'Dayadhvam' (be compassionate), in the Chhandogya Upanishad, supposed to have been addressed respectively to the gods, human beings and the demoniacal natures, sums up the ancient ethical concept of an all-round necessity for restraint of the senses, self sacrifice and love for creation as the moral prerequisites for the higher reaches of the soul towards spiritual perfection. "Speak the truth, practise righteousness. Do not neglect sacred study. Do not neglect worship of the gods and the Pitris [ancestors]. Let the mother be your God. Let the father be your God. Let the teacher be your God. Let the guest be your God. Practise only noble deeds; not others. Give with faith. Give in plenty. Give with modesty. Give with respect. Give with sympathy." This is, indeed, the divine height that any ethical principal can reach without confines or restrictions of religions. Universal love is declared not merely as a possibility but a real achievement. When one sees himself in all beings and all beings in himself, he does not shrink away from anything. As children sit round their mother with affection, so do all beings crave for him who sees all beings in his absolute Self. He who loves all, is loved by all. The woman and the man, the boy and the girl, are He; He it is that, as an old man, totters with a stick, thus deceiving the human eye; for He is in all things. Psychology: The individual is envisaged in the Upanishad as a composite of the conscious, subconscious, unconscious and the absolute aspects of consciousness. In the waking state of the mind and the senses the individual is engrossed in an externalised consciousness of physical objects, while in the dreaming state there is an externalised consciousness of mere psychic objects projected out of memory. In the deep sleep state there is a complete overpowering of consciousness by ignorance of

everything, a causal condition in which the seeds of dreaming and waking are latent. Transcending these three empirical conditions of the soul, hails the Absolute, Brahman or Atman, which is also immanent in the individual and the cosmos. The Absolute is neither externalised consciousness as in waking, nor internalised consciousness as in dream, nor a negation of consciousness as in deep sleep. The Mandukya Upanishad declares that the Atman is beyond this threefold state of consciousness which is in relation to the gross, subtle and causal bodies of the individual. It is the invisible, non-relative, ungraspable, indefinable, unthinkable, ineffable *something* which can be designated only as the Atman or the Self, where world-perception ceases and an entirely new perception, impossible to understand, takes its place. This is what is called the fourth state of consciousness in comparison with the three relative states mentioned. It is the aim of the relative to reach the Absolute.

The principle of 'I' which asserts itself in all states is the Atman, which is transcendent, but which also pervades everything in the individual and the cosmos. The bearing of the waking, dreaming and deep sleep states of consciousness, called respectively, Vaisvanara, Taijasa and tureeya. The Atman transcending the three individual states is declared to be identical with Brahman transcending the three cosmic states. "Tat Tvam Asi"—"That (the Universal) art thou (the individual in essence)." 'This Atman is Brahman', says the Mandukya Upanishad. The Taittiriya Upanishad makes a further classification of these states into the physical (Annamaya), vital (Pranamaya), mental (Manomaya), intellectual (Vijnanamaya) and blissful (Anandamaya) sheaths of consciousness. The first sheath operates only in the waking state, the second, third and fourth in the waking and dreaming states, and the fifth in all the three states, though primarily in deep sleep alone.

The first sheath constitutes the gross body, the second, third and fourth together form the subtle body and the fifth is the causal body of the Jiva, or the individual soul. The Atman is beyond the five sheaths, though it vitalises every one of them with its presence. Eschatology: The Upanishads openly describe the passage of the individual soul, stage by stage, after its shedding of the physical body. It may be mentioned here that, after death, the soul bound by Karma may (1) return to this earth, (2) take birth in some other plane than the earth, (3) hang on as a discarnate spirit in any intermediary region (a condition called Preta), (4) go to the region of Pitris (Pitriloka), (5) reach heaven (Svarga), (6) fall into hell (Naraka), or, if it is a highly advanced spiritual seeker, (7) pass through the region of the Sun (Suryadvara), to Brahmaloka, and then attain Moksha. This last mentioned way of attainment is called Krama-Mukti (progressive salvation by stages). Only the absolutely desireless soul (Akama or Nishkama) attains Brahman here itself, without moving to any place, says the Brihadaranyaka Upanishad. This attainment is called Sadyo- Mukti (immediate salvation). The soul with desire of some kind or the other departs through the various nerve-passages of the subtle body, while the spiritually illumined soul passes through the Sushumna nerve-current and reaches Brahmaloka, *via* the shining region of the Sun. The Chhandogya Upanishad describes the stages of the passage of the soul on its way to Brahmaloka. The statements on this subject scattered over through the Upanishads, when grouped in an order, amount to the following description of the path, called Devayana. The soul

reaches the deity of flame (fire or light) and then rises gradually to the deities of the day, the bright half of the lunar month, the six months when the Sun moves to the north, the year, the region of the celestials, Air, Sun, Moon, lightning, the region of Varuna, the region of Indra, the region of Prajapati, and finally Brahmaloka. At the stage of the region of the deity of lightning, the soul is said to be received by a superhuman being, and he leads the soul to the four higher regions. The stages or grades of the manifestation of the Supreme Being in the individualised contents are various relative planes of existence. The soul that is not destined to reach Brahmaloka and has merits enough to go to Pitriloka alone, is said to rise by stages to the deities of smoke, night, the dark half of the lunar month, the six months when the Sun moves to the south, the sky (it does not go to the deity of the year), and the Moon. From here the soul returns through the sky, wind, smoke, mist, cloud, rain and enters grains, herbs, trees, etc., which are consumed by individuals on earth.

The Upanishads hold that the future of a person is determined by his actions, the actions by his volitions and the volitions by his desires. Thus it is evident that on one's desires depends the nature of one's future life. The ignorant are said to reach dark regions devoid of all happiness. Those who are ignorant of the true nature of the Self go to sunless realms covered over with darkness. The doers of good deeds enter into birth in nobler species, while the doers of bad deeds may fall into the wombs of animals or depraved characters. Karma, then, decides one's future life.

But, as mentioned already, those who are free from Karma, due to realisation of the Atman, have no rebirth; their Pranas do not depart into space; they become Brahman, here and now. Practice of Yoga: The Upanishads regard the senses which are extrovert as obstructions to spiritual experience. The senses have to be subdued and turned inward for the purpose of Yoga. When the five senses of perception, together with the mind, stand in tune with the intellect, and the intellect is not distracted by any kind of objectivation, then one is said to be in the highest state of Yoga. Yoga is all-round self-control, and this state does not last long, for it comes and goes, and hence the student is very careful. The Svetasvatara Upanishad goes to details and advises a steady seated posture, and thereby an attempt to restrain the turbulent senses and the mind which have to be brought from their aberrations outside in the world back to the centre within, the Universal Atman.

This is to be achieved by regulation of Prana in breathing, and persistent effort in directing the thought rightly, as one does in restraining restive horses. This calls forth tremendous energy and understanding on the part of the student in Yoga and no moral weakling can hope to succeed in it. Though in the higher stages meditation can be practised anywhere and at any time it is beneficial in the initial stages to choose a suitable place for commencing the practice of Yoga. The place suggested is one that is even, pure, free from gravel, fire, and disturbing features such as noise or sound of any kind, and from annoying elements like mosquitoes, and the like. The place should be pleasant to the feeling, secluded and not tempting to the sensuous urges of the lower nature. As one advances in meditation, visions like those of mist, smoke, sunlight, fire, breeze, light of firefly, lightning, crystal,

moonlight, and so on, are possible. These visions are indicative of spiritual progress. When one masters in meditation the natures belonging to the five elements—earth, water, fire, air and ether—one rises, says the Upanishad, above the torments of illness, old age and even death, on account of his having acquired a flaming spiritual body. Then it is that qualities like lightness of body, perfect health, noncovetousness, resplendence of body, fineness of voice, fragrance of personality, etc., manifest themselves. This is said to be the first stage of realisation in Yoga. Higher stages are further above. The Yogi, by degrees, unites his soul with Brahman which is unborn, eternal and omnipresent, by knowing which one is freed from all bondage. Liberation: The soul that is freed from the bonds of world-existence traverses through its physical, vital, mental, intellectual and causal vestments and rejoices in the ecstasy of the realisation of Brahman. The experiencing process and the experienced object or condition are all one. In the words of the Upanishad, the realised soul, in a particular stage, exclaims: 'I am the food and the eater of food; I who am food, eat the eater of food. I have encompassed the whole Universe.'

In Moksha or liberation all the principles and powers that were confined to individuality get released into their sources or divine essences, which again are merged in Brahman. The individuality, together with its Karmas, gets dissolved in the Supreme Imperishable One. As rivers enter the ocean, 27/116 A Short History of Religious and Philosophic Thought in India by Swami Krishnananda casting off their names and forms, the knower enters the Supreme Being, released from bondage. The liberated one enters into the All from every side, and becomes everything. The Spirit of the Age It is often thought by scholars of oriental learning that there is a note of pessimism in the Upanishads and that no pessimistic way of thinking can be regarded as a healthy trend of life. From the short account of the spiritual philosophy of life in the Upanishads that we have presented above, it would be obvious how far removed this charge is from truth. The life of the sages of the Upanishads was buoyant with the joy of the recognition of divinity and sacredness in the world, and the Upanishads laid the foundation for what is commonly known as 'Hinduism' today.

The spirit of the Veda Samhitas and Upanishads, as we have observed in this survey, is one of life and not death, of health and not illness, of joy instead of pessimism and sorrow or a sense of world-weariness, which is never the aim and fulfilment of any religious or philosophic view of life. The criticism is evidently levelled against certain passages in some of the Upanishads which speak of the impermanency of things, the transitoriness of the world and the impossibility of attaining the Absolute by the perishable acts of the mortal individual. If pessimism means the recognition of the inadequacy of empirical knowledge and the observation of the relativity of all things, then, obviously, all philosophy is pessimistic. But, then, this dissatisfaction with the surface view of things is the beginning of wisdom, for reality is not appearance. The Upanishads, thus, constitute the zenith of human thinking, a height it never reached either before or after, and are the glory and treasure of the culture, not only of India, but of the world.

Upanishads cannot be propelled and adequately written without creating core deep spiritual inquest into the self. Hence, only through curiosity and self enquiry one can experience God, its spiritual essence and its grandeur. In the divine song of the Vedas, we find the beautiful wonder of human spirit before nature glorious!

“Aum Sattchitt_Anaandamaya_ChidaAnandamaya Parama_Anandamaya Atman iti Parama_atman evam divya-Jyott_ekam Sattyam_Ekam nitya param_Anandam neti neti maya, neti neti kaya, neti neti samsahr, Brahma evam ekam satya_Ananda, Para_Brahma nirvikalpam_Aatman hridayam.”

One of the critical issues of the Vedic philosophies is the “ATMAN” (soul). In the quest of realising the soul, absolute emphasis is made upon our true self and its likeness with the cosmic God.

The absolute “Brahman” (which transcends the manifest, the un-manifest, both everything, and nothing-ness, and which cannot virtually be fully grasped by the limited human mind, limitations of human life conditions prevailing within the limitations of reasons and karmic causes all imperfect). ¹⁰

Ever since a child is born, it cries to its spiritual mother divine mother to become free from the entanglements of karmic cycles and mundane gross sufferings and pains, diseases and wretched adversities, disappointments and upheavals, and humiliations suffered in the face of society (or the wheel of samsahr). ¹¹

¹⁰ The artificial division of the mass of Vedic literature into *karma kaaNDa* (dealing with rituals) and *j~nAna kANDa* dealing with Philosophy is untenable, in the context of the three fold interpretation of the Vedas, explained for the first time by Sri Madhva, in his Rgbhashya. According to Madhva, the Brahma Suutra's *OM gatisAmAnyAt.h OM* clearly indicates the decided position of its author, Veda Vyaasa, that all the Vedas, believed to be infinite in extent, have *eka-vaakyata* unity in stating the conclusion. Be as that as may, the ten principal Upanishads contain the essence of the philosophical teaching of the entire Vedic religion. The Brahma Suutra, composed by Veda Vyaasa, accepted as the authority for the correct interpretation of the Vedas refers to a number of well known Upanishadic texts and gives clues regarding their correct and consistent interpretation. All the different founders of Vedanta schools have started from the basic position of the infallibility of the Vedas, Upanishads and the Brahma Suutra and have tried to justify the claims that their own conclusions are in accordance with them.

¹¹ Sri Shankaracharya and some of his modern followers take Monism or Atmaikya, and Absolutism or *nirguNa-brahmavaada* to be the central theme of Upanishads.

In each one of us is a hidden child, a child-like spirit of life that yearns constantly for a spiritual security, a spiritual divine shelter, a spiritual freedom, a spiritual delight that does not transmigrate unless all bondages and attachments and possessions and desires are freed.

There is a constant conflict between our ego and our spirit of life.

The darkness of ignorance, stubbornness, rigidity, false love, false affection, falsity, falsehood all veil the true spirit and suppress our true simplicity – the light of thousand delights.

The crucial essence of Upanishads is more relevant to the modern world torn apart in conflict between the collective ego and spirit of life; between the lower mundane mind and the higher consciousness; between the elite and the mass; between one religion and another religion, between one country and another country, between cultures, castes, creed, races, nationalities, even brethren and families.

The world is numbed by conflict and discontentment all over. Rife and rivalry, strife and hatred, divisions and separations, seem to be the order of the world. Claims of different Gods and different religions seem to have become fragmentation in the name of religion and Godhead all of which render no solace but chaos, camouflage, political war fare, violence and destruction. Wars and increased ownership in cars causes further increase in pollution which in turn brings increased newer diseases, newer tragedies and newer international crises.

The world at large has become a place of unsettled insecurities and unsettled non-peaceful, non-happy habitants. Our human world is threatened by global warming and global diffusion by the increase in pollution and wars and by the increase in heat from Sun. Every corner of our world may be boasting an ever increase in skills, intellect, talent, youth intelligence and monetary wealth; however there appears to be uncertainties prevailing in every part of prosperity. Uncertainties like epiphany, tragic deaths, sudden diseases, numbed humanity, and conflicting inter-racial hatred, anger and violence.

Anger has increased immensely! At a time like this, the modern world needs a re-collection, a reflection even over many political agendas and many economic referendums.

Perhaps, there is a need to re-awaken and to re-evaluate our spiritual health – our soul divine health. Spiritual health is the health for which simplicity, truthfulness, honesty, sincerity, humanity, compassion, love; consideration and friendship are essentially the universal global religious beliefs.

What is required for universal spiritual experience of transformation is a mental settling down, or soft-subtle mellow down – an Upanishad or transforming of the core attention towards inwards, more spiritual and more subtle quietness, and being simply alone observing and watching the self.

This is a shift from the daily mundane world of constant change to the absolute beyond all thought process spirit of life. In practicing the essence of Upanishads, we need compassion in abundance.

The divine truth does NOT transpire in differentiation, disintegration, segregation, classifications, sectarianism, cultism, individualism, institutional religion, personalised emblems of personal gurus and personal patent trade marks and patent international sovereignty of spiritualism dwelling upon the mine and yours, nor can the divine truth be recognised in intellectual forums and dialogues.

The Upanishads (seer's wisdom of the soul) are self-revelations of the soul infinite. They are the wisdom of the Grand Cosmic Soul and the Individual Soul.

Upanishads are celebration of a state of being subtle and metaphysical. This state of subtle spiritualism is beyond word, beyond the metamorphosis of thought, beyond the matrix of intellect, beyond the workings of mind. It is a reality beyond words and spiritual reality cannot be perceived nor can it be related. Spiritual transcendental supreme reality is all pervading, all light of delights that shines in every entity alike and is exclusive of religious beliefs, caste, culture, creed, nationality, or individualism. It is pure consciousness, pure soul divinity that is responsible for our existence and it is through which the mental, emotional and physical faculties function.

Compassion and love are the most benign qualities of universal spiritualism that would propel the power of universal inner faith of soul common to all alike. 'Purusha-Brahma' [infinite eternal God] is the 'prakruti' [whole existence] and beyond this prakruti [whole existence]. No word can possibly fully wholly describe it.

When the poets or the seers of the Vedas sung the glory of Brahma, all together divine praises were sung in shlokas and mantras to invoke love, compassion, illumination, light, and after shiva's cosmic dance began, the longest darkest night transformed into the cosmic day. Upanishads are philosophical extensions of the divine songs of the Vedas. As such, the composers of Upanishads were deep philosophical poets and visionaries who held spiritual visions beyond the metamorphosis of mundane life into higher realities of the soul. Only by elevation and spiritual evolution can such profound fruits of ancient wisdom be learnt in

quietness and tranquil quintessence. The gist of Upanishads is that the spirit of grand cosmic Godhead can only be realised through communion (yoga), all together compassionate marriage between our individual souls and the grand cosmic soul divine through experience, through divinity, through divine spiritualism rather than oblique surrender to the written words of a Guru or a leader or scriptures.

Universalism is a core Upanishad Idealism consequently albeit the world is diverse in culture. Soul divine and spiritual entity is universally alike and one with Great Spirit of all life. ¹²

¹² The central theme of Upanishads is Monotheism or the delineation of a Supreme Being as the cardinal principle of the universe. This is designated as Brahman, Atman, Akshara, Akaasha, PraaNa, etc. In the Upanishads, Akaasha and PraaNa can also mean the element Akaasha, the deity Vayu etc. The meaning applicable in a particular text has to be derived with the help of attributes mentioned therein. The Supreme Principle is described as the Creator, Sustainer, Regulator, Destroyer, Enlightener and Liberator of all. It is also the one and only Independent Principle upon which all other entities are dependent. It is Immanent and Transcendent. It admits of contradictory features of everyday experience being present in it simultaneously -- *aNu* (atomic) and *mahat.h* (infinite), etc. Being Infinite in all respects, it cannot be comprehended by anyone completely. It has no drawbacks or blemishes of any kind. It directs all and is not directed or constrained by anyone. It is absolutely independent in its very nature and essence, functions and comprehension and innate unlimited bliss, none of which need any element external to it for its completeness. All others derive their limited qualities and capacities from it. It is thus described as Sat, Chit and Ananda in its essential nature. The features of the Supreme Lord are described almost in all the Upanishads. PraaNa occupies an important place in the Upanishads next only to the Supreme being. The Chhaandogya and ShaTprashna Upanishads, in particular, bring out the role of PraaNa, who is His chief aide and is superior to all other deities. He is however eternally and completely subservient to Lord Vishnu, the Supreme being. Upanishads clearly distinguish between the Supreme Being and other souls. Their basic differences which are in their essential nature itself are contrasted in several texts. The metaphor of the two birds, one reaping the fruits of its past deeds and the other not doing so is found more than once. The Causus-belli of the Upanishads -- to enable the souls to attain liberation by the grace of God, would be totally incongruent and lost, if they have no locus stand in their essential nature as distinct from the world and the Lord. Upanishads are also clear about the reality of the external world (other than the souls) and state it clearly more than once. *Prakriti* or primordial Nature is the material cause of the world, while God is the efficient cause.

The text *eka vij~nAnena sarvavij~nAna* does not support the Vivarta theory of Advaita, which reduces the external world to an unreal state in essence. A number of *upaasana*-s are described. The importance of *shravana*, *manana* etc. is stressed. The need of *vairaagya* (detachment from material

The spirit of Upanishads is the spirit of universe – in this there is no difference between one human and another human in view of nationality, religion, culture, cast, creed, colour, or monetary status. The Vedic truth does NOT believe in differential religious institutions nor does it believe in political propagandas to build individual heroism at the expense of others. Upanishads are extenuation of Vedas, and forms a more refined portrayal of fundamental truth, core truth.

As such, commercialism of religion and converting from one religion to another religion is futile and one can never accomplish ‘moksha-muktee’ (liberation) by converting one’s spiritual entity from that of birthright.

According to Upanishads, the aim and goal of a human is to elevate from the falsehood, the falsity of the cycles of karma not to regress and be entangled in the web of karma again. Upanishads remove the dogmatic religious boundaries in words and takes us into REALITY.

Therefore, in every rites, rituals and Vedic hommam, ceremonial yajna (sacrificial fire of oblations), the paramount invocation is made to VARUNA – the cosmic God of compassion for through compassion only the spirit of life can become infinitely childlike towards the boon of beautiful divinity. Compassion and love are foremost pre-requisites of spiritual divinity. The Vedic poet or the seer invokes the mercy of Varuna thus as though one were united with the Cosmic Gods; in following the cosmic pattern of praising the Cosmic Gods beginning with Varuna for the mercy of love, compassion and benign spiritualism; Indra for illumination and guidance; Vayau for transcending Brahma, Agnee for bringing light to our souls, Surya for eternal soul, Yamma for immortality, Nirriti for dissolution of negativity, Kuber for proliferations, Ishann for nectar, and Rudra-Somam-Shiva for being our divine Guru.

What is of paramount significance to wisdom of the Upanishads is that each human entity is potentially a spiritual soul divine spirit of life capable of taking a flight of delight to realise the self – the atman – the soul.

First and foremost, each one of us need some form of divine help, some form

entities), *bhakti* (devotion towards the Lord), etc., for the aspirant in his efforts to achieve salvation is delineated. The doctrine of *prasaada* (God's grace) is mentioned more than once. Eschatology is described through texts explaining *devaayaNa* and *pitraayaNa*. Thus all that is necessary to pursue the spiritual path is covered in the Upanishads. With a view to give a more detailed picture of the contents of each of these Upanishads, a summary of the subjects dealt with along with essential points in each is now given under separate headings.

of foundation, some form of real true divine yogic discipline, some form of internal divine will, some form of internal divine determination and some form of internal divine vision. The knowledge and the wisdom of the soul divine, is universally consistent, constant, and ever effulgently truthful, divine, and beautiful beyond word.

In our divinity, we then invoke the **grace of God**.¹³

Only with the pure intentions, pure divinity, pure will power, our soul will be guided by higher light – call it what you may, to guide us onwards, towards the lofty life of spiritual delights. In very complex Sanskrit is the vast spiritual literature of Upanishads are each very closely linked to the Vedas and Vedic mantras, yantras, shlokas and rites and rituals.

The crux of it all is one divine truth that which is the soul and one Divine Godhead.¹⁴

¹³ In the Vedas, the soul of the poet is one with God, praising with a sense of oneness. Purusha is the whole universe. A quarter of God is beings and three quarters the seven lokas above us.

¹⁴ Thus *upaasanaa* (worship) and *bhakti* (devotion) are relegated to a secondary position, being needed only up to a point in the spiritual evolution of the soul. Liberation, the final goal of spiritual development becomes less attractive, as the seeker loses his own identity in his merger with the Absolute. The entire process of Creation delineated with such great care in the Upanishads is reduced to a mere illusion. Texts describing Brahman, the Supreme Being, as *sarvaj~na* (all knowing), *sarva-shaktimaan* (All Powerful) are also relegated to be descriptions of Ishwara or the Saguna Brahman, who is also a product of the universal Avidya, while Brahman is actually *nirguNa* or without any attributes in absolute reality. Some of the richest material in the Upanishads delineating the glory of God, the process of creation, prescribing different methods of *upaasanaa*, Eschatology, recommending meditation, devotion etc. have to be relegated to a secondary position, as they are essentially dealing with the machinations of the unreal Avidya, which vanishes into "nothing," when the soul is liberated and discovers its identity with the formless and attributeless Brahman. In other words, much of Upanishadic texts are worthless and untrue in the domain of the final reality. On the other hand, a few passages are elevated to decisive importance, as they can be interpreted, in a limited sense, to convey Monism. Anyone who has an acquaintance with the deep and mystical atmosphere conjured up by the Upanishads can not accept this position. The central theme of the Upanishads is not Monism but Monotheism, the concept of an all pervasive, immanent supreme being. He is not *nirguNa* (attributeless), but is *guNaparipuurna* -- full of all possible auspicious qualities. The very word *brahma* indicates this basic delineation of the Supreme Lord. Such a theme brings all the rest of the passages in the Upanishads into proper focus and makes them fully meaningful and essential for the aspirant. All of them will contribute in one way or the other to the development of this central theme and none of them will look secondary or superfluous. In the larger

One cannot and must not dissociate or disentangle the core truths of Upanishads from the Vedas and its mantra yoga. The Vedas and Upanishads are inter-related, inter-connected and co-related in every perspective of the common issue – that which is the “ATMAN”.¹⁵

It is also a fact that only through experience, only through the passage of karmic life; only in the evolution of spiritual awakening can a human entity become enlightened towards the true light of divinity and altruism of the soul divine. No knowledge borrowed from the scriptures nor any written form of Upanishads interpreted would render the absolute divine truth as can the realm of one’s own personal divine experience.

Therefore, Sun-God, Brahma, Indra, and all together all cosmic Gods gathered to become illumined and in return become immortal and there have been classical dialogues between ‘Yama-Raja’ and others in the Upanishads and how

context of the Vedanta, as a whole, the Vedas, Brahmana-s, Aranyakas, Upanishads and the great Epics which include the other Prasthaana texts -- Bhagvad Gita and the Brahma Suutra are woven into a glorious tapestry of the indescribable but realizable, fathomless but understandable glory of the Supreme Person, who has been extolled by great devotees in all Bhakti compositions.

Monism explain away the wealth of texts describing the glory of the Lord away with a simple explanation of *nirguNa* being One who completely transcends the three *guNa*-s -- *sattva*, *rajas* and *tamas* constituting *prak.rti*, which is responsible for the world as we know it. The naskitakas and the astikas school of philosophies of Vedanta further complicate faith into two divisions. These are all manmade and Vedantic philosophies are imperfect.

¹⁵ It moves and It moves not. It is far and also It is near. It is within and also It is without all this. It is near to those who have the power to understand It, for It dwells in the heart of every one; but It seems far to those whose mind is covered by the clouds of sensuality and self-delusion. It is within, because It is the innermost Soul of all creatures; and It is without as the essence of the whole external universe, infilling it like the all-pervading ether. He (the Self) is all-encircling, resplendent, bodiless, spotless, without sinews, pure, untouched by sin, all-seeing, all-knowing, transcendent, self-existent.

He has disposed all things duly for eternal years. This text defines the real nature of the Self. When our mind is cleansed from the dross of matter, then alone can we behold the vast, radiant, subtle, ever-pure and spotless Self, the true basis of our existence. The Spirit without moving is swifter than the mind.

‘Yama-Raja’ obtains or achieves knight-hood of immortality.

Upanishads and Vedas both speak of self-realisation of the soul through experience and evolution, through seeking and becoming the divine truth. ‘*Neti-neti*’ in the Upanishads refers to that aspect of not this, not that, not other, but the self, the atman, the soul, the real self, the true spiritual spirit of life is all that matters. The soul divine, is God’s eternal child and it is smaller than the smallest life, yet larger than the teeming vast infinite sky beyond which the soul unceasingly breaths in the secret heart of humankind.

The soul divine individual ‘jivan_atman’ is the smaller than smallest life – divya-jyott (light of delight); the divine cosmic Grand Spirit is the larger than the infinite teeming vast sky and the space. Its grandeur stretches beyond the infinite eternal sky, into the realm of empty space whereat nothingness prevails and beyond that nothingness the Para_ Brahma_Atman illumines un-failingly in million delights.

The Holy Scriptures, the ancient scriptures, the seer’s wisdom all together collectively perch on the atman – soul divine. Atman verily is ‘Eishwaar’-that which is indivisible divine truth of all lights and to realise this one truth is the delight of the spirit of life. ¹⁶

¹⁶ Upanishads in the main contain 108 parts and of which 11 are most crucial and elaborated at length. Upanishads are part of the Hindu-Vedic scriptures. Some say Upanishads is the last part of Vedas. How could there be last part of Vedas? Vedas can never end just like the time eternal can never end; just like the soul had no birth nor death; if soul does not die how Upanishads can be the end and concluding part of the Vedic wisdom or Vedanta to be the conclusion of the Vedas. It is absurd that such stern philosophical claims are made by many individuals claiming heroism. Truth is one not many. Each Upanishad is the enfoldment of the Supreme Knowledge which, once spiritually attained, is never lost.

The entire universe of action, according to the Upanishads, with its ephemeral means and ends, lives in the meshes of ignorance. It is the knowledge of the supreme Self that can destroy the human ignorance of millennia and inundate the earth-consciousness with the Light and Delight of the ever-transcending and ever-manifesting Beyond. The Brahma is the all pervading fathomless within whose embryo; the mother earth is an embryo of fertility and germination. The Upanishads are a collection of Indian philosophical speculations on the nature of reality and the soul and the relations between these two. The texts date from around 600 BC. They often give the impression of a building under construction - an ongoing exploration of themes not yet fully resolved. No strictly coherent scheme can be extracted from the Upanishads - not even from each single Upanishad. Like the Bhagvad Gita they are the work of several hands. If one theme unites these writings, it is the search for an

Upanishads are the crown of Vedic wisdom and the ultimate dialogue of sacred divine discussion called “Vedanta”. Developing the magnificent truth into the metrical and non-metrical, the broad spectrum of “vishay” [chaptering] goes by size and inferential references. For example, Isha, Katha, Mundaka, Shvetashvatara, Taittiriya, and Aittareya, are relatively smaller. Brahдарanyaka, and Mandukya are others that make inferential purport.

God’s infinite love, infinite grace and infinite compassion “*parkosha priya hi devah*”, imply that the cosmic powers “*devah*” enable the human consciousness to relate in a symbolic manner so that only the eager and persistent devotion can understand the depth of the finer subtle details. For instance, the sacrificial horse, the dawn Usha is the head of the sacrificial horse.

“Aum Tat sat tat twam asi Aham Brahmanasmin”

One truth, that one truth, thou art, that of which part my soul divine is. The oneness of the soul and God bhagavan lies at the root of all Vedic thought and is domineering reminder at each dawn and dusk. Thus, the “*samndhya*” is the most divine moment.

āp ūryamāṇam acala-pratiṣṭhām samudram āpah praviśanti yadvat; tadvat kāmāyam praviśanti sarve sa śāntim āpnoti na kāma-kāmī.

As rivers enter the ocean from all sides, all that one requires will come to one like a

underlying unity linking everything we see and think. That unity is called Brahman. In most texts, Brahman is said to be identical with Atman, the world soul, which is also identical with the atman of each individual. In this sense every individual is united with the cosmos, and only needs to realize this fact to reach fulfilment. The world we see is clearly highly diverse. The self, the presence of the cosmic Self within each person, is the ‘Real’ world - a world of pure thought, which cannot be apprehended by the senses. Meanwhile the real sensible world of life and love, birth and death, is dismissed as no more than a dream projected by the self. This view - similar in essence to most schools of Buddhism - contrasts strongly with realistic pantheisms which accept the material world as real. Idealistic pantheism fails to explain why we all dream the same dream - why the detail of the sensible world is shared by everyone present. It cannot explain why we should start to ‘dream’ the world at all, nor why there should be a ‘we’ to dream. The belief that reality is illusion is perhaps the greatest illusion of all. It leads to indifference, inaction, insensitivity, world-blindness, death in life. Indeed in the Upanishads all these are praised as the highest wisdom. No life can be led in an illusory world - even hermits and monks have to eat, excrete, and sleep. Thus they are forced to acknowledge in action the reality of the world they deny in theory, and their own lives disprove their beliefs.

flood coming from different directions. One need not run after anything. Contemplate, meditate, and observe in silence. This is the first boon, due to the first *tapas* of Nachiketas.

Divine energy is very scarce and precious and must be built.

“The Upanishads are a source of deep mystic divine knowledge which serves as the means of freedom from this formidable *Samsara*, earthly bondage. They are world-scriptures. They appeal to the lovers of religion and truth in all races, and at all times. They contain profound secrets of Vedanta, or Jnana-Yoga, and practical hints and clues which throw much light on the pathway of Self-realisation.”

– Swami SivaAnanda.

Divine knowledge destroys ignorance. Ignorance is the root cause of all sorrows, diseases, and illusions. Those who question, debate and argue despondently cannot attain divine knowledge and divine wisdom. Those who contemplate observe and ponder in divine silence.

Final emancipation is attained only by knowledge of the ultimate Brahman – ultimate reality – ultimate cosmic grandeur of truth. One who has ‘*viveka*’, ‘*vairagya*’, ‘*shadsampatti*’ and ‘*mumukshuatva*’ [discrimination, dispassion, six fold treasures of yoga, and the yearning for liberation] can attain Brahman, the absolute delight ‘*ParamaAnanda*’. *Upanishads* are the highest philosophy.¹⁷

There are 108 Upanishads (major), which are as follows:

1. Twelve major Upanishads,

- Aitareya and the Kauhsitaki which belong to Rg Veda
- Chandogya and Kena to Samaveda

¹⁷ The gods referred to in these *Upanishads* are Agni the god of fire, Vayu the god of air or wind, Indra the god of heroic power and storms, Rudra a god of destruction and of healing, Savitri a sun god or goddess, Brahma the creator, and Vishnu the preserver/ or Varuna its incarnate. In the *KATHA UPANISHAD* 5 the city of eleven gates refers to the nine openings in the body, the navel, and the *Sagittarian* suture on top of the head, and in the *SHVETASHVATARA UPANISHAD* 3 the nine-gated city refers merely to the body's nine openings. The triad in *MUNDAKA* 1 refers to the first three *Vedas*, while the triad in *SHVETASHVATARA* 1 seems to refer to three aspects of God. In *MUNDAKA* 3 Vedanta means the final divine dialogue of *Vedas*.

- Taittiriya, Katha, Shvetashvatara, Brhadaranyaka and Isha to Yajur Veda
 - Prashna, Mundaka and Mandukya to Atharvaveda.
2. Twenty—three samanayayurvedanta Upanishads
 3. Twenty Yoga Upanishads
 4. Seventeen samnyasa Upanishads
 5. Fourteen vaishnava Upanishads
 6. Fourteen shaiva Upanishads
 7. Eight shakta Upanishads

Here is a list of traditional Upanishads:

- Ishavasya (major)
- Kena (major)
- Katha (or Kathaka) (major)
- Prashna (major)

Summary of the main aspects of Upanishads covered:

| Name | | |
|-------------|-------------------|--|
| 1 | <i>Isha</i> | Path of knowledge <i>versus</i> path of action; the Self (Atman). |
| 2 | <i>Kena</i> | Atman/Brahman as the Perceiver, Inspirer of all functions in the Universe. |
| 3 | <i>Katha</i> | How to be free of birth – death – rebirth through intuitive knowledge of the Supreme Self. |
| 4 | <i>Prashna</i> | From the mundane (via prana) to the Divine. |
| 5 | <i>Mundaka</i> | Brahman and how to attain this state. |
| 6 | <i>Mandukya</i> | Four states of consciousness – meditation on OM. |
| 7 | <i>Taittiriya</i> | The Koshas; interconnectedness of all things. |
| 8 | <i>Aitareya</i> | Creation; the life – death cycle. |

- | | | |
|----|-----------------------|--|
| 9 | <i>Chandogya</i> | Atman is Brahman |
| 10 | <i>Brihadaranyaka</i> | Atman as universal consciousness; Brahman is infinite. |
| 11 | <i>Shvetashvatara</i> | Two routes to Brahman – Samkhya/Yoga/Dualism or Advaita Vedanta. |

However, there are also believed to be hundreds of non-primary Upanishads. There is no overall structure to the philosophies of the Upanishads, as each of which were developed by different sects under the authorship of a number of scribes, and instead many different themes are considered. The Upanishads are epic hymns of self-knowledge and world-knowledge and God-knowledge.

The 'Yajur_Veda shukla' bright part of the ending of the Yajur-Vedas forms the preliminary 'maha - Upanishad' [major-Upanishads]. The divine composers of Upanishads were contemplating, meditating, and practicing the Vedas and lived Vedic way of life. These seers and wise persons lived ripe old age, enjoyed the delight of divinity in esoteric wisdom of the soul divine. In their findings, sacrificial rituals and rites became secondary and the contemplation and meditation became primary source of deriving the crux of Upanishads and its Vedantic philosophies.

Original Upanishads are complex, difficult to even read and understand. However, their work is well worth the effort. Only the gist of Upanishads that have become relevant, appropriate and practically feasible to contemplate upon without dualism or loss in the originality and divinity are contemplated herein.

"Great utterances" of Upanishads: The core of the teachings of the Upanishads is summed up in these words: 'Satyam Ekam Aum Tat Satt Tat Tvam Asi Atman-divya-jyott-param-jyott-jagad-Eishwaar' - 'Only one truth, Aum is the symbol of that truth upon which you are that soul divine that reveals the grand spiritual light of the Great Universal God'. The most beautiful and the most benevolent message of the Upanishads is magnificent, universal and without the boundaries of religious confinements. Hence, whether one is Christian, Muslim, Jew, Hindu, Buddhist, Chinese, or Tibet or even atheist or pagan, the multifarious contemplation by sages and pious alike through consistent and constant self-observation of the soul divine have rendered us with one universal truth – that which is the SOUL. Soul therefore has no boundaries of race, culture, colour, creed, nationality, religion, caste or social infrastructures.

Universal religion is the Goodness of the humane spirit: One's goodness and goodwill towards others is the strongest magnet for drawing back to one's spirit the same goodness and goodwill. When one is very defeated either in health or wealth, the very sacredness that one had selflessly given to down trodden will come back as strength. We are part of all that we encounter. We are certainly not in isolation of our kind but in isolation of our spiritual entity – the only gift of divinity un-invaded by any abstract ideas or thoughts or assumptions. Soul is subtle; soul is sacred; soul is immortal; soul is divine; soul is unbiased; soul never lies; soul is truthful; soul is light; soul is delight. All together, when happiness shifts from the minute fractions of friendships, relationships, accomplishments, gentle kindness, compassion, heartfelt compliments, and countless infinitesimals of pleasurable moments, onwards towards the divinity of the self-same soul – spirit of life, the state of happiness becomes delight.

We become what we truly are – divine spirits and to become divine is the end of life or the diminishing of life. We cannot re-fashion God's law - nor do we know what is here after.

All that we do know is what is here and now. If here and now there was absence of affection, then the swoon of slumber cannot be diminished nor the ending of life be stopped by any human.

There comes a time in our life whence we just stop reasoning and death is such a time when cause and hope dissolve in eternal fire.

Death is that ending that puts a triumphant beginning of the soul, free from the mundane desires of the worldly attachments, worldly illusions, worldly falsities and worldly pains and sorrows.

To speak of freedom of the soul, the spirit of life (jivan-atman) has wings with which the spirit of life takes a flight of delight upon leaving the decaying matter of physical body and upon physical death, the soul returns back to its true permanent habitation – eternity provided the spirit sought light of delight here and now on earth prior to death.

The intention of the spirit of life, without coveting, learning the lessons of karma and thereby preparing oneself to break free from the mundane prison, dying for the freedom of the spirit is noble, truthful, divine, and enlightened even whose shadow leaves not any hurt to anyone but a trail of beauty.

One who embraces death with the sword of truth will eternalize with the eternity of truth, for life is weaker than death as it should be with the elapsing world,

and, death is weaker than truth. We know somehow that between the seen and the unseen there is a constant communication yet we fail to acknowledge the will of that unseen power that enables us to comply with the mysticism of spiritual world.

We are like the rivers that journey in the passage of time and finally unite with the ocean. In foam, the fragrance of the sea, that floats upon the surface of the water we are blown by the wind in spirit, and we vanish as if we had never been here before. The soul vanishes into the sun, the life breath into the winds, the form into the ocean of water, the spirit into the pathless vacuum of eternity, and the remains of ashes into the dust. We become mere sand particles or the pebbles. So, to become fearless, to become still and unexcited, we merge the life and death just as the river and the sea merge as one.

One is free indeed, if one shall leave the body of matter indeed, when the days are not without a care nor nights without a want and a grief but rather when these things girdle one's life and yet one rises above them naked and unbound into the spiritual eternity.

To become this calm and peaceful, immense spiritual focus is placed upon the "ishtha-devata" (one's spiritual guide) or the divine mantra of "moksha" (spiritual liberation mantra of Lord Shiva), and recitation of Rama Mantra, the Holy Scriptures and the sacredness of divine hymns.

Going back to the dwellings of the spirit is sweet departure from the earth whereat death does not remove our communion but our physical attachments only.

Albeit 18 Upanishads are principal core philosophical aspects of the mammoth grand Sanskrit literature, this publication has extracted the relevant eleven upanishads related to the divinity of supreme reality, the soul, the universal spirit of humanity and the grandeur of realising GOD.¹⁸

¹⁸ The seven upanishads not included in this publication are as follows:

Kausitaki Brahmana Upanishad: The Upanishad has come down to us in bits here and pieces there. The core of the text is dedicated to illustrating the fact that the path to release is through knowledge.

Maitri Upanishad: This is a comparatively later Upanishad as it has references to the Trinity of Hindu Gods (Shiva, Vishnu and Brahma) which is a later development, and plus references to the world being illusory in character reflects Buddhist influence.

Subala Upanishad: Belonging to the Yajur-Veda, this Upanishad puts down a dialogue between the

As long as there is duality, one sees 'the other' one hears 'the other', one smells 'the other', one speaks to 'the other', one thinks of 'the other', one knows 'the other' by reference, inference and conference. However, when for the illuminated soul, the 'all knowledge' is dissolved in the 'Soul-Divine' atman, who is there to be seen by whom? who is there to be smelled by whom? who is there to be heard by whom? who is there to be spoken to by whom? who is there to be thought of by whom? who is there to be known by whom?

The soul divine has married all divinity.

Dialogues from the Upanishads – overview:

Ah, Maitreyi, my beloved, the Intelligence which reveals all--by what shall it be revealed? By whom shall the Knower be known? The Self is described as "not this, not that" (neti, neti). It is incomprehensible, for it cannot be comprehended; undecaying, for it never decays; unattached, for it never attaches itself; unbound, for it is never bound. By whom, O my beloved, shall the Knower be known?

Bhrihadaranyaka Upanishad 4.5.15

The eye cannot see it; the mind cannot grasp it. The deathless Self has neither caste nor race, Neither eyes nor ears nor hands nor feet. Sages say this Self is infinite in the great And in the small, everlasting and changeless, The source of life.

sage Subala and Brahma the creator of the Hindu Trinity of Gods. It discusses the universe and the absolute.

Jabala Upanishad: Belonging to the Athrava-Veda this Upanishad addresses some questions pertaining to renunciation.

Paingala Upanishad: The Paingala is again a dialog, this between Yajnavalkya, the sage mentioned the Brhad-aranyaka's muni khanda and Paingala, a student of his. It discusses meditation and its effects.

Kaivalya Upanishad: This Upanishad delves into the state of kaivalya or being alone.

Vajrasucika Upanishad: Belonging to the Sama-Veda the Vajrasucika reflects on the nature of the Supreme Being (hence repeats some of the original dialogues).

Mundaka Upanishad 1.1.6

If you think that you know well the truth of Brahman, know that you know little. What you think to be Brahman in your self, or what you think to be Brahman in the gods--that is not Brahman. What is indeed the truth of Brahman you must therefore learn. I cannot say that I know Brahman fully. Nor can I say that I know Him not. He among us knows Him best who understands the spirit of the words, "Nor do I know that I know Him not. He truly knows Brahman who knows Him as beyond knowledge; he who thinks that he knows, knows not. The ignorant think that Brahman is known, but the wise know Him to be beyond knowledge.

Kena Upanishad 2.1-3

The essential divine truth is that the individual soul and the cosmic soul are one.

- everything is Brahman (*sarvam idam Brahman*) – The ultimate reality of the universe is identical with our innermost nature.
- the Self is Brahman (*ayam âtman Brahman*) – Only the realisation of this utterance will liberate you from suffering and the cycle of birth–life–death.
- consciousness is Brahman (*prajânam Brahman*) – A person's thoughts and actions determines his/her destiny (*karma*).
- I am Brahman (*aham Brahmasmi*) – If you aren't liberated and achieve the formless existence of *âtman/Brahman*, you will be reborn.
- *Aum Tat Sat Hari Aum Brahmaasmi* – The highest is Aum, Hari is its name.

Upanishads essentially imply: nearest to the one, beneath the layers of the pancha-mahabhutas (five material elements) and sapta-koshas (seven sheaths), be-seated within the un-manifest lotus heart – the heart of the spiritual magnificence – there at the school of mysticism prevails. In this corner of the mystical heart, in the quietest aloneness one ponders and reflects upon the spirit of life here and now. Many interpretations may be drawing inferences to the word – 'Upanishads'. However, this is my interpretation of the word from all encompassing experiential exposure to the Vedas over past ten years as well as self observation insight derived from constant 'sadhanas' [spiritual contemplation]. The soul does not die, but with the power of the sun melts into the sun light. The soul is immortal; the soul is divine; the soul is sacred; the soul is light.

My purpose is NOT to elaborate the Upanishads in intellectual forums but to give its glimpses in divine insights. It is NOT my intention to intellectually diagnose the gist of Upanishads nor is it my goal to preach it. Far from it, it is my intention (my sole divine intention) to share with the world at large, the crux of the divine truth which through experience and spiritual evolution only can one have the potential of realising one's soul here and now, in this present life time. Each one of us is spiritually divine. Some of us may have transgressed into the divinity of the soul, others may be in the enquiry, others may be pursuing a path and seeking direction, yet others may be purely interested in the intellectual dialogues.¹⁹

In the Upanishads the spiritual meanings of the Vedic texts are brought out and emphasized in their own right. As such, the complexity of collective human karma cannot be encapsulated within the context of this life experience only. Therefore, 'Shantih' or 'peace' is an essential invocation prelude to birth, during birth, after birth during lifetime, during adversities, during calamities, during illness, during death, at the death, and after the death. The purpose of giving invocations of PEACE (shantih pathd) to the spirit of life that has long suffered the pain of terminal illness or ailment is to prepare the consciousness of that person to detach it's self (it's spirit) from the bondages of earthly desires and to free one so that one is able to contemplate upon the unknown eternal world in divine vibrations.

Delineation of Brahma – Aum Tat Sat Tat Tvam Asi

Thou art our divine mother, thou art our divine father; thou art our divine friend, thou art our divine Guide; thou art the charioteer of our soul; thou art our divine soul; thou art our infinite wisdom; thou art our all together health, all together wealth, and all together happiness; thou art our all to us; thou art God of all Gods. As love places the freed in bonds of karma and frees likewise those in bonds of karma to lofty heights of emancipation; as love compassionately releases us from the burdens of pain, disease, worries, adversities, and hurting sufferings; as love delivers us into being subtle, mellow, quietness, stillness, and quintessence; Oh divine God thou art that love and thou art that compassion divine. Thou art invisible Brahma, thou art

¹⁹ The main figure in the Upanishads, though not present in many of them, is the sage Yajnavalkya. Most of the great teachings of later Hindu and Buddhist philosophy derive from him. He taught the great doctrine of "*neti-neti*", the view that truth can be found only through the negation of all thoughts about it. Other important Upanishadic sages are Uddalaka Aruni, Shwetaketu, Shandilya, Aitareya, Pippalada, and Sanat Kumara. Many earlier Vedic teachers like Manu, Indra, Brihaspati, Ayasya and Narada are also found in the Upanishads.

infinitely beyond the teeming vast skies and thou art beyond the ether. Thou art eternally omnipotent and thou art limitless, formless, absolute all. Thou art the cosmic God Shiva – that transpires in the dance of karma with Shakti, thou art that divine cosmic Shakti that moves and thou art that divine cosmic energy that moves not. Thou art within all and all in all. Thou art the divine beauty in existence. Thou art the magnificent light of all lights whose brilliance may be hidden by thousand grey clouds. Thou art the illuminating Sun. Thou art the light of delight in every divine corner. Thou art the beautiful divine spark of the spirit of life in all lives. Thou art the life of all life. Thou art our soul divine. Oh ‘Divine Solitude’, thou are the soul’s best friend.²⁰

Whenever I have become stuck in life, unable to cope with life, and totally defeated, I seek solace from Shrimad Bhagvad Geeta. Therefore my divine mother is Geeta albeit all divine scriptures render me great light.

Therefore, in view of obtaining support or anchor, one must have an anchor in life as our human life is full of imperfections. Everything about our society is imperfect. Under imperfect conditions and imperfect circumstances, we live and survive and struggle to journey in the passage of time coping with everyday difficulties and everyday adversities. In adversities and problems, we dwell and get entangled in the primary worries giving more importance to mundane matters and gross material aspects of our lives.

²⁰ The delineation of a Supreme Being as the cardinal principle of the universe; is designated as Brahman, Atman, Akshara, Akaasha, PraaNa, etc. In the Upanishads, Akaasha and PraaNa can also mean the element Akaasha, the deity Vayu etc. Being Infinite in all respects, it cannot be comprehended by anyone completely. It has no drawbacks or blemishes of any kind. It directs all and is not directed or constrained by anyone. It is absolutely independent in its very nature and essence, functions and comprehension and innate unlimited bliss, none of which need any element external to it for its completeness. All others derive their limited qualities and capacities from it. It is thus described as Sat, Chit and Ananda in its essential nature. *pPrakriti* or primordial Nature is the material cause of the world, while God is the efficient cause. The text *eka vij~nAnena sarvavij~nAna* does not support the Vivarta theory of Advaita, which reduces the external world to an unreal state in essence. The need of *vairagya* (detachment from material entities), *bhakti* (devotion towards the Lord), etc., for the aspirant in his efforts to achieve salvation is delineated. The doctrine of *prasaada* (God’s grace) is mentioned more than once. Without God’s divine grace, nothing ever is possible. God’s Divine Grace is very crucial and it is the centrifugal component of becoming divine. Upanishads and Vedas are joined together in a ‘samhitaa’ (forming part of each other).

We dwell in intellectual forums and intellectual conferences and debates trying to express each of our views all of which either emanate from half known knowledge, or half wise higher mind, or half-experienced life. We argue, we try to bring freedom of speech and freedom of belief and liberty of belief and liberty of religious practices and much more thinking that all these would solve all our problems and render us happiness. Only, no external force ever resolves our problems permanently. Vedic insight urges us to seek for the answers within us.²¹

Upanishads comprise cosmic praises, prayers, mantras and shlokas.

For our body give us freedom; for our dwelling give us freedom; for our life give us freedom. Compassion brings freedom to our body as spiritual awakening brings freedom to our dwellings and divine love brings freedom to our lives. Love and compassion are alone the universal truthfulness of universal spiritual divinity beyond doubts and paranoia. Our individual soul divine is no different to grand cosmic soul.

Truth alone triumphs not falsehood. This truth is soul compassion and soul is the seat of God that which is the divine truthfulness.

From the gross collective falsehood, from the non-being, take us to truth, let us experience the divine spiritual truth; oh divine spiritual Vishnoo-Hari_Narayanaya Param-Eishwaar (the great divine God), grant us grace, grant us divinity, grant us spirituality.

Invoking Lord Varuna, we pray '*Let there be compassion and love in our souls*'.²²

²¹ Verily, this whole world in Brahman; tranquil, let one worship it as that from which he came forth, as that into which he will be dissolved, as that in which he breathes. [Chandogya 3.14.1] Brahman, indeed, is this immortal. Brahman, indeed, is this whole world. [Mundaka 2.2.11] *Atman, the world-soul, is the whole world*. Fire is His head; His eyes, the moon and sun; the regions of space, His ears; His voice, the revealed Vedas; Wind, His breath; His heart, the whole world. Out of His feet, the earth moves. Truly He is the Inner Soul of all. [Mundaka 2.2.4]s all the spokes are held together in the hub of a wheel, just so in this Soul all things, all gods, all worlds, all breathing things, all selves are held together. [Brihadaranyaka 2.5.15]. The lofty Himalayas is gifted earthen clay of divine spirituality and divinity unparalleled. Himalayas is a sacred mountain, a cosmic divine Shiva-Lingham itself from which sprouts holy mother Ganga (river Ganges) and divine Serpents who uphold time (crux of Rahu-Ketu).

²² The message of the Upanishads is the life divine, the life of transformed humanity, and the life of an illumined earth-consciousness. The Upanishads tell us that the renunciation of desire-life is the fulfilling enjoyment of world-existence. This renunciation is neither self-denial nor self-rejection. This renunciation demands the transcendence of ego to breathe in freely the life-energy of the soul and

yet to live a dynamic and active life in the world where one can achieve Infinity's Height, Eternity's Delight, and Immortality's Light. Albeit the literal implication of Sanskrit term 'Vedanta' is end of Vedas/ concluding portion; the spiritual meaning of Vedanta is "the cream of the Vedas, the pick of the inner lore, the aim, the goal of the inner life. Also, unlike modern philosophers and thinkers, the ancient sages considered the Vedaananta as more appropriate than Vedanta.

There are differences of views here. Vedaananta seems more appropriate as it confirms to the gist of Upanishads in that there is no end to the infinite wisdom of the teeming vast eternal – if the human mind can find conclusion portions then there remains another problem – the problem of the fifth part of the God's wisdom being non-complete, non-composite, un-narrated nor spoken nor transcended in any form whatsoever – The secret of realising the soul. Saviours and saints like Socrates, Plato, and Buddha, etc., all attempted to leave behind the soul-self realisation knowledge but none so complete or composite enough to deliver emancipation. Emancipation or spiritual liberation, that which is freedom from the cycles of karma cannot be attained in one lifetime. Spiritual liberation or emancipation or jivan-muktee or moksha-muktee is indeed not a matter of just one life time. God realisation occurs like the dawn and the dusk occur in sheer coincidence after long toil and long suffering and long understanding from collective life. Collective life comprises more than one life time. One must fully appreciate the concept of Karma, cycles of karma and spiritualism involved and associated with karma. The Upanishads represent the loftiest heights of ancient Indo-Aryan thought and culture. They form the wisdom portion or Gnana-Kanda of the Vedas, as contrasted with the Karma-Kanda or sacrificial portion. In each of the four great Vedas--known as Rik, Yajur, Sama and Atharva--there is a large portion which deals predominantly with rituals and ceremonials, and which has for its aim to show man how by the path of right action he may prepare himself for higher attainment. Following this in each Veda is another portion called the Upanishad, which deals wholly with the essentials of philosophic discrimination and ultimate spiritual vision. For this reason the Upanishads are known as the Vedanta, that is, the end or final goal of Vedic wisdom (anta, end). Not that it is the end of Vedas. Let there be correction. The name Upanishad has been variously interpreted. Many claim that it is a compound Sanskrit word Upa-ni-shad, signifying "sitting at the feet or in the presence of a teacher"; while according to other authorities it means "to shatter" or "to destroy" the fetters of ignorance. Whatever may have been the technical reason for selecting this name, it was chosen undoubtedly to give a picture of aspiring seekers "approaching" some wise Seer in the seclusion of Himalayan forest, in order to learn of him the profoundest truths regarding the cosmic universe and God. Because these teachings were usually given in the stillness of some distant retreat, where the noises of the world could not disturb the tranquillity of the contemplative life, they are known also as Aranyakas, Forest Books. Another reason for this name may be found in the fact that they were intended especially for the Vanaprasthas (those who, having fulfilled all their duties in the world, had retired to the forest to devote themselves to spiritual study).

The form which the teaching naturally assumed was that of dialogue, a form later adopted by Plato

and other Greek philosophers. As nothing was written and all instruction was transmitted orally, the Upanishads are called *Śruti*, "what is heard."

The term was also used in the sense of revealed, the Upanishads being regarded as direct revelations of God; while the *Smritis*, minor Scriptures "recorded through memory," were traditional works of purely human origin. It is a significant fact that nowhere in the Upanishads is mention made of any author or recorder. No date for the origin of the Upanishads can be fixed, because the written text does not limit their antiquity. The word *Śruti* makes that clear to us. The teaching probably existed ages before it was set down in any written form. The text itself bears evidence of this, because not infrequently in a dialogue between teacher and disciple the teacher quotes from earlier Scriptures now unknown to us. One feels certain that behind all these lightning-flashes of religious and philosophic thought there is a distant past, of which we shall never know the beginning. Some scholars place the Vedic period as far back as 4000 or 5000 B.C.; others from 2000 to 1400 B.C. But even the most conservative admit that it antedates, by several centuries at least, the Buddhism period which begins in the sixth century B.C. The value of the Upanishads, however, does not rest upon their antiquity, but upon the vital message they contain for all times and all peoples. There is nothing peculiarly racial or local in them. The ennobling lessons of these Scriptures are as practical for the modern world as they were for the Indo-Aryans of the earliest Vedic age. Their teachings are summed up in two "great sayings":--*Tat twam asi* (That thou art) and *Aham Brahmasmi* (I am Brahman). This oneness of Soul and God lies at the very root of all Vedic thought, and it is this dominant ideal of the unity of all life and the oneness of Truth which makes the study of the Upanishads especially beneficial at the present moment. Upanishads have a great spiritual value for the whole race of mankind if we remove the subjective aspects of its literary variations in their many translations. Whatever new and unwonted paths the philosophy of the future may strike out, this principle will remain permanently unshaken and from it no deviation can possibly take place. Daunting every one of us is the riddle of all life - soul. Discover it, adventure it, seek it, experience it, realise it. What is the truth, who knows the truth, and who has discovered the truth? For one to speak and claim and another to accept is not what the Upanishads say. If ever a general solution is reached of the great riddle, the key can only be found where alone the secret of nature lies open to us from within, that is to say, in our innermost self. Hari Aum! May the cosmic Gods Mitra, Varuna, Ayramaan, Indra, Varuna, Agnee, Surya, Yama, Nirriti, Kuber, Vayau, Somam, Rudra, Shiva, Brihaspati and all-pervading Vishnu be propitiously gracious to grant us welfare and bliss; Obeisance to all pervading Brahma. May we not mutually dispute with anyone nor may we not hate anyone -Aum! Let there be Peace in me! Let there be Peace in my environment! Let there be Peace in the forces that act on me! The first introduction of the Upanishads to the Western world was through a translation into Persian made in the seventeenth century. More than a century later the distinguished French scholar, Anquetil Duperron, brought a copy of the manuscript from Persia to France and translated it into French and Latin; publishing only the Latin text. Despite the distortions which must have resulted

To destroy Ignorance to become aware of the knowledge of the self:

From the gross darkness of ignorance and egotism, deliver us towards the illuminating glowing delight of thousand lights of sun. Let the effulgent sun bring us enlightenment. Let the Gayatri mantra awaken us; let the trinity of Laxshmee, Kali

from transmission through two alien languages, the light of the thought still shone with such brightness that it drew from Schopenhauer the fervent words: "How entirely does the 'Oupnekhat' (Upanishad) breathe throughout the holy spirit of the Vedas! How is every one, who by a diligent study of its Persian Latin has become familiar with that incomparable book, stirred by that spirit to the very depth of his Soul! From every sentence deep, original and sublime thoughts arise, and the whole is pervaded by a high and holy and earnest spirit." Again he says: "The access to (the Vedas) by means of the Upanishads is in my eyes the greatest privilege which this still young century (1818) may claim before all previous centuries." This testimony is borne out by the thoughtful American scholar, Thoreau, who writes: "What extracts from the Vedas I have read fall on me like the light of a higher and purer luminary which describes a loftier course through a purer stratum free from particulars, simple, universal."

The first English translation was made by a learned Hindu, Raja Ram Mohun Roy (1775-1833). Since that time there have been various European translations--French, German, Italian and English. But a mere translation, however accurate and sympathetic, is not sufficient to make the Upanishads accessible to the Occidental mind. Professor Max Muller after a lifetime of arduous labour in this field frankly confesses: "Modern words are round, ancient words are square, and we may as well hope to solve the quadrate of the circle, as to express adequately the ancient thought of the Vedas in modern English." Without a commentary it is practically impossible to understand either the spirit or the meaning of the Upanishads.

They were never designed as popular Scriptures. They grew up essentially as text books of God-knowledge and Self-knowledge, and like all text books they need interpretation. Being transmitted orally from teacher to disciple, the style was necessarily extremely condensed and in the form of aphorisms. The language also was often metaphorical and obscure. Yet if one has the perseverance to penetrate beneath these mere surface difficulties, one is repaid a hundredfold; for these ancient Sacred Books contain the most precious gems of spiritual thought.

Every Upanishad begins with a Peace Chant (Shanti-patha) to create the proper atmosphere of purity and serenity. To study about God the whole nature must be prepared, so united and with loving hearts teacher and disciples prayed to the Supreme Being for His grace and protection. It is not possible to comprehend the subtle problems of life unless the thought is tranquil and the energy concentrated. Any talk or writing about Upanishads entail elucidation in footnotes, and quotations by great others.

and Saraswatti help us into moulding our sheaths of physical embodiments from the gross matter into the subtlest Divine spirit. Let our souls be liberated from the mundane diseases, sufferings, pains, and sorrows, and may we be liberated from cycles of karmic death. May we realise our souls in constant devotion, constant humanity, constant quintessence, and constant delight of enlightenment and constant prayers, mantra-manjaree, rites, rituals, recitals, Yagna, and yoga. May our karma always be virtuous, defending the weak, and defending the truthfulness. May our lives become a transcendental experience of mysticism, divine experience of delight. May Indra reside in our souls to bring us fearlessness, illumination and enlightenment of true wisdom of the soul divine. May Indra's soul divine wisdom awaken our souls to make our transition from this earth to the other world fearlessness.²³

Cry of Upanishads: ‘Repeat, practice, watch, and observe divinity’

“Satyam ekam, Aum Tat Sat, Tatvam Asi, Brahman Hamnssa Hamnssa So_Hum; Aum-Tat-Sat-Tatvam-Asi-Chida_Ananda_ParamamAnanda_swaha”.

²³ AUM! That (the Invisible-Absolute) is whole; whole is this (the visible phenomenal); from the Invisible Whole comes forth the visible whole. Though the visible whole has come out from that Invisible Whole, yet the Whole remains unaltered. OM! PEACE! PEACE! PEACE!

The indefinite term "That" is used in the Upanishads to designate the Invisible-Absolute, because no word or name can fully define It. A finite object, like a table or a tree, can be defined; but God, who is infinite and unbounded, cannot be expressed by finite language. Therefore the Rishis or Divine Seers, desirous not to limit the Un-limited, limitless, chose the indefinite term "That" to designate the Absolute. In the light of true wisdom the phenomenal and the Absolute are inseparable. All existence is in the Absolute; and whatever exists must exist in It; hence all manifestation is merely a modification of the One Supreme Whole, and neither increases nor diminishes It. The Whole therefore remains unaltered. Until our mind is withdrawn from the varied distractions and agitations of worldly affairs, we cannot enter into the spirit of higher religious study. No study is of avail so long as our inner being is not attuned. We must hold a peaceful attitude towards all living things; and if it is lacking, we must strive fervently to cultivate it through suggestion by chanting or repeating some holy text. The same lesson is taught by Jesus the Christ when He says: "If thou bring thy gift to the altar and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar and go thy way; first be reconciled to thy brother, and then come and offer thy gift." Bearing this lofty ideal of peace in our minds, let us try to make our hearts free from prejudice, doubt and intolerance, so that from these sacred writings we may draw inwards into our divine spirits abundant inspiration, abundant compassion, love and wisdom.

Aum is that one word, the first sound of eternity, the mantra of Brahma that divinely is the truthfulness of the soul divine Brahma in transcendental state of Oneness whose divine delight is the soul and beyond the eternal skies. This divine truth, One God, Oneness of divine soul, Oneness in the universal faith and universal virtuous karma, rightfulness, with this union, in a state so blissful and tranquil as the swan, unperturbed by the mirth of the earthen clay afloat dirty waters, yet so pure and divine remains the swan. Just as the purity of the swans, our minds, our hearts and our consciousness must be wiped off from all the worldly noise, haste, and waste and be in a state of oneness with the divine soul in the super consciousness in a state of bliss, almost like transcendental stillness. Thereat detached from the world of material configurations, we can comprehend the truth, to be able to realise the mortality and death here on earth as being transient transformation only in form. The dawn and the dusk are such moments in time, to bring to us the delight of twilights.²⁴

Brahmah is the beautiful divine splendour of the Sun:

God is love and delight and love is joy. All the existence emanates from the compassion of God's love and delight.

From Delight all lights of individual souls came forth, unto the delight, in love and compassion, all individual lights of individual souls unite in fusion of celebration and rejoices just as all the rivers eventually merge into the grand divine ocean losing their respective names and forms.

So, from joy, all beings have come forth by joy all beings live, and unto joy all beings return regardless of different fates and variable time, all merge in destiny

²⁴ Upanishad derives its title from the opening words Issa-vasya, "God-covered." The use of Issa (Lord)--a more personal name of the Supreme Being than Brahman, Atman or Self, the names usually found in the Upanishads--constitutes one of its peculiarities. It forms the closing chapter of the Yajur-Veda, known as Shukla (White). Oneness of the Soul and God, and the value of both faith and works as means of ultimate attainment are the leading themes of Upanishad.

The general teaching of the Upanishads is that works alone, even the highest, can bring only temporary happiness and must inevitably bind a man unless through them one gains knowledge and awareness of his real true Self. To help him acquire this knowledge is the aim of this and all Upanishads. Guru or guide brings foundation and illumination, encouragement and onwards progressive uplift. Divine guide uplifts and encourages downtrodden hard done by suffering spirit of life, under adverse circumstances to console and to grant solace not to show pity or self-sympathy.

eventually! In order that we may draw inference upon the spiritual YOGA, the communion of the cosmic God and the Individual soul infinite, I would like to refer to Shiva as my Soul Guru – ‘Param-Guru’, ishtha Deva, ishtha Guru, and Ishtha Maha-Deva. In Upanishads, the Vedic truths are distilled, and essentially concerned with the ABSOLUTE infinite ATMAN - SOUL. Surya_atma is the divine effulgent pushan. The face of Truth is hidden by a golden disk. O ‘Pushan’ (Effulgent Being)! Uncover (Thy face) that I, the worshipper of Truth, may behold Thee. ²⁵

Brahmah: Who is Brahmah asks an innocent child seeking refuge. ²⁶

²⁵ O Pushan! O Sun, sole traveller of the heavens, controller of all, son of Prajapati, withdraw Thy rays and gather up Thy burning effulgence. Now through Thy Grace I behold Thy blessed and glorious form. The Purusha (Effulgent Being) who dwells within Thee, I am He. Here the sun, who is the giver of all light, is used as the symbol of the Infinite giver of all wisdom. The seeker after Truth prays to the Effulgent One to control His dazzling rays, that his eyes, no longer blinded by them, may behold the Truth. Having perceived It, he proclaims: "Now I see that that Effulgent Being and I are one and the same, and my delusion is destroyed." By the light of Truth he is able to discriminate between the real and the unreal, and the knowledge thus gained convinces him that he is one with the Supreme; that there is no difference between himself and the Supreme Truth; or as Christ said, "I and my Father are one." May my life-breath go to the all-pervading and immortal Pranna, and let this body be burned to ashes. Om! O mind, remember thy deeds! O mind, remember, remember thy deeds! Remember! Seek not fleeting results as the reward of thy actions, O mind! Strive only for the Imperishable. This ‘Mantram’ or text is often chanted at the hour of death to remind one of the perishable nature of the body and the eternal nature of the Soul.

When the clear vision of the distinction between the mortal body and the immortal Soul dawns in the heart, then all craving for physical pleasure or material possession drops away; and one can say, let the body be burned to ashes that the Soul may attain its freedom; for death is nothing more than the casting-off of a worn-out garment. O Agni (Bright Being)! Lead us to blessedness by the good path. O Lord! Thou knowest all our deeds, remove all evil and delusion from us. To Thee we offer our prostrations and supplications again and again.

²⁶ *Brahmah is the whole world; the entire prakruti, the cosmos, the galaxy, the sky, the space, beyond the space, all is Brahma.* Thou art the dark-blue bird and the green parrot with red eyes. Thou hast the lightning as thy child. Thou art the seasons and the seas. Having no beginning, thou dost abide with all-pervading-ness wherefrom all beings are born. [Svetasvatara 4.2.4]

Verily, this whole world in Brahman is. Tranquil, let one worship it as that from which he came forth, as that into which he will be dissolved, as that in which he breathes. [Chandogya 3.14.1] Brahman, indeed, is this immortal. Brahman before, Brahman behind, to right and left. Stretched forth below

and above, Brahman, indeed, is this whole world. [Mundaka 2.2.11]. *Atman, the world-soul, is the whole world.* Fire is His head; His eyes, the moon and sun; the regions of space, His ears; His voice, the revealed Vedas; Wind, His breath; His heart, the whole world. Out of His feet, the earth. Truly He is the Inner Soul of all. [Mundaka 2.2.4] As all the spokes are held together in the hub of a wheel, just so in this Soul all things, all gods, all worlds, all breathing things, all selves are held together. [Brihadaranyaka 2.5.15]. *Atman and Brahman are identical.* The Soul (Atman) which pervades all things . . . this is Brahman. [Svetasvatara 1.16] This Soul (Atman) is Brahman, made of knowledge, of mind, of breath, of seeing, of hearing, of earth, of water, of wind, of space, of energy and of non-energy, of desire and of non-desire, of anger and of non-anger, of virtue and of non-virtue. It is made of everything. [Brihadaranyaka 4.4.5] *The individual soul is identical with Brahman/Atman.* The light which shines higher than this heaven . . . verily, that is the same as the light which is here within a person. [Chandogya 3.13.7]. He who is in the fire, and he who is here in the heart, and he who is yonder in the sun - he is one. [Maitri 6.17] He who breathes in with your breathing is the Soul of yours which is in all things. [Brihadaranyaka 3.4.1] He who consists of mind, whose body is life-breath, whose form is light, whose conception is truth, whose soul is space, containing all works, containing all desires, containing all odors, containing all tastes, encompassing this whole world . . . this Soul of mine within the heart is smaller than a grain of rice, or a barley-corn, or a mustard-seed, or a grain of millet, or the kernel of a grain of millet. This Soul of mine is greater than the earth, greater than the atmosphere, greater than the sky, greater than these worlds [Chandogya 3.14.2-3]. As far, verily, as this world-space extends, so far extends the space within the heart. Within it are contained both heaven and earth, both fire and wind, both sun and moon, lightning and the stars, both what one possesses here and what one does not possess; everything here is contained within it; that is the Soul, free from evil, free from age, free from death, free from sorrow, free from hunger, free from thirst, whose desire is the Real, whose conception is the Real [Chandogya 8.1.3-4].

The diversity of appearances is an illusion. There is on earth no diversity. He gets death after death who perceives here seeming diversity. as a unity only is It to be looked upon - this indemonstrable, enduring Being. [Brihadaranyaka 4.4.19-20] This whole world the illusion maker projects out of this [Brahman]. And in it by illusion the other is confined. Now, one should know that Nature is illusion, And that the Mighty Lord is the illusion maker. [Svetasvatara 4.9-10] There are no chariots there, no bridges, no roads. But he projects from himself chariots, bridges, roads. There are no blisses there, no pleasures, no delights. But he projects from himself blisses, pleasures, delights. There are no tanks there, no lotus-pools, no streams. But he projects from himself tanks, lotus-pools, streams.

For he is a creator; In the state of sleep, going high and low, a god, he makes many forms for himself. [Brihadaranyaka 4.3.10-12]. The true Brahman is beyond understanding by words or concepts. *Neti, neti* - not this, not this. [Brihadaranyaka 2.3.6]. It is not coarse, not fine, not short, not long, . . . without shadow, without darkness, without air and without space, intangible, odorless, tasteless, without eye, without ear, without voice, without mind, without energy, without breath, without mouth . . . unaging,

From spiritual perspective, what matters is not the birth or death. What matters is not the transmigration or the after-death even. Those who found light and love, give us their guidance and help us journey across our karmic passage in time. What really matters is immortality. Immortality is soul – the spirit of eternity within our mortal body and mortal matter.

Only in soul divine there is immortality as in God. Spiritual masters and spiritual guides and spiritually awakened always graciously grant us the light of wisdom and delineation of the supreme immortality in somewhat practical sense.

“Hamnssa” (divine spirit of life) has experienced such a light of delights.

Hence more than often, immortal life is more relevant and more significant than death. What is life? Life oh life! Let it be a flight of delight depicts the flight of the soul divine into the sacred pilgrimage of spiritual awakening in the passage of karmic time, within the imperfections of karmic definitions.

From the karmic defines, one emancipates and strives to liberate one’s soul divine from the attachments, desires and ownership of the material body, and matter.

Brahmah is the Purusha - the cosmic Atma

The existence came about from Vishvakarman through ether, air, fire, water and earth, ahamkara (ego), manas (mind), budhi (intellect), and Atma (spirit). From Vishvakarma, excelled all the Cosmic Gods like ‘Prajapatti’, ‘Surya’, ‘Agnée’, ‘Indra’, ‘Varuna’, ‘Vayau’, ‘Yamma’, ‘Nirriti’, ‘Kuber’, ‘Isshann’, ‘Sommam’, ‘Rudra’, ‘Shiva’, ‘Vasus’, the nine planets, and others. Before the transcendental dance of the karma became from the nothingness and long before the infinite Brahmah Parama_Atma descended from the infinite, the cosmic sky was dark and the day was non prevalent.

The sun ever effulgent graced its brilliance to the celestial to excel and to ignite the transcendental dance of cosmic karma and cosmic manifestations.

“Param_Atma_Eishn_Shakti” was first primordial energy of the Purusha Brahmah that facilitated the dance of primordial karma of cosmos.

undying, without fear, immortal, without stain, without measure, without inside and without inside. [Brihadaranyaka 3.8.8]. It is to be known through thought - not senses. Not by sight is It grasped, not even by speech, Not by any other sense-organs, austerity, or work. That subtle Soul is to be known by thought.[Mundaka 3.1.8-9]

The cosmic sky thus began motion, movement and inertia through which the Sun was able to grant the longest night of the darkened Ignorant cosmos because INDRA illuminated the entire cosmos and the cosmic Gods and Goddesses with the knowledge of the infinite Brahmah.²⁷

The self luminous reality is one without a second and is the grandeur of the celestial, the spiritual and the terrestrial worlds of existence. This self-luminous reality is not what which the is conscious of the internal subjective world nor that which is conscious of the external world, nor that which is conscious of both nor that which is a mass of consciousness, nor is it unconsciousness even. It is not perceived by the senses; it is beyond empirical experiences; it is beyond comprehension, inference, thoughts and description – essentially aware of the self in its single existence, and in whom all phenomena dissolve. Tranquil, auspicious and the non-dual it is in whom the entire existence originates and into whom it is absorbed all together in destiny.

²⁷ Salutations and obeisance to the resplendent Grand Sun-God, who is the Son, of the ParahBramah, who shone for the benefit of all cosmic gods, who shines for the benefit of all entire cosmos, and who is invoked as the brilliant leader and enlightener of all and who was born as the supreme eldest amongst all Gods. When the Gods instituted the divine wisdom of the Supreme ParahBrahmah, they declared the teachings about the supreme reality. That sage who knows the Supreme as described above herein, is the enlightened one, and shall have the Sovereignty over Gods. Sun thus is the soul embodiment of the cosmic sky and the all in all divine light of delight and all in all divine spark of life in every soul divine. “Harrih” as a profound plural is above the singular Hari. Oh “Harrih_Pussann” thou art verily the Surya_Atma_Jagad_Atman; the effulgent Sun. “Harrihh” is the Jagad_Atman_Cosmic Purusha who resides in the infinite celestial and who is powerhouse of all. “Shaktih” is the force of creation that transcends the divine soul from the celestial Sun to the cosmic Sun. The celestial sun brings to the cosmos “PRANNA”. In the cosmos the highest celestial is the trinity of the highest lokas the sphere of Godhead. Thereat, Hari (Vishnoo) and Ssri (Lakshmee) are thine divine consorts; as are Brahm and Sarasvatti; and Shiv and Uma are. Altogether cosmos is governed by Prajaapatti whose imagination came from the potent power of MAYA. Maya is the potent germination of all cosmic Gods, and Maya nourishes all cosmic gods and the earth alike. ‘Maya’ and ‘Prakruttee’ are two daughters of the Maha-Param_Eishwaar Brahm. Just as Kaal is born out of Brahmah and Sukshmah. Hiranya_Garbha is the germinating embryo of the celestial Sun that supports both the celestial and the terrestrial worlds alike. May we worship that shinning one with our obeisance and offerings of peace and praises, who is blissful, germinating, and unparalleled in potency. Oh divine Hirya_Garbha, thou art the resplendent great one that created the entire cosmos, eight cosmic directions and the earth.

It is the spirit of life of life “pranna” that exists as twirl and twist and woof of all beings. Through whose grandeur, the three states of waking, dreaming and deep sleep are appointed in the intellects hidden as verily the spirit of life of life.

It is that in whom the entire existence rests as the night falls. The higher high-spirited is what is considered the fourth state beyond all intellect and that is known as ‘turiya’. This is the Atman and this is the absolute state to be realised.²⁸

Life of all life is grace: In every rites and rituals of Vedic contemplation, there is a composite of prayer, mantra, sacrificial offerings, obeisance, reverence, and rejoice three times. The first rejoice is for longevity and life. The second rejoice is for health. The third rejoice is for contentment and happiness. Longevity, health, wealth, and happiness are therefore prayed to in every aspect of contemplation because only in the secured and comfortable dwelling filled with warmth, love and compassion can one contemplate without feeling directionless or aimless.

²⁸ The Gandharva named Vena became a true knower of all the worlds and proclaimed (to the disciples for the first time) that Reality [aka Brahmah] is immortal and Brahmah is beyond all life and death and beyond all three worlds. One who knows the all pervasive Brahmah becomes worthy of receiving the honour due to a father even from his own natural paternal fatherhood. Through whose powers the Cosmic Gods who have attained immortality in the third region of the celestial got allotted their perspective and respective places. Brahmah is our Great Father, Brahmah is our Great Friend, Brahma is our Great Guide, Brahmah is our Divine Ordainer. Brahmah Knows all, the proper places each Cosmic God resides at and because of the brilliance of His teeming vast understanding and compassion of all life he is all pervading compassion and all pervading love. Like the wings of angels, that spread wide and transmigrate the spiritual world from the lower to the subtlest and loftiest, that beautiful soul divine who has realised the highest supreme Brahmah is gifted with the powers of metaphysical mysticism. Having become enlightened the enlightened one mediates all quarters of existence and brings forth the glory of peace, harmony, bliss and tranquillity. The Hiranya_Gharbha Sun offers prayers and the Gayatri mantra is recited towards the Brahmah, so that the Sun, that the Cosmic Guide Rudra, the cosmic illuminator Indra, and all together cosmic Gods attain to the marvellously excellent Brahmah of the un-manifest cause of the universe who is dear to Indra, and who is the worthy of reverence and who is the bestower of all intellectual powers in the three worlds. There is deep contemplation and meditation upon the cosmic powers of Brahmah. Because of the contemplation the Gods confer the ANANDA (Delight) and parama_anandah_chidda_ananda (great eternal delight) onto the Cosmic Gods. The eternal delight thus moved to and from the celestial and the terrestrial by Sun.

The contemplation comes from the many qualities necessary of the mind, body and spirit all together. Vedic contemplation in words, in purest sacred words melts the grace of the divine cosmic guru Rudra and from the divine grace of Rudra, the life of life knows the bliss of Brahman from which all words self-same return without reaching it and one whose spirit of life is merged in spirit with Rudra, know that this one is fearless and nothing whatsoever can harm this life of life.

Mantra [sacred divine invocations], tantra [rituals], yantra [sacred divine symbols], dharma [righteousness] and satt-karma [deeds] are qualities of a divine soul [spirit of life] that yearns and aspires to realise God Brahma in sacred divinity.

‘Param-Guru’ - Who is my Guru? Who guides me?

Beautiful persons without egoistic motives have guided me during my childhood like Anand Swamiji, Mother Theresa, and inspired me in my spiritual journey into becoming a regular reader of Holy Scriptures. I am more than grateful to God’s grace for granting me a strong foundation. Titles do not motivate me nor do they inspire me. I am merely a divine light of life of all life and it is my purpose here and now in this life to give divine light and to share my divine experiences. I believe in three great teachers – Firstly I worship and pray to my mind (manas) and as such I put chandana tilak in the middle of my forehead, secondly I worship and invoke my heart - heart’s inner most lotus like intention and as such I invoke Varun God to reside in my heart as divine compassion; thirdly I invoke Shiva in my spirit to reside in my spirit of life as my soul teacher and to become my divine guide to love mankind, to love myself, and to become a servant of humanity without selfish motives. These three Gurus never fail and have given me great inspirational spiritual guidance amidst most difficult tasks. What to say of many who claim to impose as Gurus but in reality they let us down in the most crucial moment of our lives – are they truly spiritual Gurus, one may ask? Writing is my vocation, my outlet, my expression and my solace as much as Vedic Astrology gives me immense joy when I give light of hope to a down trodden spirit of life. I am imperfect and as such the reader must forgive me for my imperfections.

My imagination enables me to see the world in a grain of sand, and heaven in a blossoming flower, may thou hold infinity in the palm of your hands and eternity in the moment of time, here and now.

Thou canst not then be false to any one when thou art true to thine own self. Out of all the altruism of divine awareness, divine wisdom, one that is the foremost and most significant is that of honesty and truthfulness to thine own self.

Everything whatsoever exists belongs to Divine Higher Order. The life breath, the life of all life, the things, the wealth, the status, the pride, the prestige, all remain transiently impermanent – to rely and to become attached to all this, that and other is being foolishly ignorant, blind by the lower mind, the ego and the selfish desires.

God's grace is vital.

God's grace is of paramount significance in becoming divine. Without God's divine grace, I would NOT be able to write nor practice healing Vedic Astrology nor help humanity selflessly with pure divine intentions. Hope is what I grant through Vedic Astrology, my writings and all my servitude to humanity.

Hope is NOT merely a vocabulary word but a light of many divine lights put together in granting beautiful light to someone whose heart may have become hopeless or helpless or even hurt.

Hurt is very rarely comprehended by reason. Spiritual Solace is rare to come by. When spiritual solace does occur, it is due to sheer grace of God. Grace of Shiva from my experience never failingly always brings compassion. What I have experienced, I can share.

What I have learnt I can suggest but what I have read or heard, I would NOT like to either suggest or ask you to believe. So, what I beg of the reader is that do not believe in what I say for the sake of it, experience it, see it, envision it yourself, and try to learn it through certain events, or conditions or even circumstances in your own life. In my experienced opinion, spiritual light comes to one who invokes it with greatest intuition, highest integrity, total selfless state of being internally peaceful like the 'hamnssa'-swan like.

In quietness, reach out to your inner most spirit of life, there at the Great 'Parama_Atman' effulgent as the Sun intuitively, mystically, metaphysically, and compassionately resides as infinite light of delight – pure, untainted, beautiful, divinely magnificent, and gloriously brilliant.

Spiritual solace is pure divine light that nurtures us when we are down trodden, battered, hopeless, helpless, and frustrated. Everyone's soul is uniquely divine.^{29;30}

²⁹ The compassion of Rudra, the divine fiery protection of the Shiva as Cackratunda that which is endowed with the tantric powers to overcome and defeat the asuras and demons is our soul.

³⁰ May Rudra, the trinity of MAHA-DEVA [Shiva, Somam and Rudra], the giver of Brahmah knowledge

and the master of all yoga, tantra, mantra, and cosmic divine benevolence of Indra and Prajapatti alike, who is adorned in all three worlds alike, may Rudra grace upon us the divine knowledge of Brahma and the divine energy of GAYATRI as it were impelled upon Rudra by Brahmah and Sun-God united with Indra. As Rudra received the brilliance of the Gayatri mantra, the first Gayatri mantra was dedicated to Rudra, and thereafter twenty four Gayatri mantras were sprouted by Indra the illuminator and Prajapatti rejoice in the divine brilliant cosmic celebrations to grant the first knighthood of divine cosmic grace to Rudra. In the darkest of the darkest night, Rudra is the Aghor Shivam, Shantam Advaitam. In the teeming vast nightingale Shiva is the beautiful purple radiance of divinity whose shine and brilliance is unparalleled and whose divine delight is unparalleled. Shiva is the Cosmic God that grants emancipation to souls and liberates all the souls and God of death, God of spiritual worlds, God of time, God of Serpents and God of all cosmic Gods all together work under the confluence of Shivas grace. Through Rudra the nectar of the Brahmah is kept upright by the power of 'Somam'. Through Rudra, the entire seven higher spiritual spheres 'divya-lokas' namely Bhur-Bhuvah-Svahr-Maha- Janah-Tapah-Tat Sat all together rejoice in tranquil peace and feel protected all together from the poisonous sprite of the demons. Shiva is born out of the night. Shiva is the dissolver, the ultimate restorer of true divine knowledge of Brahma. Shiva is a true exemplification of a divine GURU. A true Guru therefore must become an impeccable perfect example of devotion and show the devotee the characteristics of a pure divine devotee. In experience and in YOGA (union) of bhakti (devotion) and satt-karma (righteous deeds and duties), Shiva exemplifies the purity and intention of inner most soul divine for highest contemplation. Shiva's shakti Uma (whose first form was MAA) verily is the dynamism of spiritual energy of kundalini and spiritual energy of Brahmah's divinity. Ganesh is the beholder of the earth and the celestial together and the benign Brahmah's divine grandeur in Vedic rites and rituals and Vedic celebrations and rejoices of ceremonial homman a true offering of the sacred fire and sacred oblation is known as Vakratunda-mahakaya-Nirvighnah-Vighneshwara-Suryapriyayah. Lord Ganesh was the sole Cosmic God to be inspired by Veena Saraswatti and Brahm-Vishnoo-Mahesh trinity of the Brahmah_God to memorise all together 108,000 stanzas of Upanishads and 64,000 stanzas of Vedas without writing them down. We therefore derive immense wisdom and knowledge of earthly worship of God from the worship of Lord Ganesh and the Vedic mantras, shlokas, hymns, stotra s, and tantras and more. From the Vinayaka, the Vighnesh_Gayatri is worshipped to know the divine Brahmah, and through the MahaAsehna Kartikeyya Mruguda Sanmukha may we conquer the grace of the entire celestial army and the entire Celestial Empire. Through the divine grace of UMA, the original MAA the divine mother 'Shakti', may we propel our spirits towards God! Guru is the Self. Sometimes in his life a man becomes dissatisfied and not content with what he has, he seeks the satisfaction of his desires through prayer to God. His mind is gradually purified until he longs to know God, more to obtain his grace than to satisfy his worldly desires. Then, God's grace begins to manifest. God takes the form of a Guru and appears to the devotee, teaches him the truth and, more over, purifies his mind by association.

The message of many collated works of Upanishads is unhampered by the tyranny of tenebrous religious dogma, political fabrications, institutional pressures or social inhibitions. Seeking “truth” with single-minded devotion, every reflection of Upanishads is a reflection of divine sacred wisdom, divine knowledge and divine discussion without debates. Such divinity brings depth of understanding beyond the infrastructures, of social and political dimensions. It is a collective inquiry challenging the collective spirit of life, collective destiny of all life [what which verily is death], and results into discovery, learning of the immortal divinity in us. Eternal Divinity is universally same, like the grandeur of the delight of the light of Sun.

Upanishads are rational discussions, exploring the advanced scientific metamorphosis of their relationship between the celestial divinity and the human imperfections. Here on the human earth, the spiritual intuition opens spectrum of divine visions, divinity and divine wisdom. In the growth of spiritual awareness, the inviolable truth is expounded, elucidated and challenged in philosophical manner.³¹

The devotee’s mind gains strength and is then able to turn inward. By meditation it is further purified and it remains still without the least ripple. That calm expanse is the Self. The Guru is both external and internal. From the exterior he gives a push to the mind to turn it inwards. From the interior he pulls the mind towards the Self and helps in the quietening of the mind. That is Guru’s grace. There is no difference between God, Guru and the Self. In each spirit of life there is the great grandeur of ‘PARAM-GURU’. This grand Guru will never failingly always spark a light of intuition or an insight or a voice of the soul divine in almost mystical sense.

Ask your atman! Your atman will never lie.

³¹ The concept of god in Upanishadic (and even earlier Vedic) thinking was quite different from the more common definition of god as creator and dispenser of reward and punishment. The Upanishadic concept of god was more abstract and philosophical. Different texts postulated the doctrine of a universal soul that embraced all physical beings. All life emanated from this universal soul and death simply caused individual manifestations of the soul to merge or mingle back with the universal soul. The concept of a universal soul was illustrated through analogies from natural phenomenon. Jain philosophers also made certain important contributions to the science of epistemology by proposing that the truth of a concept or observation could not only be true or false but indeterminate – and combinations of the above – such as true under some conditions (or true at a particular time or place – or true based on the validity of certain inferences) and false under other conditions, or true under some conditions but indeterminate under others, and so on. This led to a matrix of seven possible states of the truth (true, false, true or false, indeterminate, true or indeterminate, false or indeterminate, true or false or indeterminate).

2. Universal Light of Eternal Divinity

अयम् आत्मा ब्रह्म ।
तत् त्वं असि ।
पज्ञानं ब्रह्म ।

This atman [self-spirit of life] is Brahma, Brahma is pure consciousness and that pure consciousness, the very delight of million lights is Brahma that thou art.

अहं ब्रह्मास्मि ।

Aham Brahman - "I am Brahma"

Jaina rationalists also studied the relationship between the universal and the particular and made important points concerning generalities and individual peculiarities. They also noted that objects in the real world exist in a network of relationships with each other – and have specific attributes that mark them temporally and spatially: “Every real is thus hedged round by a network of relations and attributes, which we propose to call its system or context or universe of discourse, which demarcates it from others.” Jaina philosophers also successfully synthesized earlier debates on change and permanence by positing that all objects (or parts of objects) passed through phases of “existence, persistence, and cessation” and that reality was therefore a complex combination of things relatively permanent yet also relatively changing.

These ideas thus formed the foundations of Indian science and contributed to the gradual elaboration of mathematics and astronomy, as well as agricultural and meteorological sciences. Developments in metallurgy and civil engineering also followed. Medicine and surgery perhaps received the greatest and the earliest impetus from these developments. Developments in philosophy also led to concomitant developments in the realm of art and culture. Here is what Said Al-Andalusi, an 11th C Spanish scholar, court historian and chronicler wrote then: “Among the nations, during the course of centuries and throughout the passage of time, India was known as the mine of wisdom and the fountainhead of justice and good government and the Indians were credited with excellent intellects, exalted ideas, universal maxims, rare inventions and wonderful talents ... They have studied arithmetic and geometry. They have also acquired copious and abundant knowledge of the movements of the stars, the secrets of the celestial sphere and all other kinds of mathematical sciences. Moreover, of all the peoples they are the most learned in the science of medicine and thoroughly informed about the properties of drugs, the nature of composite elements and peculiarities of the existing things.” (Abu’l-Qasim’s comments on India in *Tabaqat al-Umam* (Categories of Nations)).

Upanishads take our wonders into contemplation of pure divinity beyond the form and symbolism, beyond the institutional religious boundaries and beyond the limitations of the organic differences between nationalities and cultures.³²

यथा नद्यः स्यन्दमानाः समुद्रेऽस्तं गच्छन्ति नामरूपे विहाय ।
तथा विद्वान्नामरूपाद्विमुक्तः परात्परं पुरुषमुपैति दिव्यम् ॥८॥

Upanishads dissolve all beliefs and all faiths into one universal global faith of divinity. All souls are divine. This soul/atman, is divine Brahma. To realise it, is to know Shiva, the all-pervading cosmic God. God as 'Shiva' is personalised to *bhakti* or devotion, the very same God in cosmic Vedic vision is 'Rudra' [the tear of God], 'Sommam' [the nectar of God], 'Ishaana' [the first of God's incarnation], 'Agnee' [the fire of illumination and so forth. All souls, dissolve into one grand cosmic divine soul, the grand divine parama-atman, parama-JagadPitta, MahaDeva, MahaKaal. That mathematical property of the subset of the set of grand God is like rivers flowing into the ocean. Just as rivers flowing from different points all merge in ocean losing their names, forms, shapes and sizes and attain the luminous supreme light!

'Love divine, love infinite, one who is truly in love will understand closely what is the cause of true love. Those who realise that there is another entity, another world, an eternally immortal world of divinity, will know that the soul cannot be the cause of pain and pleasure.'

Sanatana Dharma, Brahmanism or Hinduism, Buddhism, Jainism, Sikhism, and all the religions of India sprout from the ethos of Vedas and Sanatana beliefs of antique Himalayan truths. Dharma is not understood to be as bland as religion under religious institutions. The word Dharma means 'Eternal Law'; a way of existence upon which the entire whole cosmos, the galaxy, the planets, the Sun, the Moon, the sky, the stars, the nature, the earth, the seven seas, the wind, the ether, the limitless space, and the infinity prevail in time perpetually just as the dawn and the dusk perpetually rotate day into night and night into day.

³² The Upanishads have given us a body of insights that have a universal quality about them and this universality derives from their impersonality. The sages who discovered them had depersonalized themselves in the search for truth. They wanted to go beyond nature and realize the transcendental nature of man. They dared to take up this challenge and the Upanishads are the unique record of the methods they adopted, the struggles they undertook and the victory they achieved in this astonishing adventure of human spirit. And this is conveyed to us in passages of great power and poetic charm. In seeking the immortal, the sages conferred the immortality upon the literature that conveyed it.

Such being perceptually correct, therefore, the word Dharma is not connotative of one single meaning in a dictionary sense. This is not right. Its best English translation is the word 'Karmic Law', if we write it with a capital letter. Not a law in the human sense, but a law in a scientific sense.

When the word 'Sanatana', which means 'eternally universal', 'divinely imperishable' is added, then the expression 'sanatana dharma' means 'Eternal Divine Law of Karma', which is the Law that governs the whole Cosmos, the only one which is eternal and imperishable. The Sanatana Dharma is therefore the Cosmic Law, the Law of Nature.

We must therefore as Humankind understand and wholly perceive the more comprehensive wisdom and knowledge of the Cosmic Law and the karmic laws of nature together with the constitution of the cosmos.

We must reject blind faith, but on the contrary raise a spark of spiritual divinity to ask ourselves as humankind to self-determine the essence of dharma that which is righteousness and divinity and spiritualism of the soul. We must all together reject all dogmas, all fanaticism, all differentiations and all disintegrations of cults, sects, segmentations, segregation, discrimination and class systems.

The path of the Sanatana Dharma, which is the path leading to the discovery of the Divine-Truth, can therefore be also called 'Divine-Science'.

It is moreover characteristic to see that present science is in fact rediscovering the laws stated thousands of years ago by the Vedic rishis.

Some people translate the term 'dharma' by the word 'duty'. This is of course a restricted sense but the term 'dharma' contains duty as well. To find one in harmony with the cosmic laws of harmony, one must perform one's divine duty which constitutes one's human obligations towards firstly the EARTH and secondly to the habitants of this EARTH. In fact to discover our true divine entities, we find upon ourselves, a karmic duty to live in accordance with the laws of nature such that we do not neglect the satt-dharma; satt-karma; satt-vichaar; satt-chitt; satt-bhavna; satt-ayusha [all of which] imply living without impurities and corruption.

Human duty for the true welfare of the human world without the boundaries of nationalities is therefore the more appropriate duty that which in Vedas is referred to as 'Satt-Karma'. The Cosmic Law applies to animate and inanimate alike; to all beings, to every human being which is born out of it; the spiritual and the celestial worlds, and to every life that exists on the planet earth, which concerns also the most inanimate minute material or subtle particle.

The whole creation, the whole Nature is subject to Karmic Law of the decadency from the subtle un-manifest to the manifest and of the ascendancy from the manifest to the un-manifest spiritual glow; spiritual light, spiritual delight! The notion of "morals" or "ethics"; code of conduct; is a subsidiary co-related social society related law and order by which one has been willing to give also to the word 'dharma'. Morals imply behaving in harmony with the Cosmic Law of 'satt-karma' [righteousness]. For example, climatic changes and accommodating the hot and cold weathers and adjusting to the changes thereto imply choosing right clothing to wear for the right weather. Our body being unable to resist certain temperature, we must do in such a way as to make it live in harmony. The infringement of the law has an adverse health effect as every action has a reaction, eventually we shall be prone to fall sick with a cold, bronchitis or a pneumonia, flu, viral infections, bacterial infections and immune system deficiency.

All animate and inanimate are subject to the Sanatana [universal] Dharma: the sun, the moon, the earth. The gravitation forms a part of the Universal Law, the Sanatana Dharma. That in mathematics $1 + 1$ is equal to 2 in base 10, this too is Sanatana Dharma.

The word Hindu was first "Sindu" and later became "Hindu" following the first invasions of the Aryans by the "Babylonians" who later took Vedic heritage across Persian seas. One must therefore understand and carefully analyse what transpired throughout the historical events of Mother India from 15th Century to the 18th Century.

This critical phase shall show us much distortions in 'Sanatana-dharma' by foreign invasions of the early primordial invasions - Sindh, moccasins, middle-east, the partition of Himalayas, the triangular slave trade, the colonisation, and more.

Sanskrit yantra-mantra-tantra comprise numerous symbols, images; with which the ancient rishis and sages have created rituals, rites, customs, kriyas [ceremonial procedures]; sadhana [devotion process]; bhakti [worship]; karma [right conduct] and religious hommam – symbolism of sacred agnee, in order to help humankind acquire the truth of Vedic knowledge. However, humankind over time applied the rites and rituals without living up to them or their essential [iddam-namamma-iddam] principle of one for all and all for one selfless-ness.

Much selfish greed collated over time due to lack of dharma. Without knowing true divine meaning of servitude, out of greed and desire, our learned Brahmins and Kshatriyas made every rite and ritual to suit their selfish desires.

Individual wants, ambitions, greed, aggressively increasing hatred, creating enmity, false ownership, obsessive control, falsely owning another's portion, falsely imposing to make one important [egotistically] and falling prey to the foreign invasions in selfish temptations out of foolishness and stupidity and ignorance.

The real true Vedic wisdom or true Vedic knowledge of the Spiritual religion – Sanatana Dharma was as a result lost to segregation and differentiation, breaking the universalism of humankind.

Hinduism is more than a religion, Buddhism is a religion, Jainism is a religion, Shivaism is a religion, Vaishnavism is a religion, Sikhism is a religion, therefore if one were to closely examine the metamorphosis of the word DHARMA, one would appreciate the extended meaning of religion.

Religions are groups or regionally created ideological institutional religions of beliefs, human-made principles, human-made ethics, human-made code of conducts, human-made ethos, human-made social rites and rituals, human made laws, and these are known as human faiths or prophetic faiths no different to Islam, Judaism and Christianity and some of the cults of Chinese religions being human faiths based human made beliefs, human made rites and rituals, human made law and order.

Upanishads and Vedas distinguish between prophetic faith and spiritual faith. Such human faiths can lead one into blind faith; fanaticism; extremism; and obsession of being overly imposing upon others. Antecedent to the empirical evidence of missionaries both habitants of Mama Africa and Mother India worshiped NATURE in accordance with Vedic rites and rituals.

For example, the African witch doctors would call the rain by worshiping the Varuna and Vayau and Gods of proliferations; bring solace to the earthen clay barren of grains; bring many cures from use of herbal medications from the nature; cure many diseases in the similar manner in which the Vedic sages and saints in the antique India carried out. The Natural Law, referred to in Sanatana Dharma, is like the scale of a balance, which keeps its equilibrium; there is no effect because there is no cause. Once the equilibrium is disrupted, we are no more living in harmony with the nature's law, since we are causing friction to this law, then an effect will come up, the scale of the balance will become inevitably unstable. 'Action' or cause in Sanskrit is called 'karma'.

As the effects of the action are inherent in the action itself just as the tree is contained in the seed, the effect of the action cause is also known as "karma" [effect]. Every action [cause] therefore has a corresponding effect [karma].

The action is not finished until the last effect of it will be finished. Every action outside the Natural Law will therefore result into a karma that is an effect - a reaction. The normal tendency is to regain harmony; the tendency of the scale of the balance is to reach the state of equilibrium. The vitiated regressive or aggravated state is called “vikarma” or disturbed karma. The pacific or calming conditioning is called ‘satt-karma’ or the soothing effect to the disturbances caused by adversities or calamities. Adversities and calamities can be any cause that is vitiating the harmony of nature’s law.

Like rivers, each one of us we have a different fate according to one’s past karmic bank purva-karma [collective actions] which one has to live up in order to reach ideal state of equilibrium in present lifetime.

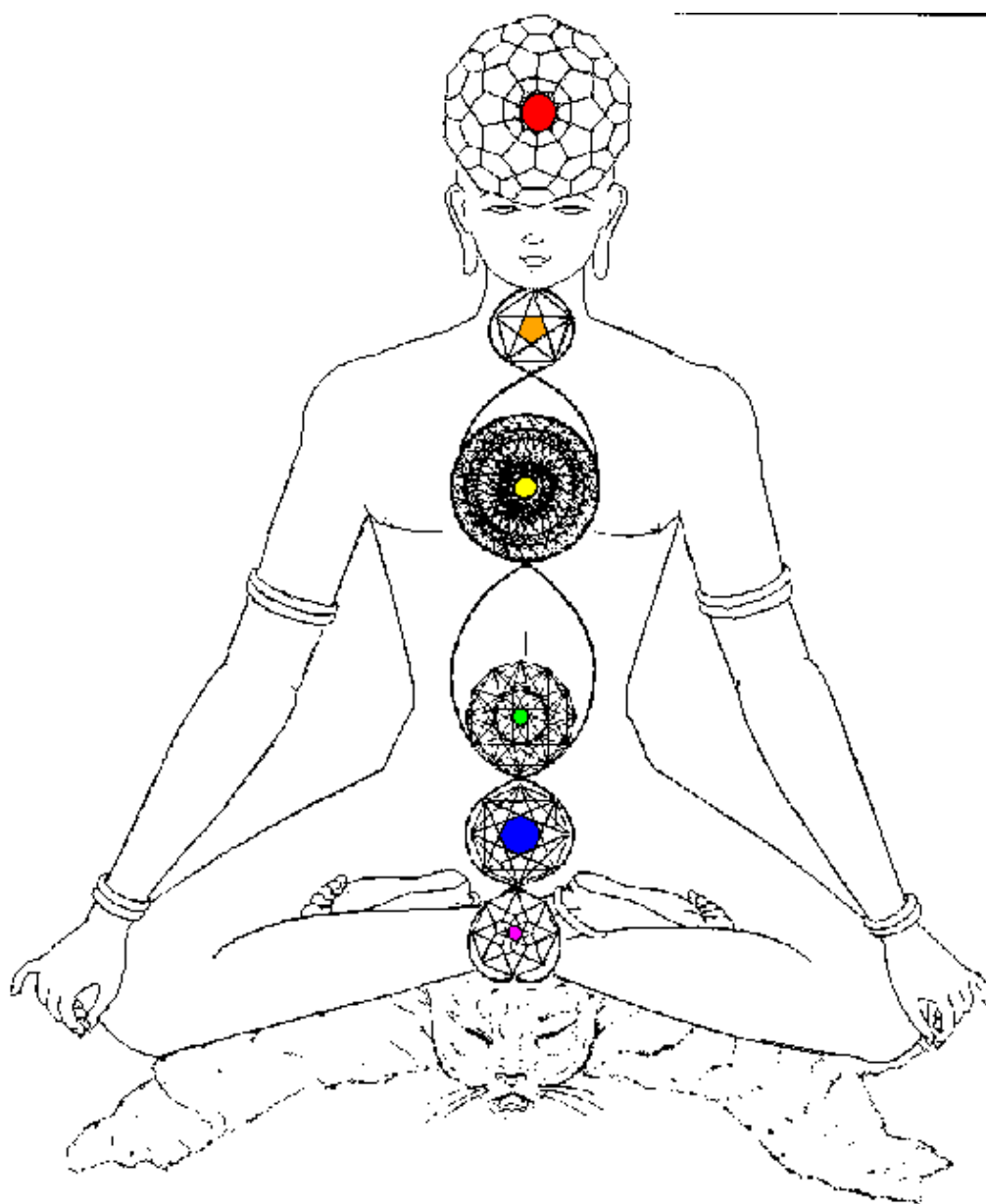
The destiny is the effects of past actions which one has to live up in order to regain the state of equilibrium, the original state, the first state or the pacifying peaceful state or spiritually delight state of happiness. There is nothing in it, which is purely moral or this or that. In fact, morals, religion, science are synonymous. Therefore, Dharma is the universal light of hope that teaches humankind to become their essential spiritual nature but furthermore to realise the truth that we are in fact spiritually divine in essence.

The motion of karma is borne out of primordial dance of karma. It is the Divine Play, the Divine playing with one’s spirit of life, etc.

That which we can know by senses but that by which the senses function; it's the creation, created by primordial desire. Consciousness and Nature, or masculine and feminine; or Shiva [shakta] and Shambavi [shakti].

Consciousness will be God, Nature the Goddess, the Energy. Consciousness is similar to God. This is Adam, created in the image of God, Adam from Sanskrit *Adi-Manu*, the first primordial rushi-muni, and Eva is the seed of germination of Mother Nature – Eva [Iva] – nature as it is. Shiva is Consciousness or Purusha and Parvati, the Nature, also called Shakti or Prakruti in the Samkhya system. When, with the mind and intellect, comes the coming out of the particular sense of 'me' [ego] or the ‘ahamkara’ the splitting of the One, the illusion (owing to Nature, also called Maya, the illusion, human considers one to be an individual, different from his source, in religious terms, from God. This is the downfall of the human race – to dissociate and isolate one’s entity from the Divine whole form. Maya [illusion], the mind [manas], the intellect [buddhi] and the ahamkara [ego] are run by the time [kaal] that which was primordially timeless [akaa] in a Serpent spiral.

The Rahu and Ketu are the Moksha-dhara planets therefore of this Serpent spiral energy of the manushya-ahamkara; and as such planets that induce awareness into a human awareness through material losses and upheavals. It is the appearance of life, that which we can find also in the body, briefly: the two 'nadis' [spiritual veins], 'Ida' [inducer] and 'pingala'[seducer], which intersect in seven 'chakras'. The micro cosmic human entity is similar to the macro cosmic existence. Each chakra represents the sphere of existence – Aum TaT Sat being the highest with Aum Bhuh Aum Bhuvah Aum Svahr Aum Maha Aum Janah Aum Tapah Aum Satyam Aum Tat Savitur Varenyam Bhargo Devasya Dhimahi Dhiyoh-yoh naha Prachodayatt. Aum Tat Sat – Hari Aum Shantih [Shantih is above the red spot beyond in the infinite].



Nowadays nobody has any notion of the whole. Everybody has lost the notion of composite total Harmony. Moreover, each specialist is so proud that, from the tiny part one knows, one will explain the entire cosmos! False heroism prevails all over the world that destroys the HOPE. Hope is a light of delight not commercial enterprise. To make a distinction between science, philosophy, morals, religion and logic, etc... all this is purely illusory and mislead mankind all the more. Everything is "Sanatana Dharma" – universal dharma or universally divine laws of nature. Therefore, everyone is a SANATANI – a child of universal one nature. One for all and all for one principle of existence applies to all beings alike just as the colour of the blood in all beings is red; so is the spirit of life in all beings alike.

When therefore spirit of life is viewed beyond and without the 'manas' [mind]; the 'budhi' [intellect]; the 'ahamkara' [ego] and 'panchamahabhuttah shareera' [physical body of indriyanis and Indriyas, senses and sense organs, the earth, the water, the fire, the wind, the ether]; there the consciousness is alone. Beyond this consciousness in the un-manifest the seat of the soul is. Medically speaking the spirit or the soul is in the NADI/ nada [spiritual spiral] not in the organ or brain.

Philosophy, science, art, religion, faith, institutional ethics, ethos, values, all these terms are but the attributes of the word Dharma – SwaDharma – Sammam Dharma – VidDharma - "knowledge", Veda. One of the centrifugal points is that we are all related, co-related and inter-related; as we are all One and the one permeating para-supreme Brahma is shining in all of us alike in the same light of delight that we see in the orange hue of the dawning or the dusking sun. The spirit of life has not distinction of colour but its auricle is grey from wherever or whichever point of metaphor or perception one contemplates be it Ayurveda; Vedic science or divine Vedas. Medical sciences have emanated from the Vedas and medicine was borne out of the Vedas according to most leading western scientists like Darwin, Einstein, Plato, Archimedes, and many others. Various religions emanating from the Sanatana Dharma as in its later development the former has been called, is not merely a religion. It is a Socio-Economic System, the foundation of which is the Law of Caste and Stages of life. That System has its culture of which several forms of Religion, resting on a certain common basis, are but a part. Dealing, however, with Brahmanism in its religious aspect, we may say that it, together with Jainism and Buddhism, are the three chief religions of India, as opposed to those of the Semitic origin. All three religious systems share in common certain fundamental concepts which are denoted by the Sanskrit terms *Karma*, *Samsara* and *Moksha*. These concepts constitute a common denominator of Indian dharma in "belief" and "value".

The Universe is in constant activity. Nothing which is psycho-physical is at rest. Karma is Action. The Psychophysical as such is determined by Karma or action, and, therefore, our present condition is determined by our past Karma, either collectively or out of our own accord of cause. As one shall sow so shall one reap? The present Universe is not the first and last only. It is true that this particular Universe has a beginning – germination and an end called dissolution, for nothing composite is eternal; but it is only one of a series of infinite re-incarnation which has neither beginning nor end – that which is the light of all life alike that which is the ATMAN. There has been, is now, and ever will be a Universe – THE SPIRIT OF LIFE.³³

Whether the Universe as a play of force is the work of a Personal God is a question which philosophers have disputed both in the East and the West. One set of Buddhists professed belief in Deity as the Lord. Another affirmed Svabhava which means the proper vigour of Nature and what is called creation is truly spontaneity resulting from powers inherent in the Psycho-physical substance eternally.

³³ Mental action as desire for worldly enjoyment, even though such enjoyment be lawful, keeps man in the Worlds of repeated Birth and Death, or (to use the English term) of Reincarnation. These worlds the Greeks called the Cycle of Becoming, and Hindus the *SamsaHra*, a term which literally means the unending 'moving on' or wandering, that is, being born and dying repeatedly. These worlds comprise not only Earth but Heaven and Hell, in which are reaped the fruits of man's actions on Earth. Heaven and Hell, are states of enjoyment and suffering which exist here on earth as well as in the after-death state as the result of man's good and bad actions returning. When man dies there is no resurrection of the gross body. That is resolved into its subtle elements, and the specific relation between man and a particular gross body comes to an end. But there is always some body until bodiless liberation is achieved. On death man in his subtle body enjoys the state called Heaven or suffers in that called Hell. Neither is eternal, but each a part of the Cycle of the Becoming. He continues thus to be 'reincarnated' until he has found and desires the way out from the Cycle, that is, until he ceases to desire world-existence. His desire is then not only for release from the sufferings and limited happiness of the Cycle but also (according to Vedanta) for the attainment of the Supreme Worth which is Supreme Bliss. There is, in short, a change of values and states. Man, as Nietzsche said, is something to be transcended. He cannot transcend his present state so long as he is attached to and desires to remain in it. This liberation from the Cycle is called *Moksha* or *Mukti*. For all Three Systems are at one in holding that, notwithstanding the Law of Causality, man is free to liberate himself from the Cycle. Causality governs the Psychophysical. Spirit as such is Freedom from the Psycho-physical. All three Systems assume a State of Liberation.

If we are to remove the dogmatism or pragmatism or even thesis and anti-thesis of man made religious boundaries of ethics, morals, ethos, religious infrastructures based on monumental religions of Human imperfections, set of ideological beliefs and values, doctrines, hypothesis, and various synthesis offered by many canny philosophers and powerful Gurus and leaders claiming to be piously owning the sublime subtle divine truth; we shall together, you and I arrive at a global universal light of hope, a universal light of “Dharma” that is a pure dharma in its altruistic state without the confines of this, that and the other.

Knowing God without systems, infrastructures, institutions, and intellect, in pure divine contemplation unites the atman with the param-atman.³⁴

“Nirguna” [formless] or “Sarguna” [form]; whether there is or is not a Personal God as held by some systems of belief; no essential portion of the Common Doctrine of both Jainism and Buddhism are atheistic in the sense of being Lordless, though the latter system, in some forms of the later Northern schools, takes on a theistic colour. In fact the notion of a Personal God is no essential part even of Brahmanism itself. For putting aside downright atheists such as the Indian Carvakas and Lokayatas who denied God, Soul, immortality and future life, it is to be observed that some schools of thoughts suppose no such God whilst others do. The astikas and the nastikas are both acceptable means of Vedic Dharma. Dharma does not contemplate upon the core of the ethological ideologies of human beliefs. Vedic dharma extends itself beyond the doctrines of religious ideologies and acknowledges at large any form of belief, any form of scripture, any form of sacredness as long as the set of beliefs and the set of ideological doctrines are for the welfare of the world global universal human society at large. What is right for one ought to be right for the whole entire world and viceversa. Two other concepts of first rate importance are *Dharma* and its correlative *adharma*. These two terms, in the Brahmanic sense, mean right activity and its opposite unrighteous activity. They are therefore connected with Karma of which they are two species. The term Dharma comes from the root *Dhri* which means to uphold and maintain, for right activity does that.

³⁴ Mayavada Vedanta reconciles to a great extent these two views by its doctrine that the personal Brahman or the Lord is the self-less absolute Brahman as conceived by the Psycho-physical experiencer, though the latter as the Absolute exclusive of all relations is not the former. In Shakta doctrine Brahman is the Lord or Creator and Director of the Universe but in its own nature is more than that.

All three systems posit right and wrong activity and their results as well-being and suffering respectively. Dharma is thus the Law of Being as Form. Morality is part of man's nature.

Vedic Brahman concept is held by all. *Dharma* as a technical term is not here included amongst the common concepts, because, its sense varies in Buddhism in which it has its own peculiar meaning, whilst in Jainism the word means something wholly different from what it does in any other system. The founder of Buddhism; Jainism; and Sikhism; at large is a human figure.

Each one of these religions comprise rites and rituals based upon human personal experience but their extensions emanate from the core roots of Vedas and Vedic mantra-yantra-tantra. Only these later religions have modified by their respective collateral leaders namely Buddha, Maha-Veer and Guru-Nanak.

Each of the common concepts must be interpreted in the case of any particular Indian faith in terms of its own peculiar tenets as regards these concepts and other matters such as the Reality and Dissolution of the Universe, Karma and Liberation. Thus, the latter is defined differently in Buddhism, Jainism and in the various Vedic schools. According to all systems, *liberation* is described as the release from the bondage of birth and death, limitations, constraints, diseases, and suffering. '*Dukha cha pidha; roga cha vyadhi; chinta cha asukha*' entail in simple english terms as sorrows and grief emanating from worries, un-peacefulness, diseases, wrongfulness, and un-happiness [that which is termed in the noise, haste and wastefulness]. In some systems it is not positively said to be Joy, but is described as pure painless state of that which, in association with mind and matter, manifests as the empirical self. The Jains regard it as a state of happiness. Some Buddhist descriptions are to the same effect, but in general Buddhism depreciates the discussion of so inconceivable a state. The Vedanta, on the other hand, positively describes it to be unalloyed and unending joy so that the non-dualist, qualified non-dualist and dualist Vedic Dharma, whether as arising through the identification of the individual self with the Supreme Self or in association therewith, variously affirm the nature of such Joy.

Vedic Dharma adds to these concepts of the Cycle (Samsara) right and wrong action (Dharma, Adharma), cause and reason (Karma), and liberation (Moksha), that of the Atman. Sanatana Dharma really implies universal light of universal belief that atman and param-atman are one; that there is only one divine truth – that which cannot have a dual meaning like destiny is one death is one, the ocean is one ocean; of seven seas; but fates may be different like different rivers.

All rivers ultimately merge in the seven seas to become one divine ocean. Therefore, according to the Vedic Dharma, all religions are like seven seas, and the rivers like different human races and human beings making their pilgrimage or otherwise karmic journey broken or unbroken by the rocks, eventually merge in destiny of death.

Mystically unknown world of spiritual light is ever glowing light!

Under the Vedic science, everyone admits the existence of a psycho-physical or metaphysical flux either as the Individual or the Universe of one's own spiritual experience.

Indeed, one of the Sanskrit names of the world is *Jagada*, which means "the moving thing or the whole in action or the entire in perpetuity of rotations and revolutions". For the Universe is in constant activity. At every moment there is molar or molecular change.

As an object of sensible perception the Universe is transitory, though some things endure longer or shorter than others.

However, besides psycho-physical transience, there is a spiritual enduring essence of the universe and of human, which manifests in the human as the empirical self whereby it knows itself as permanent amidst all its changeful experiences, this verily is the atman and none other.

In actual scientific parable, there is nothing but the flow – a continuous perpetuity of life-death-life and the cycle of creation-preservation-dissolution of the matter and universal metamorphosis. Human is only a continually changing psychophysical complex without a static centre, a series of momentary mental and bodily states necessarily generated one from the other in continuous transformation.

In this constant flux there is no principle of permanence on which "as on a thread" the worlds as beads are strung. The Human may have the notion that one is an identity of name, form, ego and shapes, sizes, status, prestige and much more; however, one is a 'Self' – the atman, but this does not, it is said, prove that there is an Atman as 'substratum' of such empirical self. To this the Vedas, the Upanishads, and the Vedanta asks: Is the spirit of life that is born again and again and that which is re-incarnated again and again in cycle of karma in perpetuity an eternal permanent immortal human spirit? The spirit of life 'jivan-atman' is born out of karma and dies due to karma. However, the Soul – the atman is not the spirit of life and when the spirit of life has completed its karmic journey the soul as such is a Divine Light of million delights.

The spirit of life merges with the Divine Ocean like rivers merging into seven seas and finally becomes Grand Divine Ocean to become the pure existential tides of the nature; the soul – the atma is neither born nor does it die but the atma verily is bodiless light of thousand delights. As such, dharma is universal way of human life here on the human plane and the pilgrimage of the Spirit of Life in karmic time [kaal]. Dharma is also extended to imply the way of life after life of the Soul Divine or the Atman or the Divya-jagrutti of the Atma or the universal light of the soul Divine in self-realisation experiences here on the earth prior to the mortal death of the physical body and the metaphysical spirit of life.

The Atman as it is in its own bodiless nature is unborn and eternal. Change is the constant and consistent dynamism of the evolutionary process and ‘changelessness’ logically have no other meaning except in relation to the change.

All activity implies a static condition relative to which it is active or dynamic. There can be no Universe except by the combination of the active [shakti] and non-active [purusha]. Without transcendental activity the Universe does not become. Without some principle of stability it cannot exist even for a moment as an object of the senses. Atman as such eternally endures. The Universe as the psycho-physical is the product of the Atman as Power. As such product, it is transient. It presents, however, the appearance of relative or limited stability because of the immanence of the Atman. The Atman manifests as the relatively stable and empirical self, and that which manifests as such self is also the Brahman as essence of the Universe which is the object of such self. For Atman and Brahman are one and the same. This is the gist of Upanishads Divine. Atman is the seat of consciousness; and the higher super consciousness itself.

“Para-Brahma”; “Param-Atman”; “Param-Eishwaar”; "Absolute" and "Transcendental" means "beyond relation of life and karma exceeding or wider than the relation of knowing and also having no relation at all. Absoluteness does not deny nor does it exclude relation of it at all though involving all relations within itself, is not their sum total; is not exhausted by them; has being transcending them totally. Transcendental Divinity denies every trace of relation to the Absoluteness in that Absoluteness ought to be without the intrinsic or extrinsic relation; that relation, therefore, has no place in the being of the Absolute.

Divinity is therefore the truth of light and light of Divinity is therefore the truest dharma, the dharma of Humanity; a universally transcendental light of million delights that which is beyond the absolute and that which is not in relation to anything.

Absolute is without relation *as well as* manifestation as an infinity of relations of the cause and effect. This is the true and complete logical-whole divinity. Therefore the light of Divinity of million delights is equal to transcendental bliss of divinity in as much as 'Absolute' exceeds all relation and thought. However, we cannot say that it is the Cause; that it is the root of creation; and so forth; but in as much also as it does involve relation and thought, we can say that it is the primordial first preliminary cause that there has been a real creation, and so forth. The light existed before all and the light prevails beyond the circumference of the orbital world of existence eternally without the dawn and the dusk. Delight of thousand "Lights" is therefore a more appropriate universal definition of God and the Dharma of transcendental universal delight of lights is the illumination of the transcendental soul divine and the eternal light of soul divine. There is a point after which all subjectivities and personal judgements dissolve.

After mind, intellect, consciousness and super consciousness there is the 'bindu' point there is only one definition of light – one truth of light, one light.³⁵

³⁵ The Maya-vada view by negating all relation from the reality of Brahman negates from its transcendent standpoint the reality of causation, creation and so forth. "Beyond" may, therefore, mean (1) "exceeding" "fuller than ", "not exhausted by", or (2) excluding, negating, expunging. In *Shakti-vada*, the Supreme Reality is fuller than any definition (limitation) which may be proposed. It is even beyond duality and non - duality. It is thus the Experience-Whole, the 'Alogical'. The Maya-vada Pure Brahman *is* an aspect of It: but it is not the Whole (*Purna*). The expression "wider than relation" may be thus illustrated: I am related in one way to my wife; in another way to my children; in yet another way to my brothers, friends and so on. I am not fully expressed by any one of these relations, nor even by their aggregate; for, as a member of an infinite Stress-system, I bear an infinity of relations. Pragmatically, most of these are ignored, and it is thought that I am expressed, by a certain set of relations which distinguish me from another person who has his own "set". But Brahman as Absolute can have no such "Set". It is expressed, but not fully expressed, even by the infinite set of relations which the cosmos is, because relations, finite or infinite, imply a logical, and therefore segmenting and defining thought; but Brahman as Absolute = Experience-Whole = the Alogical. Since Brahman = Experience-Whole = *Cit* as Power to-Be-and-Become, it is nothing like the unknown and unknowable Being ("Thing-in itself") of Western Skeptics and Agnostics. In all Indian Systems, the world is real, in the sense that it has objective existence for, and is not a projection of, the individual mind . In all such systems, Mind and Matter co-exist, and this is so even in that form of *Ekajiva-vada* which holds that *Brahman* by its own veiling and limiting Power makes one Primary Self of itself, and that all other selves are but reflexes of the Primary self, having as reflexes no existence apart from that of the Primary one. The world of matter is not a projection of an individual mind, but its reality is

Shunya is what the Upanishads and the Vedas refer to as the nirvana point of merging million lights in delight. Where then there is Matter there is Mind and vice versa. Where there is no Matter there is no Mind. One is meaningless without the other. Each is every speck as real as the other. But there is no Indian system which is realist in the sense that it holds that Matter exists when there is no Mind to perceive it. Such a state is inconceivable.

One who alleges conception of matter without mind supplies the psyche of means of perception. 'Psychic' here means Mind as distinct from Consciousness in the sense of '*Chitt*'. This Psycho-physical potential is real, independent of Consciousness which is the other real just as the power of the One Supreme "Aum" as symbol of God. The world is then real in the sense that it has true objective reality for the individuals voyaging in the passage of karmic time between life and mortal death; no one denies this.

The notion of God as the Supreme Self is the highest concept imposed on the rational of insight which, as it is in itself, is not a Self either supreme or limited. The absolute as such is not a cause. In moksha, in emancipation, in total spiritual liberation there is no Self but only light. **More correctly we say that the World is Maya – a darkness of ignorance.**

But what is Maya in Maya-Vada? It is not real, for it is neither Brahman nor an independent real. Nor is it unreal for in the logical order it is real. It is neither Brahman nor different from it as an independent reality. **It is unexplainable.**

coordinate with that of the individual mind, both being derived from the Self-veiling and Self-limiting operation of *Brahman* appearing as the One *Jiva* or Primary Self. *Brahman*, in appearing as Primary Self, also appears as its (logical) Correlate or Pole -- the Not-Self; and this Not-Self is the Root-Matter on which the primary Self is reflected as multiple selves and their varied relations. Matter, in this fundamental sense is not therefore the product of the first or primary individual (Self); it is with Self the co-effect (logically speaking) of a common fundamental activity which is the veiling and limiting action of the Supreme Being. The version commonly given of Ekajiva-vada -- namely that the one Primary Self is Me, and that You, He and the rest, and the world of objects are the projection of Me -- is loose and un-psychological. 'Aham' -- 'Me' cannot be there (logically conceiving) without its Correlate or pole 'jivan-atman' - 'the Not-Me'; so that, by the very act by which Me is evolved from Brahman, its correlate is also evolved, and this correlate is root-matter. Projection, reflection and so forth pre-suppose also something on which the projection or reflection is cast. Projection from nothing and projection into nothing will give us only nothing. Therefore nothingness from nothing = Zero.

The Universe is dependent on the “*ens-realissimum*”, for it proceeds from it and is **imperfect** as limited and changeful and in a sense it is that which does not endure and in this sense is called 'unreal'. Though, however, the Universe comes and goes it does so eternally. The Supreme Cause is however eternally creative.

The true real Dharma, the dharma of the cause and effect of the real is then both infinite changeless supreme celestial eternity also un-beginning and un-ending process as the changeful dynamic of being and becoming from the subtle infinite light of million delights to the manifested light. In this system of thought process, the real both is and becomes LIGHT. It yet becomes without derogation from its own changelessness, as it were a fountain of all life of which pours itself forth incessantly from infinite and inexhaustible source. Both the infinite and the finite are really LIGHT therefore.

Light therefore must be God and the Dharma of the Divine human being must therefore be LIGHT of DIVINITY without the shadow of doubt or all this that and the other. **The Maya is unreal and the Celestial divine light is real.** The eternal light is real, and real is again used in the sense of interest and value and of the worth while. Divine light is truthfulness, divinity, humanity and delightful bliss of eternity.

Divinity is dharma of humanity, based on eternal wisdom of the soul divine, spiritual awareness, illumination, and spiritual liberation – moksha and spiritual emancipation – delight of million lights of Divinity.

The worshiper prays to be led from Unreality to Reality, from the darkness to lightness, from the mortality to immortality but this does not mean that the world is unreal, but that it is not the supreme worth for human to become associated in light in oneness with the mirage but to realise the **true real light of divinity**. Real is all. Real true light of divinity is the whole of the all of this Universe and its universal religion of Humanity for which the divine light is verily the Brahma.

Religion emanating from the institutional faith is human made. Human made religion or institutional bureaucratic religion can construe and project to exuberantly imply “ethics”, “value”, “ethos”, “set of beliefs”, doctrines of dogmatism and pragmatism based upon human perceptions, human translations, human thoughts, human mind and human intellect.

The human is imperfect and therefore human made religions cannot conclusively render to be absolute righteous and absolutely truthful because human being is an imperfect person within imperfect framework within imperfect limitations of the imperfect mind and imperfect intellect.

Our visions and opinions are constrained by our circumstances and conditions.

Divine reality is no mere abstraction of the intellect making jettison of all that is concrete and varied. It is the experience composite comprehensive whole whose object is itself as such whole. It is also partial experience within that whole.

The union of whole and part-whole or partial is not unknowable, for their unity is a fact of actual experience just as we have the unity of power to be and power to become, of the 'Divine' consciousness and unconscious, of mind and body, of freedom and determination, and other dualities of human's experiencing Divinity, the light of million delights in divine humanity.

Conclusively: Dharma is humanity and divine light of hope

"Who am I really?" Is a daunting question asked by a modern child in most families. "What am I really?" "Am I a Hindu, or a Muslim or a Jew or Christian or a forsaking sacrifice for world at war?" – An innocent modern child raises this question. "Why so much hatred and forceful impositions, why so much rejections and lack of loving compassion, when on one hand so much propagandas and so many religious cults are being born at the rate of multiplying the doctrines and dogmatic religions ten fold the ideological myths themselves. Every one of the world religious leaders and Gurus and powerful egotistic owners of ideological religions claiming truth and claiming to be righteous under their individual umbrellas make a "scapegoats" out of their blind followers in enacting blind faiths based on rules futile.

The pragmatic religious doctrines and dogmatic religion bring FEAR into our human society. Out of fear of insecurity, fear of incompleteness, fear of conflict, fear of antagonism, fear of aggression, fear of rejection, fear of violence and fear of terrorism, we are totally fragmented in our humanity. Our world is numbed **by lack of** true humanity; true divinity and truthfulness. What is needed in our society is TRUTHFULNESS, INTEGRITY, HONESTY, FAITH, TRUST AND above all HUMANITY. Humanity can only manifest in the society if the spiritual awareness of Divinity happens in our homes, in our families and in our communities. Therefore, "our home" is the place where we begin to breed children and our children are the future generation life of this universe. Divine light of hope is essentially a divine light of million delights to our own soul knowing and realising that we have given the righteous illumination, the righteous guidance, the righteous awareness, the righteous light of divinity to our future generation children so that they may walk in the pathless eternity in beauty and in the grandeur of divine delight!

Our modern world is numbed by stupendous rage of wars and hatred in the name of religion and in the name of religious dogmas and religious doctrines. It is about time to remove the ignorance of religious dogmatism and religious pragmatism that pollute us with impurities bringing corruption, conflict and political camouflages all in the name of fake religion, fake leadership, fake guidance and fake ideologies.

Humanity [the religion of love] is the universal global dharma of the universal human soul in divine compassion and divinity experienced in the divine light of thousand delights is the world dharma the only truth that has the potential of contemplating upon the divine light of the soul. World dharma based on Divinity must therefore be a way of life for humanity, a divine light of hope for the spiritual awareness of the whole entire world, divine light for the illumination of the whole entire world with the confines and boundaries of tenebrous religions, man made limitations and constraints of man made religious doctrines. Religion must therefore imply much more than the human conception of the word faith by which one is bound but that faith when it becomes a faith based upon human trust and human love becomes a universal faith of humanity hence it is the real faith, the divine faith, the universally true faith of humanity, the real light of world dharma.

Divine Light therefore is the universal dharma – world dharma of illumination and spiritual awareness.

Divine Humanity and divine light of hope is world dharma.

Light of infinite divinity – the essence of Upanishads

“Agnir jyotir jyotir Agnir; Indro jyotir jyotir Indrah; Surye jyotir jyotih Suryah.”

Agni is Light and the Light is Agni; Indra is Light and the Light is Indra; Surya is Light and the Light is Surya. Sun illuminates all. Sun effulgently enlightens all. Agnee is the first and foremost cosmic deity of Vedas that we worship and Agnee is the penultimate devata whom we recite our gratifications and prayers.

Vedham etam purusam mahantam; Aditya-varnam tamasah parastat

The Great Cosmic Divine Spirit of all life is effulgent as the sun, beyond the tenebrous boundaries of all manifestations.

“From light we came, towards light we evolve and in light we dissolve in mortal death here on mortal human earth.” The concluding portions or concluding narrations or concluding wisdom of the Vedas contains unique philosophical and metaphysical literature called the Upanishads.

Upanishads contain the very essence of Vedas and they are for the purpose of elaborating the essence of altruism of true nectar – the concluding metaphysical physics of the pen-ultimate portion of the particular Vedas in their unique rights. Each Upanishads is grand supreme divine wisdom of the Soul. The Vedic Cosmic God ‘Indra’ became the first to be illuminated and enlightened and immortal by the Superior Sun God because out of all the cosmic Gods, only Indra and Varuna sat throughout the discourses of the Vedas without moving to listen to the dialogue of Surya-Narayana and Brahma. However, Varuna is compelled to go to rescue the cosmic Gods and return back to his seat only to discover that Lord Indra had already been enlightened. As Brahma says to Lord Indra: “I am inspiring you; I have already kindled the flame of aspiration within you oh precious Indra, now you can enlighten the rest and illuminate the whole cosmos, run the fastest. However, when you come to Varuna, you may have to beseech the divine grace and compassion of Varuna God to enable you to become infinite light of truth without the tint of any ego or attachment or power but grace of love and compassion unparalleled.” Thus Varuna (God of compassion and Mercy) becomes illuminated and enlightened by Indra and Surya_Narayanaya in Narayanaya_Upanishad.³⁶

Infinite is that which is all, beyond all, beyond the five elements, beyond the seven sheaths (koshas), beyond the manifest. From the infinite infinity, has transcended the infinite existence. When one removes infinity from infinity, only infinity prevails. Infinity is the ether vacuum breath of the grand pilot supreme God. Infinity is the revealed light of the Supreme light. Infinity is the fulfilled delight of the infinite light of all lights in grand fusion of mantra, tantra and yantra yoga. Yoga is the communion of God and human soul.

Bhakti Yoga is devotional pathway to liberation and Karma Yoga is the virtuous deeds one needs to undertake to accomplish freedom from the vicious cycles of the worldly life and death in many lives put together, in many collective karma put together, in many imperfections. From the divine experience only, one can conquer the Great effulgent glorious Sun!

Vedic truths do not claim that God knows how the creation began. It’s not about how it all began or how it all ended nor is the Vedic truths concerned with when the world will end and how the world will end.

³⁶ May we know the Vedas embodied as four faced Brahmah. For that may we meditate and contemplate upon HiranyaGharbha – the Golden coloured one. Oh divine Cosmic Guide, may thou impel us towards Narayana. Thereafter, worshiping the twelve suns, may thou grace us.

Far from the metaphysics of the cosmology which is extrapolated in detailed science, Human is a divine entity capable of realising its soul divine and attaining final moksha-muktee (release) here and now. Upanishads comprise the higher spiritual metaphysics and lower science of phonetically priestly pronunciations. The later is more related to the rites, rituals, grammar, etymology, meter, and astronomy. Higher spiritual metaphysics is concerned with the eternal divinity which grand cosmic spiritual absolute soul divine is attained through divine experience rather than knowledge from reading scriptures. Spiritual emancipation does, cannot and will never be a matter of grasping the idea, or perceiving the subtleness of atman or even thinking about it. Atman is verily known in divine experience. What is required for the beautiful divine experience is a state of being – chida-ananda swaroopam. What is needed is a subtle transcendental state of settled tranquillity unperturbed by noise, haste and waste, unmoved by crises, unaffected by worldly desires, and a still mind like the 'hamnsa' – swanlike. How divinely pure and swiftly the swan moves amidst the murky waters. ³⁷

³⁷ Transcendental: One who knows at the same time both Vidya and Avidya, crosses over death by Avidya and attains immortality through Vidya. Those who follow or "worship" the path of selfishness and pleasure (Avidya), without knowing anything higher, necessarily fall into darkness; but those who worship or cherish Vidya (knowledge) for mere intellectual pride and satisfaction, fall into greater darkness, because the opportunity which they misuse is greater. In the subsequent verses Vidya and Avidya are used in something the same sense as "faith" and "works" in the Christian Bible; neither alone can lead to the ultimate goal, but when taken together they carry one to the Highest. Work done with unselfish motive purifies the mind and enables one to perceive his undying nature.

From this inevitably gains inner knowledge of God, because the Soul and God are one and inseparable; and when one knows one-self to be one with the Supreme and Indestructible Whole, one realises one's immortality. One who knows at the same time both the Unmanifested (the cause of manifestation) and the destructible or manifested, that one crosses over death through knowledge of the destructible and attains immortality through knowledge of the First Cause (Unmanifested).

The wise men declare that one who worships in a one-sided way, whether the visible or the invisible, does not reach the highest goal. Only he who has a co-ordinated understanding of both the visible and the invisible; of the matter and the spirit; of activity and that which is behind activity; verily conquers one's own divine nature and thus overcomes one's death. By work, by making the mind steady and by following the prescribed rules given in the Scriptures, one gains wisdom. By the light of that wisdom one is able to perceive the Invisible Cause in all visible forms. Therefore the wise man sees Him in every manifested form. They who have a true conception of God are never separated from Him. They exist in Him and He in them. The face of Truth is hidden by a golden disk. O

One must turn inwards, towards one's own soul divine to seek the truth. The truth is no where else. Do not believe in this just because I say so. No. Experience it, not once but again and again and in all such experiences, become divinely innately spiritual with pure intentions. In solitude of quietness, in aloneness, in peaceful moments of serenity, where at the mind unperturbed in stillness become one with the absolute beyond the metaphoric thoughts and all the base thoughts, beyond the higher lofty mind and beyond the dream state; into the transcendental state. Meditation is a necessary practice. Meditation does not happen overnight. ³⁸

Upanishads impel us to contemplate and ponder and to contemplate with a pure mind, with a pure heart and with a pure divine intention. This 'divine intention' is the most significant and most crucial aspect of the 'seeking'. Emancipation needs bhaktee yoga, karma yoga and pure divine observation in divinity especially contemplating during sacred divine moments like the dusk and the dawn whereat the noise, and buzzing traffic have slowed down and when the hectic world of fast pace stress has become quietened. It is in the quietened more subtle moments of the day that one comes nearer to God and Godliness is 'anandamayam' – delightful experience of brilliant spiritual joy and makes one feel elevated, quietened, wiser, intuitive, insightful, happier, more contented, more peaceful and greatly serene.

No external forces may impede a devotee whose integrity is pure, no other foe could harm a devotee whose intentions are divinely pure and whose soul is merged with God.

For Krishan or Shiva or whom so ever one believes as personalised Guru or personalised name god, a sincere humble devotee is dearer and precious to God and as such in somewhat mystical form, a divine shelter of protection is granted to anyone whose intentions are pure and whose integrity is pure. Upanishads call for establishing threefold attitudes of minds: to give light and freedom in the infinite; to give knowledge and wisdom and guidance in the form of shared divine dialogues; and the third is to grant unselfish eternal joy of being sublimely divine, sublimely spiritual, without the confines of matter, all this, that and the other.

Pushan (Effulgent Being)! Uncover (Thy face) that I, the worshipper of Truth, may behold Thee in the grandeur of my soul divine.

³⁸ Knowledge and transcendental inaction in quietness are better than action. The purusha_atman is won by the stillness of heart, fearlessness of mind and verily compassionate spirit of life.

The entire universe of karma, according to the Upanishads, with its fleeting means and ends, lives in the web of global ignorance. Due to global ignorance and camouflage surmounted by divisions, collective human karma has reduced spiritual proliferations but increased material growth. It is the knowledge of the supreme Self that can destroy the human ignorance of the modern world, millennia and inundate the earth-consciousness with the Light and Delight of the ever-transcending and ever-manifesting beyond finite– the eternal truth – the infinite everlasting soul.

When one sees eternity in things that pass away and infinity in finite things then one has pure divine wisdom. When one is immersed in broader humanity and broader compassion and broader universal brotherhood, without the confines of religions, one is true to one's own soul divine.

However, if one sees the diversity of things with their divisions and limitations, then one has impure wisdom, incomplete knowledge, half hearted intentions and half minded selfishness. When one is selfish one sees everything in things independent of the one and the many and one dwells in things and matter – such a being is ignorant and dull and dreary and tamasic.

Most true ascetic Yogic guides show us the pathway, by guiding us righteously without any personal motives of imposing. Most ascetics accomplish their goals in life based upon self-initiative and self-determination and self will power.

Only very few ascetics truly reach total emancipation – 'moksha-Muktee' self-realisation here and now. Most ascetics project themselves in divisions and individualism and fragmentation of Godhead and religion. True ascetics are rare to find and they may appear very clear from their sincerity and devotion and attitude towards others.

There is no taint of egotism left, nor any shadow of doubts lingering around their auras, nor any personal commercialism or personal self-importance. One who is graceful, kind, compassionate, considerate, and loving to a hopeless, helpless, and desperately seeking spirit of life, one who is does not become distressed over issues of material losses and material gains, one who is not affected by praise is verily the true ascetic, a true servant of God, a humanitarian who is looked after by God.

Gods Grace:

During severest adversities and calamities, when one suffers downtrodden hardships, during those difficult times what is required is God's Grace. Without God's Grace one cannot complete the journey or the pilgrimage of divinity or pilgrimage of the soul divine in the passage of imperfect karmic time.

Grace is God's benign compassion and affectionate love. God's Grace re-assures the seeker that the divine goal is accomplished despite all the hardships. God's Grace starts right from the beginning. For example, when we are young and when we study the scriptures, God's Grace has already dawned upon us. It is out of God's infinite bounty of lofty compassion that God brings a seeker to the righteous path. Then the seeker and the guide must play their respective roles. The Guide will bring down God's Compassion, but the seeker has to practise spiritual disciplines regularly, constantly and consistently. The Guide's task is to bring down compassion, love, and plenty of rightful spiritualism in mantra-manjaree (recitations), and devotion and righteous karma.

In the Upanishads we come across a tree called the Ashwathva tree. Unlike earthly trees, this tree has its roots above and its branches below. It has two types of branches. One type enters into the meshes of ignorance and then starts struggling, fighting, and trying to come out again into the effulgence of Light. The other type of branch always tries to remain in the Light. Its movement is upward; its aspiration is upward. Here on earth each human being has capacity.

A human being sees ignorance within and without, but he has the capacity to remain beyond the boundaries of ignorance. ^{39;40}

³⁹ All this, whatsoever exists in the universe, should be covered by the Lord. Having renounced (the unreal), enjoy (the Real). Do not covet the wealth of any man. We cover all things with the Lord by perceiving the Divine Presence everywhere. May Durvaa Grass ('durvaa_ghass') who represents the divine spirit, perennial remove all our impurities.

⁴⁰ When the consciousness is firmly fixed in God, the conception of diversity naturally drops away; because the One Cosmic Existence shines through all things. As we gain the light of wisdom, we cease to cling to the unrealities of this world and we find all our joy in the realm of Reality. The word "enjoy" is also interpreted by the great commentator Sankaracharya as "protect," because knowledge of our true Self is the greatest protector and sustainer. If we do not have this knowledge, we cannot be happy; because nothing on this external plane of phenomena is permanent or dependable. He who is rich in the knowledge of the Self does not covet external power or possession. Western philosophers cannot appropriately and adequately elucidate the crux of Upanishads nor can one who has no experience from the childhood foundations claim to be Demi-God or Guru or even Guide merely by changing one's name from Christian orientation to Hindu orientation for the sake of attaining knighthood or ownership of knowledge all of which would remain false, coveted and unreal. The reality is that we accept our origins!

Righteous karma, righteous devotion, and righteous intentions: One experiences life, one lives the life of here and now to reach out for the divine light through divine aspiration, divine inspiration and divine karmic determination. One needs constant satisfaction, constant contentment and constant security. Divine aspiration alone can give us this constant satisfaction when we aspire for delight - ananda. Delight is self-creation and self-experience.

Delight is 'knowing' the unity of the self and the world, delight is celebration of emancipation, Delight is 'realisation'. Delight in the highest, absolute highest subtleness is known as Parama_Ananda_Chida_Ananda_Purusha'. In the highest celestial beyond the metaphor of the limitless skies and limitless space, thereat, the Delight is Infinity, Eternity, and Immortality. In the Highest, the triple consciousness—Satchidananda—Existence, Consciousness, and Delight go together. Then, there is another type of delight which is called 'ananda- atma', when from infinite Delight (parama_ananda_chida_ananda), Delight (divya_atma_ananda) takes shape and form. In the earth-bound consciousness, delight is called 'ananda atma'. When delight actually descends into the obscure, impure, unlit, imperfect nature of man to transform human nature, it finds constant resistance.

Then we see that delight loses its power because of teeming ignorance, and pleasure, short-lived pleasure, looms large. But when they want to manifest themselves, they have to do it only through Delight; i.e., by surrendering the falsity and falseness.⁴¹

⁴¹ If one should desire to live in this world a hundred years, one should live to perform Satt-Karma (righteousness). Thus one may live; not other ways. By doing Satt-Karma, the fruits of thy actions will not defile thee. If a man still clings to long life and earthly possessions, and is therefore unable to follow the path of Self-knowledge (Gnana-Nishta) as prescribed in the first Mantram (text), then he may follow the path of righteous action (Satt-Karma-Nishta). Satt-Karma - actions performed without selfish motive, for the sake of the Lord alone and for the universal good of everyone's divine welfare. Performing actions, clinging blindly to one's lower desires, then one's actions bind one to the plane of ignorance or the plane of birth and death; but when the same actions are performed with surrender to God, they purify and liberate one. Origins and spiritual ancestry have to be happy and appeased and nurtured by many self-less obeisance and oblations before pathway is cleared for further progression onwards towards the higher lokas. If one claims to overcome and jump the lokas and straight claims ownership of divinity, holistic divinity and celestial enlightenment based on mere knowledge read and knowledge of the institutional religious teachings, then one is firstly being untruthful to one's own self and in return deceiving others. Only that which is ours truly will be ours and nothing else. God is beyond the reach of the senses, beyond words and even beyond the mind.

From many comparative elucidations of divine light, Swami Chinmoy Ananda speaks of Delight most beautifully and most clearly. It is exemplification of true wisdom based on experience and authenticity. ⁴²

Being Infinite, God cannot be brought within the compass of limited knowledge. One cannot know how God directs the senses, mind, etc. However, God does not remain absolutely unknown, but is not completely known because of the infinite nature. God is unique, distinct, divinely greater and supreme to all known things manifest or un-manifest. We cannot know God through speech, mind, eyes, etc., but realise it in all that is known through these and regulates them. Those who think that they know Him fully do not really know Him, as they have not comprehended His Infinite nature. On the other hand, those who think that they do not know Him fully know Him, as they have realised His Infinite nature.

⁴² When Delight descends, the first rung that it steps on is called the super mind. The super mind is not something a little superior to the mind. No. It is infinitely higher than the mind. It is not 'mind' at all, although the word is used. It is the consciousness that has already transcended the limitations of the finite. There creation starts. Form begins one rung below. This rung is called the over mind. Here form starts, multiplicity starts in an individual form. The next rung is the intuitive mind. With the intuitive mind we see multiplicity in a creative form. With intuition we see all at a glance. We can see many things at a time; we see collective form. From the intuitive mind, delight enters into the mind proper. This mind sees each object separately. But although it sees everything separately, it does not try to doubt the existence of each object. Next, delight enters into the physical mind—that is, the mind that is governed by the physical. This mind sees each object separately, plus it doubts the existence of each object. Real doubt starts here in the physical mind. After it has descended through all the levels of the mind, delight enters into the vital. In the vital we see the dynamic force or the aggressive force. The force that we see in the inner, or subtle vital is the dynamic, and the force that we see in the outer vital is the aggressive. From the vital, delight enters into the physical. There are two types of physical: the subtle physical and the physical proper. In the subtle physical, delight is still descending, and we may still be conscious of it. But in the subtle physical we cannot possess or utilise the truth; we can only see it, like a beggar looking at a multimillionaire. Finally, when we come to the gross physical, there is no delight at all. Delight descends, but we do not see even an iota of it in the gross physical. What can we do then? We can enter into the soul on the strength of our aspiration, and the soul will consciously take us to the highest plane, to Satchidananda—Existence, Consciousness, and Bliss plane. At that time our journey can become conscious. We have entered into the triple consciousness, and we can begin descending consciously into the super mind, the over mind, the intuitive mind, the mind proper, the physical mind, the vital, and the physical. When we are successful in the physical, that is to say, when we can bring down Delight from the highest plane and the physical can absorb and utilise this Delight, the life of pleasure ends. At that time we come to

Upanishads is a deep divine inspiration that lights our inner most divine intuition and inner light of quest. In divine transcendental state, what one cannot feel with the mind and intellect, but because of which the mind verily feels, that delight, is alone '*Brhama_Ananda_Param_Ananda_Chida_Ananda*' and to this, which most people worship here on earth in name, form or shrines even.

This brilliant soul divine delight is beyond word, reason and cause. ⁴³

realise the difference between the life of pleasure and the life of Delight. The life of pleasure is followed by frustration and destruction.

The life of Delight is a continuous growth, continuous fulfilment, continuous achievement, and continuous God-manifestation in God's own way. Everyone's wealth according to nature has a share. One tenth belongs to the charity, One percent belongs to the birds, one tenth belongs to the dharma, one tenth belongs to feeding Brahmins, three tenths belongs to giving government, three tenths belong to the cleansing of our karma and the remainder is to be shared in two halves with our family, home and children.

Of the two halves, our children get the forty nine percent of the share of the wealth that remain from the balance and fifty percent go to the nurturing of home. One percent is always dedicated to the guest, to the unexpected visitor and unexpected palm.

⁴³ He who sees all beings in the Self and the Self in all beings, he never turns away from It (the Self). He who perceives all beings as the Self for him how can there be delusion or grief, when he sees this oneness (everywhere)? He who perceives the Self everywhere never shrinks from anything, because through his higher consciousness he feels united with all life. When a man sees God in all beings and all beings in God, and also God dwelling in his own Soul, how can he hate any living thing? Grief and delusion rest upon a belief in diversity, which leads to competition and all forms of selfishness. With the realization of oneness, the sense of diversity vanishes and the cause of misery is removed. The Mundaka Upanishad has offered us two birds. One bird is seated on the top of the life-tree, the other on a branch below. The bird seated on the low branch eats both sweet and bitter fruits. Sweet fruits give the bird the feeling that life is pleasure; bitter fruits give the bird the feeling that life is misery. The other bird, seated on the top of the tree, eats neither the sweet fruit nor the bitter fruit. It just sits calm and serene. Its life is flooded with peace, light, and delight.

The bird that eats the sweet and bitter fruit on the tree of life is disappointed and disgusted; disappointed because pleasure is impermanent, ephemeral and fleeting; disgusted because frustration ends in destruction.

Unmistakably disappointed and utterly disgusted, this bird flies up and loses itself in the Freedom-Light and Perfection-Delight of the bird at the top of the life-tree. The bird on the top of the tree is the Cosmic and Transcendental Self, and the bird below is the individual self. These two

beautiful birds are known as Suparna. In some of the Upanishads we see a continuous rivalry between the gods and the demons. The self-resplendent ones are the gods; and the self-indulgent ones are the demons. The gods and the demons are the descendents of Prajapati, the Creator. When the gods win the victory, the light of the soul reigns supreme. When the demons win the victory, the night of the body reigns supreme. Originally the gods and the demons were the organs of Prajapati.

The organs that were energised by the divine Will, illumined by the divine Light and inspired by the divine Action became gods. The organs that were instigated by the lower thoughts and were eager to live in the sense-world and enjoy pleasure-life, and were aiming at lesser and destructive goals, became demons. Needless to say, it is infinitely easier to reach the lesser goals than it is to reach the Goal Supreme. This is precisely why the demons greatly outnumbered the gods. But we, the seekers of the infinite Light and Truth, need the quality of the gods and not the quantity of the demons. The philosophical hypothesis: Once the gods made a fervent request to the organ of speech, the nose, the eyes, the ears, the mind, and the vital force to chant hymns for them. All sang successively. The demons immediately realised that the gods would, without fail, gain supremacy over them through these chanters, so they secretly and successfully contaminated them with the blatant evil of strong attachment to sense objects and the life of pleasure. They immediately succeeded with the organ of speech, the nose, the eyes, the ears, and the mind. But to the vital force they lost badly.

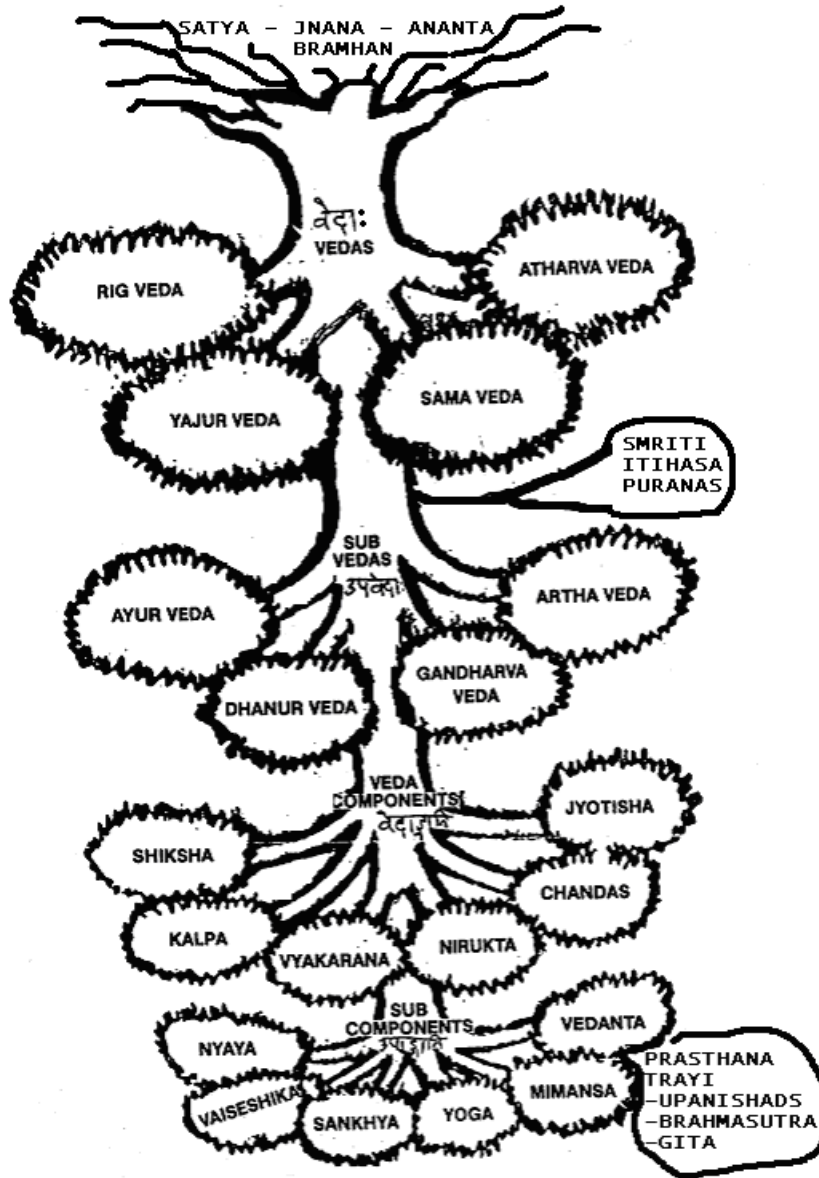
The vital force broke them into pieces and threw them in all directions. The vital force won the victory for the gods. Their existence was inundated with divinity's eternal Light. They became their true selves. The chicanery of the jealous demons was exposed, and their pride was smashed. Vital force is called *syasya angirasa*. It means the essence of the limbs. The vital force was victorious. It was also kind, sympathetic, and generous: It carried the organ of speech beyond the domain of death. Having transcended the region of death, the organ of speech has become fire, and this fire shines far beyond death. The vital force carried the nose beyond death. The nose then became the air. Having transcended the boundaries of death, the air blows beyond death. The vital force carried the eyes beyond death. The eyes became the sun. Having transcended the region of death, the sun perpetually shines. The vital force carried the ears beyond death. They then became the directions. These directions, having transcended death, remained far beyond its domain. The vital force carried the mind beyond death. The mind then became the moon. The moon, having transcended death, shines beyond its domain. That One, though motionless, is swifter than the mind.

The senses can never overtake It, for It ever goes before. Though immovable, It travels faster than those who run. By It the all-pervading air sustains all living beings. This verse explains the character of the Atman or Self. A finite object can be taken from one place and put in another, but it can only occupy one space at a time.

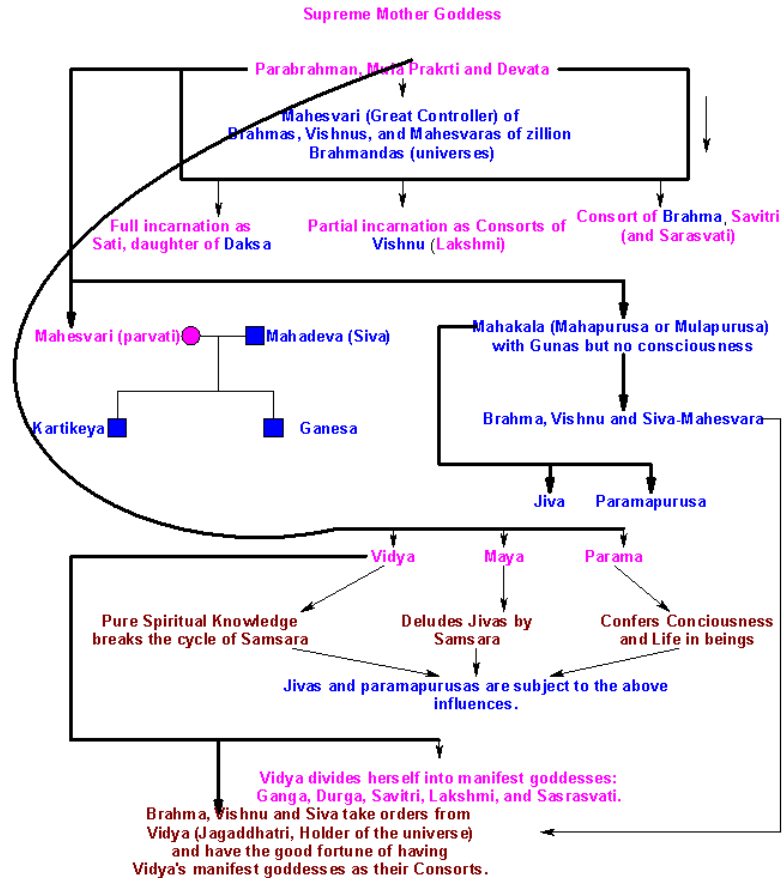
The Atman, however, is present everywhere; hence, though one may run with the greatest swiftness to overtake It, already It is there before him. Even the all-pervading air must be supported

3. Shakti is the Giver of Seed, Grace and growth

Truth is God. God is Truth. Truth comes from knowing, realising and experiencing the divine infinite grace of God Brahma. Limitless is knowledge, as limitless is the sky. – Jyotikar



by this Self, since It is infinite; and as nothing can live without breathing air, all living things must draw their life from the Cosmic Self. To pray is to remind ourselves of the divinity within us, around us, and amongst our family and homes. Homes filled with divine prayers will have warmth, affection and loving compassion.



Atman is the seer, the jiva – spirit of life the seed, the grace, the inspiration, the insight, the definition of the grace from the infinite, the flow of prann (life), the spirit of life (jivan), the growth of life and the evolution of the spirit of life, the all pervading force is the kundalini shakti or the prakruti [the all pervading nature]. This is the reality, from this reality has emanated the reality of individual souls and from the very essence of grand reality our own reality of seed resemble alike. Scientists like Einstein and Pluto have proven that Gayatri Mantra has the energy to propel the infinite divinity beyond doubts. Intellect has been proven to be illumined with 108,000 jaaps or recitation of the sacred Gayatri Mantra. Gayatri Mantra is the mantra of Surya (sun), the sun that keeps the entire existence ‘prakruti’ enlightened and from which all the lights emerge. Oh Divine Mother Brahmahnih GayatreeMata, the Mother of all, celestial, spiritual and the terrestrial worlds alike may we worship thee in Gayatri Mantra. ⁴⁴

⁴⁴ ‘Aum Bhur Bhuvah Ssvaha; Aum Tat Savitur Varenyam Bhargo Devasya Dheemahi, Dhiya Yo Nah Prachodayat’; Invoking all three lokas (physical, astral or spiritual, and celestial planes), we contemplate upon the Supreme Brahmah, the transcendental param-atman whose shakti is Gayatri,

Unparalleled prayer:

‘Asato ma sad gamayah; Tamaso ma jyotir gamayah; Mrtyor ma amrtam gamaya.’ Lead me from the unreal to the Real; Lead me from darkness unto Light; Lead me from death to Immortality.

all pervading energy of illumination, germination and light, such that its sin destroying light makes us divine in million delights.

| | | |
|-----------|-------------|---|
| ॐ | OM | Symbol of the Par Brahman |
| भूः | Bhur | Bhu-Loka (Physical plane) |
| भुवः | Bhuvah | Antariksha-Loka (Astral plane) |
| स्वः | Suvahah | Svarga-Loka (Celestial plane) |
| तत | Tat | That; Transcendent Paramatman |
| सवितु | Savitur | Ishawara or Creator |
| वरेण्यम् | Varenyam | Fit to be worshipped or adored |
| भर्ग | Bhargo | Remover of sins and ignorance; Glory Effulgence |
| देवस्य | Devasya | Resplendent; Shining |
| धीमहि | Dheemahi | We meditate |
| धियः | Dhiyo | Buddhis; Intellects; Understandings |
| यः | Yo | Which; who |
| नः | Naha | Our |
| प्रचोदयात | Prachodayat | Enlighten; Guide; Impel |

The unreal is the frown of death; the Real is the song of Immortality. Darkness is the colossal pride of death; light is the life of the illumining and perfecting power of Immortality. Death is the message of nothingness. Immortality is the message of humanity's liberated oneness with divinity's Transcendental Height. Shakti is pranna (in all gunas, in all pancha-mahabhutas, in all seven koshas, in all spheres, in all three worlds); Shakti is 'mantra' (sacred Aum), the first dance of cosmic karma, shabda-vachaspatti (the sound, the word), transforming into the form from the formless. Shakti is 'prakruti' – existence.

Self-realisation:

This Atman, self-realisation cannot be attained by one who is weak in body, mind and spirit nor by the feeble insincere or by those with intelligent practices but the wise spirit of life who strive with spiritual divine vigour, divine attention, divine propriety towards the Brahma, divine sublime compassion towards one's true self and towards others. Only the strong, the steadfast, the spiritually divine one can embrace the effulgent soul divine without the ambition to chase. It is a sheer occurrence out of many constant prayers, mantr-manjaree, recitations of mantras, transcendental meditation, spiritual practice, righteous karma, servitude, love, compassion and above all fearless-ness.

The Upanishad concludes its teaching by stating that *tapas* (penance), *dama* (subduing the senses) and *karma* (prescribed action) are the means to obtain spiritual knowledge. The Vedas, Vedangas and Mimamsa constitute the source Literature of philosophical inquiry. Divine contemplation brings emancipation.

Constancy and consistency of spiritual consciousness:

Arise, awake become aware, illumined, having reached the wise lofty heights of delight, become enlightened and remain enlightened. Constant spiritual practice and consistent spiritual practice alone can keep us in delight. In delight let us serve, in delight let us compassionately listen, in delight let us quietly observe the subtleness our soul divine, in delight let us become delightful here and now. Oh Delight that has reached the earthen clay, Oh divine Mother Earth, that thou art Graciously Divinely beautiful and may thine gracious delight navigate our minds. The mother has many forms and much cosmic energy. Uma is the PRANNIC force.

"Who is the Knower? What makes my mind think?"

Does life have a purpose, or is it governed by chance? What is the cause of the Cosmos?" ⁴⁵ ⁴⁶

⁴⁵ After leaving their bodies, they who have killed their true soul divine 'Self' go to the worlds (lokas) of the Asuras, covered with blinding ignorance. The idea of rising to bright regions as a reward for well-doers, and of falling into realms of darkness as a punishment for evil-doers is common to all great religions. But Vedanta claims that this condition of heaven and hell is only temporary; because our actions, being finite, can produce only a finite result. What does it mean "to kill the Self?" How can the immortal Soul ever be destroyed? It cannot be destroyed, it can only be obscured. Those who hold themselves under the sway of ignorance, who serve the flesh and neglect the Atman or the real Self, are not able to perceive the effulgent and indestructible nature of their Soul; hence they fall into the realm where the Soul light does not shine. Here the Upanishad shows that the only hell is absence of knowledge. As long as man is overpowered by the darkness of ignorance, he is the slave of Nature and must accept whatever comes as the fruit of his thoughts and deeds. When he strays into the path of unreality, the Sages declare that he destroys himself; because he who clings to the perishable body and regards it as his true Self must experience death many times. Happiness is our birth right. To be happy not be miserable and sick and worried and distressed. To be happy beyond the disappointments and impermanence of this material world 'maya' is our divine birth right. *Death is the ultimate union of self and All.* When a person is dying, his voice goes into his mind; his mind into his breath; his breath into heat; the heat into the highest divinity. That which is the finest essence - the whole world has that as its soul. That is Reality; that is Atman; that art thou. Svetaketu. [Chanodgya 6.8.6] As these flowing rivers that tend towards the ocean, on reaching the ocean disappear, their name and form are destroyed and it is called simply "the ocean" - even so of this spectator these sixteen parts that tend towards the Person [Purusha, the cosmic unity], on reaching the Person disappear, their name and form are destroyed, and it is called simply "the Person." [Prasna 6.5] *Death is better than life.* When one has come into the presence of undecaying immortals, what decaying mortal here below, who understands, who meditates on the pleasures of beauty and delight, would delight in a life over-long? [Katha 1.28] When are cut all the knots of the heart here on earth, then a mortal becomes immortal! [Katha 6.15] He who knows the Bliss of Brahman, whence words together with the mind turn away, unable to reach It? He is not afraid of anything whatsoever. He does not distress himself with the thought: "Why did I not do what is good? Why did I do what is evil?" Whosoever knows this regards both these as Atman; indeed he cherishes both these as Atman. Such, indeed, is the Upanishad, the secret knowledge of Brahman.

⁴⁶ 'Aum Isha vasyam idam sarvam, yat kincha jagatyam jagat' - "All this- whatever exists in this changing universe, is pervaded by God" -Isa Upanishad



Life oh life! Let it be a flight of the dancing river!

Just as all these individual different rivers, with different names and forms and sizes sprout from the mountain tops, take their flight with great delight, journey in the passage of karmic time, through rough planes, pastures, forests, buzzing streets, and noisy cities, seaward bound, all eventually reach the shores of the sea. All rivers loose their names and forms and shapes and sizes and fates, to merge in destiny to liquidate into the oneness with the sea. ⁴⁷

All is called merely the ocean thereafter. Similarly, the sixteen kalas of the seeker, divine seeker, that have purusha, Para atman as their life goal, disappear on reaching the purusha. When their individual names and forms and shapes and fates merge, they are there after simply unified with the Grand Cosmic Purusha or Grand cosmic param-atman. As a spirit of life, I offer peace to all of you, everything, whole! Such divine souls become immortals and emancipated.

As the spirit of life bids farewell to the world of human kind, there is a weeping glory for its own spirit from which a deep compassion arises towards the world of human kind. The spirit of life whispers softly through its spoken words and offers the same to the world in exchange for emancipation and blessings. ⁴⁸

⁴⁷ 'Om purnamadah purnamidam purnaata purnamudachyate, purnasya purnamadaya purnamevaavashishyate'

– 'That (pure consciousness) is full(perfect); this(the manifest universe of matter; of names and forms being maya) is full. This fullness has been projected from that fullness. When this fullness merges in that fullness, all that remains is fullness.'-Peace invocation forms prelude to all studies, all contemplation alike. The Supreme Brahman (God) is the only Reality. The idea of the phenomenal universe is falsely superimposed upon it. Time, space, and causation are like the glass through which the Absolute is seen. In the Absolute there is no time, space, or causation. - Isa Upanishad

⁴⁸ Shanti Mantras/ peace invocations are offered to the world of humankind:

Aum sarveshaam swastir bhavatu Sarveshaam shantir bhavatu; Sarveshaam poornam bhavatu; Sarveshaam mangalam bhavatu; Sarve bhavantu sukhinah Sarve santu niraamayaah; Sarve bhadraani pashyantu Maakaschit duhkha bhaag bhavet.

Meaning: Auspiciousness (swasti) be unto all; peace (shanti) be unto all; fullness (poornam) be unto all; prosperity (mangalam) be unto all. May all be happy! (sukhinah). May all be free from disabilities! (niraamayaah). May all look (pashyantu) to the good of others! May none suffer from sorrow! (duhkha).

Aum sham no mitrah sham varunah sham no bhavatvaryamaa Sham na indro brihaspatih sham no vishnururukramah; Namoh brahmane namaste vaayo twameva pratyaksham; Brahmaasi twameva pratyaksham brahma vadishyaami; Tanmaamavatu tadvaktaaramavatu Avatu maam avatu vaktaram. Aum shantih shantih shantih!

Meaning: May Mitra, Varuna and Aryama be good to us! May Indra and Brihaspati and Vishnu of great strides be good to us! Prostrations unto Brahman! (Supreme Reality). Prostrations to Thee, O Vayu! Thou art the visible Brahman. I shall proclaim Thee as the visible Brahman. I shall call Thee the just and the True. May He protect the teacher and me! May he protect the teacher! Aum peace, peace, peace!

Aum saha naavavatu sahanau bhunaktu; Saha veeryam karavaavahai; Tejasvi naavadheetamastu maa vidvishaavahai Aum shantih shantih shantih

Meaning: May He protect us both (teacher and the taught)! May He cause us both to enjoy the bliss of Mukti (liberation)! May we both exert to discover the true meaning of the sacred scriptures! May our studies be fruitful! May we never quarrel with each other! Let there be threefold peace.

Namaste sate te jagat kaaranaaya Namaste chite sarva lokaashrayaaya; Namoh dvaita tattvaaya mukti pradaaya Namoh brahmane vyaapine shaashvataaya.

Meaning: Salutations to that Being, the cause of the universe! Salutations to that Consciousness, the support of all the worlds! Salutations to that One Truth without a second, which gives liberation! Salutations to that pure, eternal Brahman who pervades all regions!

Aum yaschandasamrishabho vishwaroopah; Chhandobhyo dhyamritaam sambabhoova; Sa mendro medhayaa sprinotu Amritasya devadhaarano bhooyaasam; Shareeram me vicharshanam Jihva me madhumattamaa; Karnaabhyaam bhoori vishruvam Brahmanah Koshoasi medhayaapihitah; Shrutam me gopaaya . Aum shantih shantih shantih!

Meaning: May He, the Lord of all, pre-eminent among the Vedas and superior to the nectar contained in them, bless me with wisdom! May I be adorned with the knowledge of Brahman that leads to immortality! May my body become strong and vigorous (to practise meditation)! May my tongue always utter delightful words! May I hear much with my ears! Thou art the scabbard of Brahman

hidden by worldly taints (not revealed by impure, puny intellects). May I never forget all that I have learnt! Aum peace, peace, peace!

Aum aham vrikshasya rerivaa; Keertih prishtham gireriva; Urdhwapavitra vaajineeva wamritamasmi; Dravinam savarchasam; Sumedhaa amritokshitah ;Iti trishankor vedaanu vachanam; Aum shantih, shantih, shantih!

Meaning: I am the destroyer of the tree (of samsar; worldly life). My reputation is as high as the top of the hill. I am in essence as pure as the sun. I am the highest treasure. I am all-wise, immortal and indestructible. This is Trishanku's realisation. Aum peace, peace, peace!

Aum aapyaayantu mamaangaani vaak; Praanashchakshuh shrotramatho; Balamindriyaani cha sarvaani sarvam brahmopanishadam; Maaham brahma niraakuryaam maa maa brahma niraakarod; Niraakaranamastva niraakaranam me astu; Tadaatmani nirate ya upanishatsu dharmaaste; Mayi santu te mayi santu. Aum shantih, shantih, shantih!

Meaning: May my limbs, speech, breath, eye, ear and power of all my senses grow vigorous! All is the pure Brahman of the Upanishads. May I never deny that Brahman! May that Brahman never desert me! Let that relationship endure. Let the virtues recited in the Upanishads be rooted in me. May they repose in me! Aum peace. peace. peace!

Aum vaang me manasi pratishthitaa; Mano me vaachi pratishthitam; Aaveeraaveerma edhi vedasya ma aanisthah; Shrutam me maa prahaaseer anenaadheetena. Ahoraatraan samdadhaami ritam vadishyaami; Satyam vadishyaami tanmaamavatu tadvaktaaramavatu; Avatu maam avatu vaktaaram avatu vaktaaram. Aum shantih, shantih, shantih!

Meaning: Let my speech be rooted in my mind. Let my mind be rooted in my speech. Let Brahman (Supreme Reality) reveals Himself to me. Let my mind and speech enable me to grasp the truths of the Vedas. Let not what I have heard forsake me. Let me spend both day and night continuously in study. I think truth, I speak the truth. May that Truth protect me! May that Truth protect the teacher! Let peace prevail against heavenly, worldly and demoniacal troubles. Om peace, peace, peace!

Aum bhadram no apivaataya manah; Aum shantih, shantih, shantih!

Meaning: Salutations! May my mind and all these (the body, senses, breath etc.) be good and well! Aum peace, peace. peace! *Aum bhadram karnebhih shrunuyaama devaah; Bhadram pashyemaakshabhiryajatraah; Sthirairangaistushtuvaamsastanoobhih; Vyashema devahitam yadaayuh; Swasti na indro vridhashravaah; Swasti nah pooshaa vishwavedaah; Swasti nastaarkshyo arishtanemih. Swasti no brihaspatir dadhaatu. Aum shantih, shantih, shantih!*

Meaning: Aum, O worshipful ones, may our ears hear what is good and auspicious! May we see what

is auspicious! May we sing your praise, live our allotted span of life in perfect health and strength! May Indra (who is) extolled in the scriptures, Pushan, the all-knowing Trakshya, who saves from all harm, and Brihaspati who protects our spiritual lustre, vouchsafe prosperity in our study of the scriptures and the practice of the truths contained therein! Om peace, peace, peace!

Aum yo brahmaanam vidadhaati poorvam; Yo vai vedaanshcha prahinoti tasmai; Tam ha devmaatma buddhi prakaasham; Mumukshurvai sharanamaham prapadye; Aum shantih, shantih, shantih!

Meaning: He who creates this entire universe in the beginning, and He about whom the Vedas gloriously praise and sing, in Him I take refuge with the firm faith and belief that my intellect may shine with Self-knowledge. Om peace, peace, peace!

Om vishwaani deva savitar duritaani paraasuva; Yad bhadram tanma aasuva

Meaning: O all pervading, Supreme Lord, the effulgent Creator, we place our faith and trust entirely in Thee. Keep away from us all that is evil and bestow upon us all that is good.

Om agne naya supathaa raaye asmaan; Vishwaani deva vayunaani vidvaan; Yuyodhyas majjuhu raanmeno; Bhooyishthaam te nama-uktim vidhema.

Meaning: O Supreme Lord, who art light and wisdom, Thou knowest all our thoughts and deeds. Lead us by the right path to the fulfilment of life, and keep us away from all sin and evil. We offer unto Thee, O Lord, our praise and salutation.

Tvamekam sharanyam tvamekam Varenyam; Tvamekam jagatpaalakam svaprakaasham; Tvamekam jagatkartu paatruprahartru; Tvamekam param nishchalam nirvikalpam.

Meaning: O Thou my only refuge, O Thou my one desire, O Thou the one protector of the world, the radiant One. O Thou the creator, sustainer and dissolver of the whole world, O Thou the one great motionless Being, free from change and modification.

Vayam tvaam smaraamo vayam tvaam bhajaamo; Vayam tvaam jagat saakshiroopam namaamah; Sadekam nidhaanam niraalambameesham; Bhavaambhodhi potam sharanyam vrajaamah.

Meaning: O Thou eternal all-pervading witness of the whole universe, we meditate on the one Truth. We silently adore Thee and offer Thee our salutation. We take complete refuge in that one Almighty Being, the basis of everything, self-supporting and supreme, a vessel in the stormy sea of life.

Aum dyauh shaantih Antariksham shantih; Prithivee shaantih Aapah shantih; Oshadhyah shaantih Vanaspatayah shantih; Vishvedevaah shaantih Brahma shantih; Sarvam shaantih Shaantireva shantih; Saamaa shaantiredhih Om shaantih, shaantih, shaantih!

Meaning: May peace radiate there in the whole sky as well as in the vast ethereal space everywhere. May peace reign all over this earth, in water and in all herbs, trees and creepers. May peace flow over the whole universe. May peace be in the Supreme Being Brahman. And may there always exist in all

When the spirit of life is ready to exhaust its pranna (life breath) and when the stream of the river life has reached its destiny, the spirit of life whispers softly: “Behold the universe oh my fellow humankind, in the glory of God, and all that lives and moves on earth. Life oh life! Let it be a trail of divine beauty. Let me for now leave the transient and find eternal joy in the eternal. Oh precious spirit of life, what is not yours righteously will not be digested by your divine body.

From indigestion, worries, diseases, pain, sorrows, sufferings and miseries will encompass you and your kindred. Oh soul divine spirit of life, grace be upon you.”⁴⁹

The Vedas Invoke ‘peace’ prelude to the rites, rituals and ceremonial sacrifices, during the contemplative rites, rituals and ceremonial meditation, and afterwards. The Upanishads teach us about the communion of human and God; the unity of God, the prakruti (existence), and the union of two lives, namely the contemplative and the active. We cannot contemplate without being active.

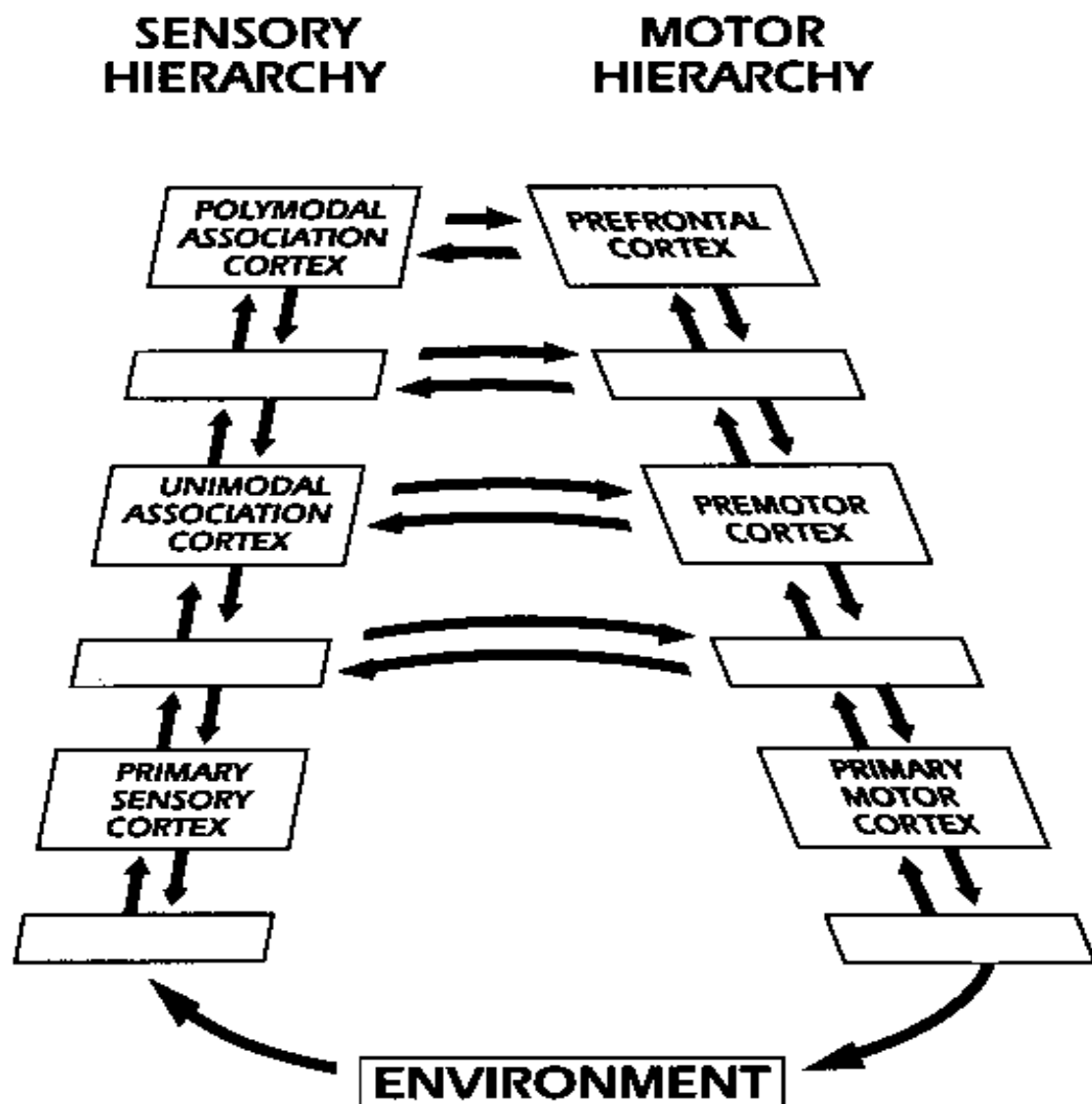
We must cleanse our souls of our karma, in order to ascend to the heights of contemplation. The seers like Rishis, Munis, Sages, Buddha, Jesus, and more have set examples not to neglect the ‘duty’ or the ‘daily observation’. The problem of meaning and how it arises is more difficult, since there is, as yet, not even an outline formulation of this problem in neural terms. For example, do multiple associations depend on transient priming effects? Whatever the explanation, it would be necessary to study the developing animal to show how meaning arises; in particular,

peace and peace alone. Aum peace, peace and peace to us and all beings!

⁴⁹ A beautiful prayer -- *hiraNmayena patreNa* -- wherein the devotee appeals to the Supreme to reveal His nature to him. A number of *pratiika*-s (symbols) are also mentioned -- Suurya maNDala, Yama, Prajaapati, etc. Each devotee is expected to meditate upon Lord in a *pratiika* suitable to him. The passage *yo asau asau purushhaH* teaches the most important doctrine that the Supreme Lord present in all the *pratiika*-s and in the devotee himself is one and the same. The word *ahaM* is used in the sense of *asmadantaryAmi* -- the Lord immanent in my heart. The second *asau* refers also to Mukhya PraaNa -- it means Mukhya PraaNa, in whom Lord is especially present. The words *ahaM* and *asmi* refer to the Lord with special meanings. *ahaM* means *ahyaM* -- that which is never capable of being separated, while *asmi* means being always present and to be known. The phrase *yo asau asau* means omnipotent. Finally the devotee appeals to the Deity to remove the contamination of *bandhaka karma* (results of past deeds which bind him to the world) and to provide him with *svarUpa j~nAna* (innate knowledge) to reveal his true nature. This is one of the best prayers found in the Upanishads, deep in its spiritual content and exciting in its poetic appeal.

how much is built in epigenetically and how much is due to experience. When all is said and done, more is said than done and all said, all this, that and the ther assume consciousness. Consciousness is the crucial spiritual phenomenon to understand the gist of Upanishads from a spiritual experience perspective.⁵⁰

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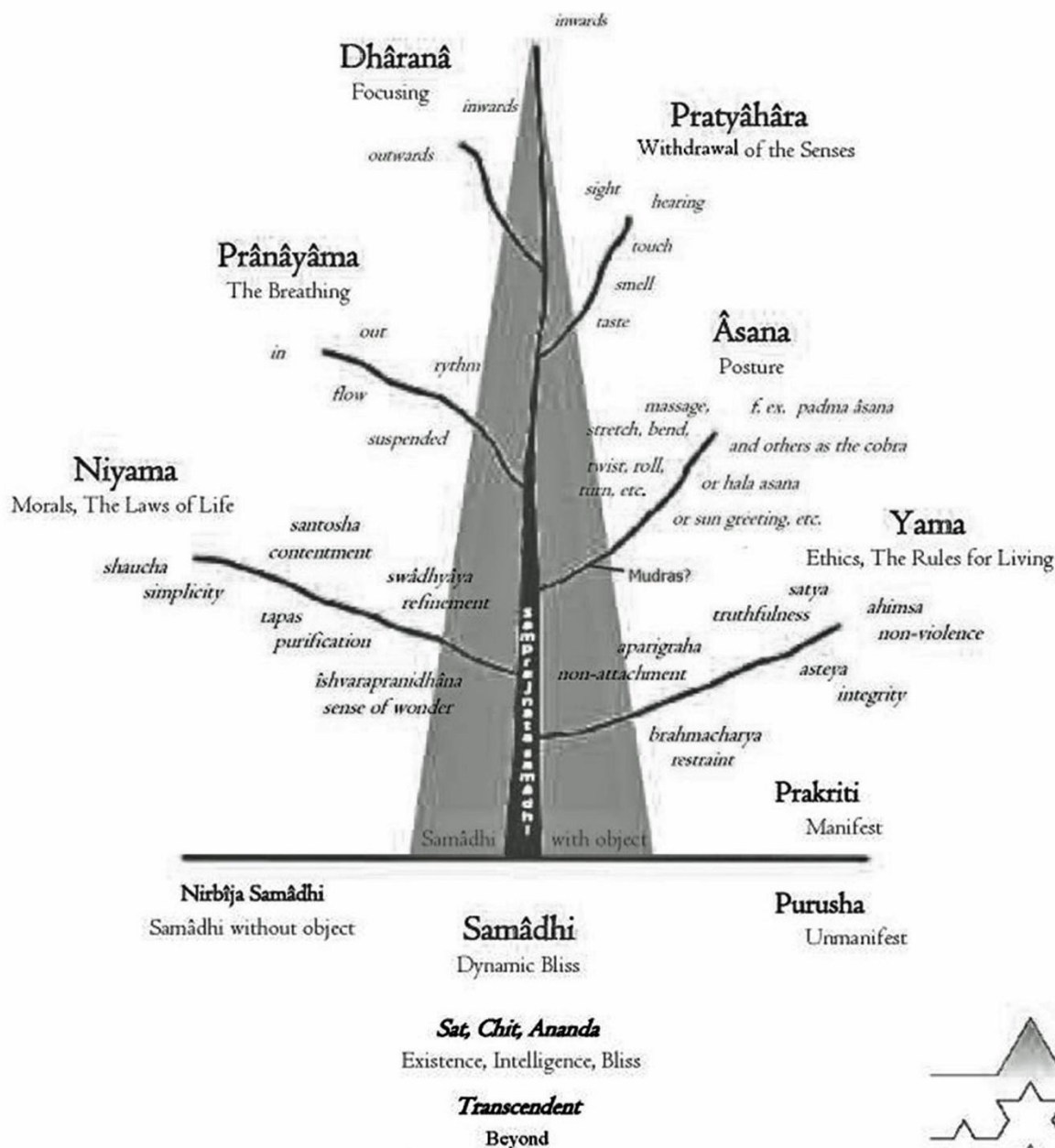


THE TREE OF LIFE

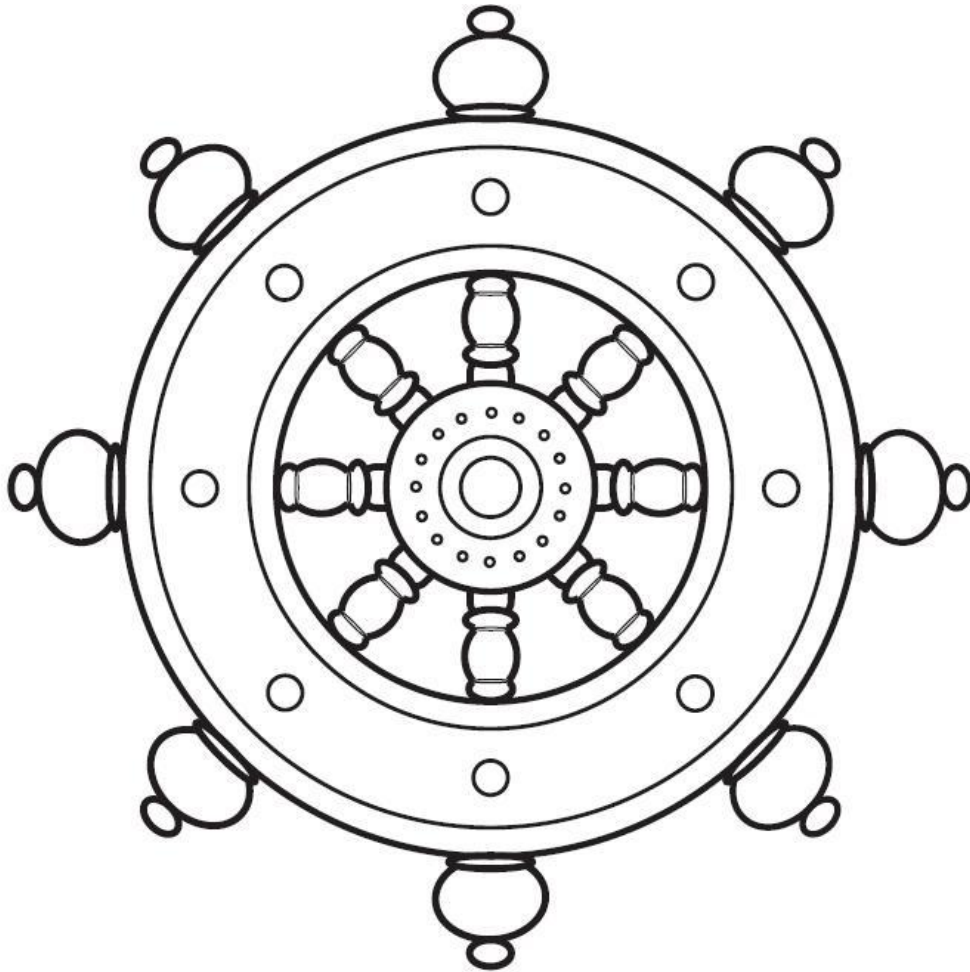
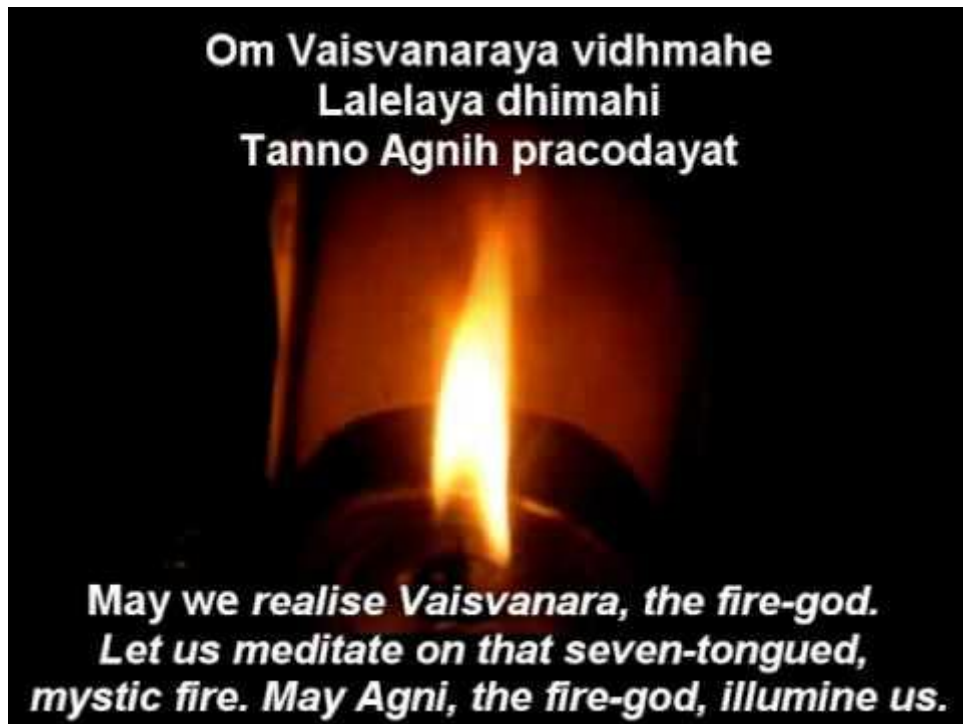
— AS A METAPHOR OF YOGA DARŚANA —



Dhyâna
Meditation



Summation of 'Shakti'



She is the ultimate unified Shakti, the Parameshvari, triple Tripura, the very self of Brahma, Vishnu and Isha, the being who is Jnana Shakti, Kriya Shakti and Iccha Shakti. - Vamakeshvaratantra 4, 10-11

Mantra is shakti, light of divinity is shakti. Vachas or speech is shakti and sound is shakti.⁵¹

Yantra, tantra, and mantra together are shakti.

Shakti moves the soul from the gross to the subtle.

Shakti is kundalini.

Communication can take place in unperturbed silence, and by the distanced separation if our appreciation for one another grows, our friendship will grow stronger. However, we cannot become monumental instrument to another's playground by merely abiding to the notion of that another's mode of thoughts, lifestyle and beliefs. We count on one another because one asks and another ponders, one works the invisible splendid, soul struck with the vivid terrains of unexplained familiarity and another reciprocates mindfully of ancient lucrative wisdom that locked the spirited fortunes together with unnerving elegance.

Communication can become a window of light when we receive slander or criticism. When we contemplate upon the conversations, we hold in dismal argument or dismal protégé nous discussions, we realise that no matter what we may produce or display, it is futile. I learnt with much grief that we must never enter into conversation that takes the form of centrifugal politics and centrifugal religions and centrifugal international economics. It is better to be frivolously resplendent, working with the invisible splendid agents of wonderment and unexpected comfort of silence.

⁵¹ "She alone is Atman. Other than Her is untruth, non-self. Hence is She Brahman-Consciousness, free from (even) a tinge of being and non- being. She is the Science of Consciousness, non-dual Brahman Consciousness, a wave of Being-Consciousness-Bliss. The Beauty of the three-great-cities, penetrating without and within, is resplendent, non-dual, self-subsisting. What is, is pure Being; what shines is pure Consciousness; what is dear is Bliss. So here is the Maha-Tripura-Sundari who assumes all forms. You and I and all the world and all divinities and all besides are the Maha-Tripura- Sundari. The sole Truth is the thing named 'the Beautiful'. It is the non-dual, integral, supreme Brahman." - Bahvricha Upanishad 1.5

I believe that communication is necessary, essential and vital form of expression of one's inner most feelings, one's inner most thoughts without the fear of all this, that and the other.

Vedic science spoke of excess and falsities of excesses resulting into higher inflation, higher cost of living, higher expenditure and increased scarcity of core resources like oil, gold and minerals. Agriculture has seen a rise in value; cost of produce has arisen immensely.

According to Vedic science, when communication makes rivalry and antagonism, misunderstandings instead of understandings, camouflage of confusion instead of clarity of delight, there is loss; loss of energy, loss of wealth, loss of resources and loss of goodwill between one human being and another human being.

When disagreement and aggression arises to a level of hatred and violence, it results into wastage of energy, resources and imbalance in the social economic and political infrastructures throughout the world economies.

In times like these, uncertain, unfulfilling, daunting, worrying, and despairing, the divine light of God is the sole anchor to triumph. One, who contemplates upon one's divine soul, in solitude, a lonely quietness, shall bring many answers to our hurting heart, our dismal minds and our battered souls.

There is much evidence of fear, uncertainty and unrest. Sometimes, when two people can sit quietly without uttering words of discomfort or distraught, it is better than conversations that entail shouting, screaming, arguing, slandering and disagreements.

Communication can become an opportunity to grow in thoughts. The fundamental problem of translation of one person's viewpoint is that the suggestive meaning does not remain in the target text. Culture does not remain culture anymore when it is tormented by selfish individualisation, creating false wealth based on falsity. Communication can be a great opportunity to grow in silence to contemplate upon our life. I conclude this brief by stating that respect is earned in much karma rather than demanded in many referendums of all this, that and the other. Sometimes we cannot explain certain things that do mean that we cannot communicate. Other times, we are entangled around our own karma that take us farther and we inhale sigh to release ourselves from the present shuddering off the conversation. That does not mean that we have lesser ability to communicate.

4. The divine lessons of “Issa” Upanishads

Issa is God, whose first descent in the cosmic sky is “Ishhann”.

From the primordial dance of para-metaphysical dance of karma, the divine eternal God [‘Parama_Atma_Purusha_Prama_Eishwaar_Brahmah’], ‘Issh’ continues from the four faced Vedas of Brahma_Purusha, and descends as Issha, whose first cosmic place is Isshann or north-east even. It is the quietest most subtle place in the cosmos and next to the nectar of Gods, the guarding Rudra its deity is in trinity of Rudra-Somam_Shiva and Rudra verily occupies the north eastern point of cosmos.

North-East is therefore considered to be Gods cosmic abode. ‘Upanishad Amrut’ (nectar of Upanishads) beholds the universe in the divine glory of Brahmah (the supreme eternal all encompassing God). All that lives and moves in life of life, here and now, leaving the transient, impermanence, find joy in the eternal. The Divinity of Upanishads impels one to be sincere and true to one’s own self – one’s own spirit of life. From the infinite limitless, the infinite delight of ‘Aum’ emanated and descended from the limitless eternal celestial the finite earthen clay. This is the wholeness, the fullness, the infinite delight of Gods. This fullness has been projected from that infinite wholeness, infinite fullness and infinite limitless eternity. When the fullness of ‘delight’ in our soul divine merges with that fullness infinite divine ‘delight’, all that remains is the wholeness, fullness, infinite delight, that which verily is the Brahmah. - The eternal soul divine, the eternal Great Divine Spirit of all life, and the light of all lights, a grand infinite delight. Most wise persons through their divine experiences leave behind a beautiful trail of divinity that begin by enlightening us about the ‘maya’ – illusion, that the ‘samsahr’ is the desire and attachment bonding the soul to the grounds of earthen clay in seven cause and effect links. ⁵²

⁵² Issa (Lord)--a more personal name of the Supreme Being than Brahman, Atman or Self, the names usually found in the Upanishads--constitutes one of its peculiarities. It forms the closing chapter of the Yajur-Veda, known as Shukla (White). Oneness of the Soul and God, and the value of both faith and works as means of ultimate attainment are the leading themes of this Upanishad. The general teaching of the Upanishads is that works alone, even the highest, can bring only temporary happiness and must inevitably bind a man unless through them he gains knowledge of his real Self. To help him acquire this knowledge is the aim of this and all Upanishads. There are seven links in the chain of bondage. Misery is the final link in the chain of cause and effect. Every link depends for its existence upon the previous link. The seven links are:—(1) Misery, (2) Embodiment, (3) Karma, (4) Raga (attachment), (5) Dvesha (repulsion), (6) Aviveka (non-discrimination), and (7) Ajnana.

If the root cause Ajnana (ignorance of the Self) is removed by Atma-jnana or knowledge of the Self,

the other links will be broken by themselves. From ignorance, non-discrimination is born; from non-discrimination, Abhimana (egoism); from Abhimana, Raga-Dvesha; from Raga-Dvesha, Karma; from Karma, this physical body; from the physical body, misery. If you want to annihilate misery, you must get rid of embodiment. If you want to get rid of embodiment, you must not perform actions. If you wish to cease to act, you must abandon Raga-Dvesha. If you want to free yourself from Abhimana, you must destroy Aviveka and develop Viveka (discrimination) or discrimination between the Self and non-self. If you want to get rid of Aviveka, you must annihilate Ajnana. If you want to get rid of Ajnana, you must get knowledge of the Self. There is no other way of escaping this chain. Sat-Chit-Ananda also is a mental Kalpana (imagination). These are the highest qualifications of Brahman which the human intellect can grasp. Generally Brahman is described by negation of qualities such as Nirakara (formless), Nirguna, Nirvikalpa (without modification of mind), etc. Are we not driven to take the same course ourselves when a blind man asks for a description of light? Have we not to say in such a case that light has neither sound, nor taste, nor form, nor weight, nor resistance, nor can it be known through the process of analysis? Of course it can be seen but what is the use of saying this to one who has no eyes? He may take the statement on trust without understanding in the least what it means, or may altogether disbelieve it, even suspecting in us some abnormality. Does the truth of the fact that a blind man has missed the perfect development of what should be normal about his eye-sight depend for its proof upon the fact that a large number of men are not blind? The very first creature which suddenly groped into the possession of its eye-sight had the right to assert that the light was reality. In the human world there may be very few who have their spiritual eyes open, but in spite of the numerical preponderance of those who cannot see, their want of vision must not be cited as an evidence of the negation of the light. In the Upanishads we find the note of certainty about the spiritual meaning of existence. In the very paradoxical nature of the assertion that we can never know Brahman—but can realise Him—there lies the strength of conviction that comes from personal experience (Anubhava). The variety of experience is not real, nay even experience itself is nowhere from the point of view of the Absolute. To lead the life wherein the variety of experience does not affect, either our weal or woe, is the highest practical rule of conduct in accordance with the proper aim of existence. The variety of experience creates distinction and sets up false limits where there exists none. Pain and pleasure, good and evil, virtue and vice, merit and sin, are all conventions based on this variety of experience. But in the Absolute (Brahman) no such distinctions are possible and the Highest Bliss, which cannot be described in words other than those employing negation of everything positive known to us, consists in forgetting this source of separateness and realising that unity which is the very being and the nature of the cosmos. When the sense of separateness is killed out by intense and incessant spiritual Sadhana, you will become one with Brahman. Sooner or later the experiences of the world, the knocks and blows of the mundane existence will force us to turn our minds inwards to realise the true everlasting happiness – the atman within us is reality!

One must always show compassion and love and genuine affection; not to feign affection. When we feign affection, we are not being true to our own soul divine. When we cannot be true to ourselves how can we be truthful to others? Before anyone, our foremost responsibility is towards our own soul divine and our own inner spirit of life. The cry of Upanishads is Issa-vasya – Unveiling the curtains of God, the brilliance of the Sun shines upon the soul divine to remove the darkness, the dullness and the self-centred individualism.

In its place Sun-God brings compassion, love and divine wisdom. From Sun our soul's delight came, with effulgent Sun our soul divine evolves.

Towards the gracious sun our souls dissolve.⁵³

⁵³ The key points of Issa Upanishads once again summarised for reference:

Wealth: Everything in the universe is not our wealth nor our possessions nor ours. That which is not ours does not belong to us and is not earned by us should be renounced and one must enjoy and be protected by the Supreme God only that which is ordained as portion of rightful ownership, proprietorship and hard labour earned. Enjoyment in divine sense is fully protected by Supreme as long as one does not lust after another's partner nor another's wealth nor covets another's money or possessions cunningly, in even intellectual sense. Ownership and possession is all false other than our own soul divine and our own soul integrity. Once our character and integrity is lost we have lost everything.

Karma – SattKarma (righteous deeds); Longevity depends on Good righteous karma and karma is verily superior to astrological maps and astrological fate. If in this world one should wish to live a hundred years therefore, performing righteous karma brings additional life span and longevity. Thus it is in thee and not otherwise than this; action cleaves not to a man. Therefore, performing the righteous karma, one is devoted towards soul divine in compassion and love.

Ignorant and stubborn egotists: Sunless are those engrossed in the worlds and enveloped in the blind gloom where to all they in their passing hence resort who are slayers of their own souls and bring conflict and chaos to others near and dear to them. Truth: One unmoving that is swifter than Mind, that the Gods reach not, for It progresses ever in front. That, standing in peace, passes beyond others as they run. In that the Master of Life establishes the Waters. That moves and that moves not; that is far and the same is near; that is within all and that is also outside all this. One must realise God in contemplation and meditation. But he who sees everywhere the self in all existence and all existences in the self, shrinks not thereafter from aught.

Realised Soul Divine: He in whom is the Self-Being that has become all existences in compassionate love and compassionate awareness is divine soul. Divine ones are wise, awakened and aware of the knowledge of the self, the bright one shall not be deluded, whence shall he have NO grief who sees everywhere oneness. One who has gone abroad and elevated aloft in highest state of

The divine spirit of life having journeyed divine pilgrimage in the passage of time, and having contemplated Soul Divine God in constant, consistent compassion of mantra-manjaree, meditations, observations, silence, poetry, songs, divine music, divine rejoice, divine spiritual practices, and righteous living (that which is considered to be pure, nourishing, and encouraging towards divinity) shall enjoy on the human earth longevity, and good health and be able to give others light of hope.

The below Shanti mantra/slogan/prayer whatever may be, is inspired me lot. The below lines really tells about the secret of universe and the truth of life.

bliss, that which is bright, bodiless, without scar of imperfection, without sinew, pure, un-pierced by evil; that one is the true Seer, the Thinker, the One, who becomes everywhere, the Self-existent has ordained all according to their nature from years of devotion and sacrificial aught and contemplation.

Mortality: Into a blind darkness they enter who follow after the Ignorance, they as of into a great darkness who devote themselves to the Knowledge alone. Other, verily, it is said, is that which comes by the knowledge, other that which comes by the Ignorance; this is the lore we have received from the wise who revealed that to our understanding.

Conquer death: He who knows That as both in one, the Knowledge and the Ignorance, by the Ignorance crosses beyond death and by the Knowledge enjoys Immortality.

Selfishness: Into a blind darkness they enter who follow after the Non-Birth, they as if into a great darkness who devout themselves to the Birth alone. Other, verily, it is said, is that which comes by the Birth, other that which comes by the Non-Birth; this is the lore we have received from the wise who revealed that to our understanding.

Self-less: He who knows that as both in one, the Birth and the dissolution of Birth, by the dissolution crosses beyond death and by the Birth enjoys Immortality.

Brilliance of Sun: The face of Truth is covered with a brilliant golden lid; that do thou remove, O Fosterer, for the law of the truth, for sight. Fosterer, O sole Seer, O Ordained, O illumining Sun, O Power of the Father of creatures, marshal thy rays, draw together thy light; the Lustre which is thy most blessed form of all, that in Thee I behold. The Purusha (breath of life) there and there, He am I. The Breath of things is an immortal Life, but of his body ashes are the end. OM! O will! , remember, that which was done remember. O god Agni, knowing all things that are manifested, lead us by the good path to the felicity; remove from us the devious attraction of Sin. To thee completest speech of submission we would dispose.

“Aum - Purnamadah Purnamidam Purnat purnamudachyate. Purnasya Purnamadaya Purnamevavashisyate.”

Its meaning: That is whole, this is whole, from whole comes out of whole. If Whole is subtracted from whole, still whole is left. ‘Whole’ can be replaced as ‘infinity’ also. ‘That and this’ refers to AUM.

This describes the secret of the universe origin. The ‘OM’ which is the static silence initially spread across in the entire universe called as free-space. Due the self compression properties of the energy particles, there created pressure and force which is described as shakti. Thus as the evolutionary process the living beings are originated in this universe. We are all part of the static silence or core consciousness or super consciousness or para-metaphysical mysticism of the para-eternal.⁵⁴

⁵⁴ The Rsi for Isha Upanisad is Svayambhuva Manu. The Lord Hari (Visnu), known as Yajña for being the Lord of all sacrifices, is the Devata. The Lord incarnated as the son of Akuti, the daughter of Manu himself. Manu, when faced with the danger of some demons who were intent upon devouring him, praised the Lord with these verses, and overcame his dire straits thereby.

These circumstances are narrated in the Bhagavata Purana also.

Aum Isavasyamidam sarvam yatkiñca jagatyam jagat tena tyaktena bhuñjitha ma grdhah kasyasvid dhanam 1

Aum; this entire universe is pervaded by the Lord Hari, for the reason that it is dependent upon primordial nature, which in its turn is also pervaded by Him. He alone is thus independent. For this reason, enjoy whatever is given to you by Him, and do not seek wealth from any other source (since Hari alone is independent, do not worship others such as kings in hopes of wealth).

Kkurvanneveha karmani jijivisechatam samah evam tvayi nanyatheto'sti na karma lipyate nare 2

One must desire to live even a hundred years by doing prescribed karma only. Thus is it right for you, not otherwise; [if this is done, then] sin will not bind the human.

Aasurya nama te loka andhena tamasa'vrtah tamste pretyabhigacchanti ye ke catmahano janah 3

The worlds of eternal misery, covered with unremitting darkness, indeed, do they fall into without recourse, they who, having failed to realize the truth about the Lord (in spite of opportunity), persist in false knowledge.

Aanejadekam manaso javiyo nainaddeva apnuvanpurvamarsat taddhavato'nyanatyeti tisthattasminnapo matarisva dadhati 4

‘The Supreme’ is completely free of fear, for being the primary Being; He is swifter than the mind, and

cannot be fully comprehended (even) by the deities (headed by Brahma), while He knows all by His own nature, from beginning-less time; though unchanging, staying as-is, He effortlessly overtakes all, no matter how they may run; to that Lord, Mukhya Prana dedicates all the actions performed by all creatures.

One who is immersed in the Shiva is verily fearless.

Tadejati tannaijati taddure tadvantike tadantarasya sarvasya tadu sarvasya bahyatah 5

He causes all to tremble or quake in fear of Him, but He Himself fears none (for being independent); He is very far off (He exists even at infinite distances), and He is also very close by (because He is omnipresent); He is within everyone and everything, and also outside everyone and everything (His presence is all-pervasive). It has been said that Hari is all-pervasive, the controller of all, and all-powerful. Now, the use of knowing this is clarified --

Yastu sarvani bhutanyatmanyevanupasyati sarvabhutesu catmanam tato na vijugupsate 6

One who sees all animate and inanimate nature in the Supreme (for He exists outside them and is their support), and also sees the Supreme in all of them (for He exists in them, and is their controller from within), by this reason, he becomes free of fear and does not ever need to seek concealment.

Yyasmisarsvani bhutanyatmaivabhudvijanatah tatra ko mohah kah soka ekatvamanupasyatah 7

For one who clearly understands that all beings exist in the Supreme, and that He exists within all of them (as their controller), and who thus sees the unity of the Lord as existing (without change) everywhere, what could possibly cause delusion, or sorrow?

Ssa paryagacchukramakayamavranamasnaviram suddhamapapaviddham kavirmanisi paribhuh svayambhuryathatathyato'rthan vyadadhacchasvatibhyah samabhyah 8

He (the one who knows as previously described) attains the Lord who is completely free of sorrow, lacking the subtle body (of transmigration and rebirth), and the gross body (that is the cause of physical suffering), indeed is Himself the source of all purity anywhere, lacking any manner of contact with sin. One who attains freedom in self-realisation is freed from delusion and sorrow. The first half of this mantra describes negative qualities, or the Lord's lack of a physical body &c. The question then arises how such an entity can be capable of action, since all action is seen to be only by beings that are endowed with physical bodies. The second half of the verse then clarifies that the actions of the Lord such as Creation are entirely true and have been so from time immemorial, thus none need explain away Creation as a myth or illusion. The Lord's form is characterized by His self-same qualities such as omniscience; hence it is not that He has no form, but only that He does not have one of the same deficient sorts as creatures in the world do. This verse is often quoted by Acarya Madhva as an authority in support of the reality of Creation. It has been previously stated (verse 7) that exact knowledge of the Paramatma is the means to liberation (mukti); that such knowledge must be

accompanied by criticism of (rejection of) incorrect/illusory doctrines, and cannot be by itself, thus is clarified in the following three verses --

Andham tamah pravisanti ye'vidyamupasate tato bhuya iva te tamo ya u vidyayam ratah 9

Those who worship [Visnu or others] with false understanding enter dense, unrelenting darkness; to a greater darkness than that go they, who are merely devoted to the correct understanding (but do not care to criticize incorrect understanding). We may say, therefore, that a great responsibility rests with him who knows; he is bound to teach others, [else] his lot is even worse than those of the ignorant.

Anyadevahurvidyaya'nyadahuravidyaya iti susruma dhiranam ye nastadvicacaksire 10

We heard from the wise and judicious, who explained to us that the result of having the right knowledge is different from the result of condemning the wrong knowledge. Therefore, both (practice of correct understanding and criticism of false understanding) are needed.

Vidyam cavidyam ca yastadvedobhayam saha_avidyaya mrtyum tirtva vidyaya'mrtamasnute 11

One who knows the correct knowledge, and also criticizes false knowledge, for him, by criticism of false knowledge (which causes suffering), he overcomes suffering, and by practice of correct knowledge (which causes enjoyment), he obtains mukti. It has been said that false knowledge causes suffering, and that correct knowledge gives mukti. How is this so?

Andham tamah pravisanti ye'sambhutimupasate tato bhuya iva te tamo ya u sambhutyam ratah 12

Those who worship [Visnu] with the understanding that He is not the Creator, enter dense, unrelenting darkness; to a greater darkness than that go they, who merely think of Him as the Creator alone [but not as the Sustainer or Destroyer]. It has been said earlier that the Lord is the Sustainer, hence that also should be understood. Not only is it the case that one must know the Lord as being the Creator as well as the Destroyer so that the suffering that would ensue if one of these were not known could be avoided, one must also do so because the two things, knowing Him as Creator and as Destroyer, each have their own separate result that one should seek, thus the next verse --

Anyadevahuh sambhavadanyadahurasambhavad iti susruma dhiranam ye nastadvicacaksire 13

We have heard from the wise, who explained to us that the result of having knowledge of Him as Creator is different from the result of knowing Him as the Destroyer. What is this difference? The next verse clarifies -

Ssambhutim ca vinasam ca yastadvedobhayam saha vinasena mrtyum tirtva sambhutyam'mrtamasnute 14

One who knows Visnu as Creator, and also as the Destroyer, for him, by knowledge of Him as Destroyer, he overcomes suffering, and by knowing Him as Creator, he obtains mukti. For a seeker who obtains qualification for spiritual study in accordance with the first two verses, the further verses

have clarified the nature of the Supreme, and then it is stated that realization of what has been stated is the cause of liberation.

Hiranmayena patrena satyasyapihitam mukham tat tvam pusannapavrnū satyadharmaya dr̥staye 15

The effulgent form of the Lord, who is present (even) in the solar orb and is of complete auspicious qualities, is concealed from my vision; The sun is the soul and Moon the mind of cosmos. O Complete One, I pray to thee that thou mayest disclose thine form (which I otherwise would never be able to see) to me, thy devotee.

Ppusannekarse yama surya prajapatya vyuha rasmin samuha tejah yat te rupam kalyanatamam tat te pasyami 16

O Pusan the Omniscient, Ekarsi the Supreme Knowable, Yama the controller of all, Surya the effulgent and a destination for even the deities, Prajapatya a special destination for Brahma; extend the knowledge that is of my true nature, and also knowledge extrinsic to me, so that I may perceive that most auspicious form of yours. That it is necessary to know the Supreme as being resident in Mukhya-Vayu, the chief among all jiva-s, thus also is indicated --

Yo'savasau purusah so'hamasmi 17

That Perfect Being, who exists in all symbols including Mukhya Prana, the god of Life, and who cannot be avoided (by anyone ever), is the very essence of being (for myself and for everyone else).

Vayuranilamamrtamathedam bhasmantam sariram 18

'Vayauh' being the cosmic god of all life that brings forth 'PRANNA' life breathe into the supporting cosmic atmospheric orb as well as life is free from death, it is he who Brahma supports in the dissolution of the matter and physical body. Although the physical body is subject to destruction by fire (or similarly), even so, (even) the deity of Life (pranna) whose support is Brahman alone, does not himself suffer destruction at any time. Hence Vayu is the god of Life, not merely the wind god as commonly supposed.

Om krato smara krtam smara Om krato smara krtam smara 19

O Hari, who art of the form of knowledge, be thou of a disposition to bless me, thy devotee; note thou any good things I may have done (and have compassion for things I have done wrong), and show favour upon me. O Hari, who art of the form of knowledge, be thou of a disposition to bless me, thy devotee; note thou any good things I may have done (and have compassion for things I have done wrong), and show favour upon me.

Aagne naya supatha raye asman visvani deva vayunani vidvanyuyodhyasmajjuhuranameno bhuyistham te nama uktim vidhema 20

Summary of ISSA UPANISHADS

Issa Upanishads was Mahatma Gandhi's favourite Upanishads because the first and the very flux of it begin by disowning everything to the ISHA the lord who gave it to us in the first place. The material, the comforts of happiness, the peace, the welfare, and all belong to Isha. The Isha Lord pervades in everything, so to seek renunciation from the worldly desires and attachments and ownership, one must follow the life of karma, and yet covet or own nothing in one's name. One's work will hence be free from evil of suffering and pain, tragic deaths and sudden epiphanies. The self – atman is omnipresent in one and all. This omnipresent Great Spirit of life cosmic life seems to keep everything in perfect order. Knowing the prakruti of the Great Cosmic Purusha (param-atman), one cannot have hatred, anger, delusion, regrets, sorrow, or desires. Realising the Atman, one becomes united in fusion with the PARAM-ATMAN. 'Vidya' (divine knowledge) and 'Avidya' (ignorance), are both essential attributes of life. Satt (truth) and Asat (falsity) both are part of the wheel samsahr (karmic cycles). 'Astika' and 'Nastika' both can contemplate upon the soul. 'Iddamnamamma' (selflessness) and 'mamma' (selfishness) are both essential to realise. In reality, human is born with the divine potential of becoming divine through realisation of the limitations of ignorance, falsity, stubbornness, rigidity, and selfishness.

From the emancipation one becomes without attachment, and with mind

O Lord, as 'Agni', you are verily the controller of the body, and even of the whole universe; lead us by the highest path to the wealth of liberation; you fully know all that we know, all the efforts we have made; remove from us the effects of past sinful acts that are causing bondage, thus we pray unto you with our fullest knowledge and devotion.

This verse is also found as Rg Veda I.189-1.

Aum - Purnamadah Purnamidam Purnat purnamudachyate. Purnasya Purnamadaya Purnamevavashisyate. Aum dyau shaantirrantariksha gwam shaantih prithivee shantih_rraapah; shantih_roshadhayah shaantih vanaspatayah shaantiravishveydeyvaay shantih_rabrimah shaantih sarvua_gvam shantih; hantireywey shaatih saamaa shantih_reydh Aum Vishwaani deyva savitarduritaani paraasuva yadabhadra_tanna aasuva Aum shaantih shaantih shaantih rabhavatu/ Hari Om santih santih santih.

One who offers oblation of peace and recites the mantra of shantih (peace) above before and after rites and rituals and puja and ceremonies will accomplish victorious spiritual goal.

focused upon the transcendental God, one offers prayers to Brahma, in the form of 'Surya' (Sun), the 'Agnee' (sacred fire of the Sun), and these peace invocations are perused in all Hindu rites and rituals.

Mahatma Gandhi said: 'If one can not do anything, just recite nothing, but try to recite the Gayatri Mantra'. Without patronising others, one must embark upon the rites and rituals and prayers invoking peace, invoking the prakruti, the cosmos, the cosmic rulers, cosmic gods, and the entire spiritual world comprising the BHUR, BHURVAH and SVAH. Hence, the Gayatri mantra is the illuminating mantra as well as the peace prayer.⁵⁵

Issa Upanishads is most difficult to comprehend. As there are hindrances to real emancipation which can be obtained only by the knowledge and awareness of the Vedas, the Upanishads, the Gita, and the Puranas. Therefore, regular recital of holy scriptures like Srimad Bhagavad Gita indispensably grants us wisdom towards divinity and ISSA is the first of the cosmic gods of Rudra. Whatsoever moves on earth, is to be hidden in the *Isshana* (the Self the atman of life); when one has surrendered all this, then one may enjoy the eternal bliss – the higher bliss of divinity. One must never ever covet the wealth of any other human unrightfully or when one claims truth falsely one is a sinner! Karma or work will thus not cling to a human who is pure; however, human shall perform work in accordance with the divine laws of karma and for the welfare of all alike without being selfish. There are the worlds of the Asuras [devilish spirits] covered with blind darkness. Those who have destroyed their real divine self (who perform works, without having arrived at knowledge of the true Divine self); go after death to those worlds. That one (the Self), though never stirring, is swifter than thought. The Devas (senses) never reached it, it walked before them. Though standing still, it overtakes the others who are running. *Mâtârisvan* (the wind, the moving spirit) bestows powers on it. The 'Marutas' will grant them progressive proliferation. It stirs and it stirs not; it is far, and likewise near. It is inside of all this, and it is outside of all this. Isshanna who beholds all beings in the Self, and the Self in all beings, the Great Divine Spirit never turns away from it. When to a human who understands, the Self has become all things, what sorrow, what trouble can there be to one who once beheld that unity in transcendental delight?

⁵⁵ Aum Bhur Aum Bhurvah Aum Svah Aum Mahah Aum Janah Aum Tapah Aum Tat Saviturr Varenyam Bhargo Devasya Dhimahi Dhiyo Yo Naha Prachodayatt. Aum Tat Sat Swaha.

The Self encircled all, bright, incorporeal, scathe less, without muscles, pure, untouched by evil; a seer, wise, omnipresent, self-existent, he disposed all things rightly for eternal years.

All who worship what is not real knowledge (good works), enter into blind darkness: those who delight in real knowledge, enter, as it were, into greater darkness. One who knows at the same time both knowledge and not-knowledge, overcomes death through not-knowledge, and obtains immortality through knowledge. All who worship what is not the true cause, enter into blind darkness: those who delight in the true cause, enter, as it were, into greater darkness. One thing, they say, is obtained from (knowledge of) the cause; another, they say, from (knowledge of) what is not the cause. Thus we have heard from the wise who taught us this. One who knows at the same time both the cause and the destruction (the perishable body), overcomes death by dissolution of Nirriti, the perishable body, and obtains immortality through knowledge of Indra and Varuna the true cause. The door of the Truth is covered with a golden disk; open that, O Pûshan, so that we may see the nature of the True Divine delight even. O Pûshan, only seer, Yama (judge), Sûrya (sun), son of Pragâpati, spread thy rays and gather them! The light which is thy fairest form, I see it. I am what He is (viz. the person in the sun). Breathe to air, and to the immortal! Then this my body ends in ashes. Om! Mind, remember! Remember thy deeds! Mind, remember! Remember thy deeds. O Agni, lead us on to wealth (beatitude) by a good path, thou, O God, who knowest all things! Keep far from us crooked evil, and we shall offer thee the fullest praise! Rv. I, 189, 1.

"If all the Upanishads and all the other Scriptures happened all of a sudden to be reduced to ashes, and if only the first verse in the Ishopanishad were left in the memory of the Hindus, Hinduism would live forever" — Mahatma Gandhi

ॐ ईशा वास्यमिदं सर्वं यत्किञ्च जगत्यां जगत्।

तेन त्यक्तेन भुञ्जीथा मा गृधः कस्यस्विद्धनम्॥

Isha vasyamida sarva yatkijcha jagatya jagat l

Tena tyatken bhujitha ma grudh: kasyasviddhanam ll

Meaning: Everything in existence, in this Universe is contained in the Ever-Existent. The Ever-Existent is present in everything [we live inside the thing, the thing lives inside us].

When one realizes this, and surrenders oneself to that Ever-Existent, then only does one enjoy the ultimate bliss. One must not covet, be jealous or malicious and try to harm others, as in doing so one harms oneself, for everything is one.

Thus the first and the last mantra of Upanishads commemorate the divinity of Upanishads:

ॐ पूर्णमदः पूर्णमिदम् पूर्णात् पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
ॐ शान्तिः शान्तिः शान्तिः ॥ [\[1\]](#)

om pūrṇamadaḥ pūrṇamidam pūrṇāt pūrṇamudacyate
pūrṇasya pūrṇamādāya pūrṇamevāvaśiṣyate
om śāntiḥ śāntiḥ śāntiḥ

Om ! That (Brahman) is infinite, and this (universe) is infinite.
The infinite proceeds from the infinite.
(Then) taking the infinitude of the infinite (universe),
It remains as the infinite (Brahman) alone.
Om ! Peace ! Peace ! Peace !

The fundamental law of living is to be part of the existential whole, as if we are rightfully part of the cosmic God. Our happiness comes from our spiritual delight.

My understanding of Isha Upanishads is that it speaks eloquently of the SHIVA, the infinite RUDRA, the infinite LINGAM , the cosmic GOD Ishan, who has no beginning nor end. Ishan-Ishvaara-eshya ishtha is everywhere, does not sleep, and is always present in the darkest night. Such a one is the God of “Nada-Bindu” [the sound of the transcendental trance] and “AUM” is its first sound. ⁵⁶

⁵⁶ Om.

That is infinite, this is infinite;
From That infinite this infinite comes.
From That infinite, this infinite is removed or added;
Infinite remains infinite.
Om. Peace! Peace! Peace!

Summation:

Know that all this whatever moves in this moving world is enveloped by God. Therefore find your enjoyment in renunciation, do not covet what belongs to others.⁵⁷⁵⁸

Om.

That is full; this is full.

This fullness has been projected from that fullness.

When this fullness merges in that fullness,

all that remains is fullness.

Om. Peace! Peace! Peace!

Om.

Completeness is that, completeness is this, from completeness, completeness comes forth.

Completeness from completeness taken away, completeness to completeness added, completeness alone remains. Om. Peace! Peace! Peace!

Om. Brahman is limitless, infinite number of universes come out and go into the infinite Brahman, Brahman remains unchanged. Om. Peace! Peace! Peace!

Om. That is the whole, this is the whole; from the whole, the whole becomes manifest; taking away the whole from the whole, the whole remains. Om. Peace! Peace! Peace!

Om. That is the absolute, this is the absolute; from the absolute, the absolute becomes manifest;

when the absolute is added to or taken away from the absolute, the absolute remains.

Om. Peace! Peace! Peace!

Om. That is reality, this is reality; from the reality, the reality becomes manifest; adding or subtracting reality from reality, only reality remains. Om. Peace! Peace! Peace!

Om. That is perfect, This is perfect. When perfection is taken from the perfect, Perfect alone remains. Om, peace, peace, peace.

⁵⁷ God is everywhere in each particle in each atom, in darkness, in light – there is God and God. (...but parents tell don't go in darkness Ghost will catch you, or some astrologers tell don't go in darkness you have planetary problems... what nonsense!) World is originated from the God; what is originated from the God is also God, and what remains is also God. Understand this way Whole (World) comes from the Whole (God) and what remains is also Whole, or Whole (you) comes from the Whole (God)

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
ॐ शान्तिः शान्तिः शान्तिः ॥

and what remains is also Whole (God). Close your eyes... and feel it. It says God creates all else is also God. So, tell me where is evil or hell exists... hmm... no-where; Upanishads clear everything. But without making the seekers fear... how can a spiritual scholar fetch money from them? Unchanging God is everywhere in the changing forms, because without consciousness (God) how can a body (changing and decaying elements) work? So, don't see what changes; just see what is unchanging God – that dwells in each living being. If you see God, in each living being – you will soon develop a divinity of 'harmlessness', and this is one of the tickets to get into God's Kingdom. God exists in both action and inaction, God exists in all the polarities; that's why someone thinks God is invisible and other one thinks God is visible in statues, and both one get the God their ways. When a man understands: God is omnipresent, unchanging and lives inside every living creatures, everything that is or not originated from God – is the God; understanding this way, one feels the bliss and sets oneself free from mental misery and sufferings. One sees God everywhere and in everything, and becomes God-realized.

Those were few Shalokas that I liked in Isha Upanishads. The Upanishads are as such, they don't talk straight, one can fetch any meaning depending one's consciousness, that's why they are poetic and beyond poets too.

⁵⁸ In Cosmic Consciousness, the Self is lived as a state of radical non-attachment, a witness of everything, including the activities of the body-mind. This blissful state of subjective freedom is never overshadowed, no matter what circumstances occur, but by comparison with the Self the objective world is a place of limited charm, a realm hedged in by restrictions and forever being eroded by transience. Thus, in Cosmic Consciousness a state of duality exists between the freedom of the Self and the limitations of the non-Self. If the highest level of evolution, the state of total Enlightenment, is to be lived, then the rift between the infinite Self and the finite world must be healed, and all of life, no matter how ephemeral, must be infused with the glory of the spirit. Full development necessitates a growth from a way of seeing to a way of being with. This proceeds through the growth of a heartfelt devotion that transforms the lucidity of unattached insight into a loving empathy with everything that arises in the theatre of experience. Cosmic Consciousness must mature into Unity Consciousness. As it structures creation, the divine intelligence unfolds in myriad gradations of light that become increasingly less rarefied, more solid. Before the transition to Unity Consciousness occurs, there is an intermediate stage known as God Consciousness when the transcendental radiance begins to be experienced on the sensory level. The scintillating innermost depth of material existence, the subtlest level of relative life becomes perceptible. In Wordsworth's phrase, "earth and every common sight" become "appareled in celestial light."

*“ Those who see all
things in themselves,
and themselves in all
beings, relinquish
hatred. How can the
seeming diversity of
life delude the one
who has seen its
unity?... ”*

Isha Upanishad

When I stand before
God at the end of my
life, I would hope that I
would not have a single
bit of talent left and
could say, I used
everything you gave me.

ERMA BOMBECK

KeepInspiring.me

5. Glimpses from ‘Kena_Upanishads’

Once again who is Brahmah? By whom contemplation moves

Again and again, the Upanishads bring us the reminder of who the Supreme Great Divine Spirit is. By indirect co-relationship, and inference, the one who sends the mind to wander afar, who verily derives ‘pranna’ to contemplate its journey and to contemplate spiritualism. O god Agni, Oh Surya, lead us to felicity. Thou knowest all our deeds. Preserve us from the deceitful attraction of sin. To thee we offer our salutations, again and yet again. Thus, Kena in Sanskrit implies ‘by whom’. ⁵⁹

Who impels me to write? Who is the divine force of all life? Who impels me and you to utter these and other words? Good or bad, who is the benign Great Spirit that enables the eyes and the ears to function divinely?

The senses of the senses, the mind of the minds, the intellect of the intellects, the consciousness of the many consciousnesses put together, the spirit of life of all life, the moving cosmic force of Cosmic Shiva that verily is the Controller. Those who realise that neither by the senses nor by the reasoning but through which the experience is possible, only those wise awaken and become aware of the spiritual soul divine here and now.

By whom all existence has come about and by whom whole entire universe prevails that is Brahmah. No words, nor minds, nor concepts can conceive it. But it is that by which indeed one is able to think through the mind and is able to see and to hear and to breathe, and to contemplate.

⁵⁹ Like the Isavasya, this Upanishad derives its name from the opening word of the text, Kena–ishitam, “by whom directed.” It is also known as the Talavakara Upanishad because of its place as a chapter in the Talavakara–Brahmana of the Sama–Veda. Among the Upanishads it is one of the most analytical and metaphysical, its purpose being to lead the mind from the gross to the subtle, from effect to cause. By a series of profound questions and answers, it seeks to locate the source of man’s being; and to expand his self–consciousness until it has become identical with God–Consciousness. Kena Upanishad.

Peace

Chant:

May my limbs, speech, Prana (life–force), sight, hearing, strength and all my senses, gain in vigor. All is the Brahman (Supreme Lord) of the Upanishads. May I never deny the Brahman. May the Brahman never deny me. May there be no denial of the Brahman. May there be no separation from the Brahman. May all the virtues declared in the sacred Upanishads be manifest in me, who am devoted to the Atman (Higher Self). May they be manifest in me. OM! PEACE! PEACE! PEACE! [Translation of first canto].

These functions depend upon Brahma. Without whose divine grace, our entire whole life is futile, even meaningless and dark.

Life is not aggregate of the functions of the body but a function of the highest cosmic spirit in as much as not a thought or a breath or a glance is possible without the Supreme Divine Great Spirit; as day and nights automatically happen without any dependence or intervention by the human powers.

Those who claim to know everything and who claim to know God seldom truly sincerely know Supreme Brahmah. Those who wisely surrender their ego and in contemplation realise that the Supreme cannot be understood in fullness in words nor elucidations, but only in divine silence and only in divine observation of the soul in constancy, consistency of prayers, mantras, rites, rituals, grace of agnee, gracefully become divine themselves. In becoming divine, they realise the limitations of the imperfections of the human society and the human wheel of karmic cycles those verily frankly confess ignorance and therefore in the surrender the divine grace of Cosmic Shiva, contemplate to approach the truth in compassionate love and compassionate understanding and compassionate quietness.

Brahma verily is the word of mantra whereby uttered creates sacredness.

Great Divine Brahmah is known through every conscious state [awake, dream and deep sleep]. It is rightfully in Brahmah a sincere true devotee contemplates albeit realising that the words cannot describe that grandeur but that whereby the words are sacredly divinely spoken as a result of its grace.

The Divine Spirit is Brahmah. Through constant contemplation, one gains spiritual strength and through this spiritual strength acquires awareness of death is the Great Divine Cosmic Spirit of Shiva whom many seers call instead of Brahmah.

Not by reasoning but only by awakening in deep divine contemplation can we get a vision of the Supreme as divine as Lord Shiva.

Life in relation to the ultimate reality is like the state of half sleep and deep sleep and even further a total transcendental sleep wherein the Great Divine Spirit of Brahma verily merges with the individual soul.

To reason and to logically explain in respect of Brahmah is like the impossible conception of a sleeping person trying to know where he is about without waking up state.

As sleep is to waking, so is ordinary life to the state of blissful realisation.

Regular spiritual practice, divine contemplation, self-discipline, self-motivation and self-inertia give spiritual strength to nurture the spirit of life during severest adversities. To realise God is our human goal and human life purpose. Not to appreciate the emancipation and moksha-muktee and indulge in the lust of life in many fold pleasures, forgetting the reality is being foolish and even stubborn.

A great destruction awaits one who indulges in “I”, “mine”, “me” and “my”. Sadly by selfishness, overly possessiveness and anger one verily diminishes future generation.

Having realised the self in all and all in self, the divine soul enlightened is relinquished and thereafter attains the boon of immortality upon entering the mahayantra of maha-mrutyunjaya under the shelter of Cosmic Guru Shiva.

How Brahmah obtains victory over Cosmic Gods and how Cosmic Gods in return revere Brahmah exuberantly. ⁶⁰

⁶⁰ Dialogue of cosmic vedic Gods:

1: Brahman, according to the story, obtained a victory for the gods; and by that victory of Brahman the gods became elated. They said to themselves: "Verily, this victory is ours; verily, this glory is ours only."

2: Brahman, to be sure, understood it all and appeared before them. But they did not know who that adorable Spirit was.

3-6: They said to Agni (Fire): "O Agni! Find out who this great Spirit is." "Yes," he said, and hastened to It. Brahman asked him: "Who are you?" He replied: "I am known as Agni; I am also called Jataveda." Brahman said: "What power is in you, who are so well known?" Fire replied: "I can burn all?whatever there is on earth." Brahman put a straw before him and said: "Burn this." He rushed toward it with all his ardour but could not burn it. Then he returned from the Spirit and said to the gods: "I could not find out who this Spirit verily is."

7-10: Then they said to Vayu (Air): "O Vayu! Find out who this great Spirit is." "Yes," he said, and hastened to It. Brahman asked him: "Who are you?" He replied "I am known as Vayu; I am also called Matarisva." Brahman said: "What power is in you, who are so well known?" Vayu replied: "I can carry off all?whatever there is on earth." Brahman put a straw before him and said: "Carry this." He rushed toward it with all his ardour but could not move it. Then he returned from the Spirit and said to the gods: "I could not find out who this Spirit is."

11-12: Then the gods said to Indra: "O Maghavan! Find out who this Great Spirit is." "Yes," he said and hastened to it. But the Spirit disappeared from him. Then Indra beheld in that very region of the sky a Woman highly adorned. She was Uma, the daughter of the Himalayas. He approached Her and said: "Who is this great Spirit?"

- Maa Uma She replied: "It is, indeed, Brahman. Through the victory of Brahman alone have you attained glory." After that Indra understood that It was Brahman.

- Since they approached very near Brahman and were the first to know that It was Brahman, these devas, namely, Agni, Vayu, and Indra, excelled the other gods.

- Since Indra approached Brahman nearest, and since he was the first to know that It was Brahman, Indra excelled the other gods.

- This is the instruction about Brahman with regard to the gods: It is like a flash of lightning; It is like a wink of the eye.

- Now the instruction about Brahman with regard to the individual self: The mind, as it were, goes to Brahman. The seeker, by means of the mind, communes with it intimately again and again. This should be the vigour of his mind.

- That Brahman is called Tadvana, the Adorable of all; It should be worshipped by the name of Tadvana. All creatures desire him who worships Brahman thus.

7:9 The disciple said; 'Teach me, sir, the Upanishad. "The preceptor replied: "I have already told you the Upanishad. I have certainly told you the Upanishad about Brahman." Austerities, self-restraint, and sacrificial rites are Its feet, and the Vedas are all Its limbs. Truth is its abode. He who thus knows this Upanishad shakes off all sins and becomes firmly established in the infinite and the highest Heaven, yea, the highest Heaven.

- The Peace Chant Om.

Om Bur Buvah Ssvaha Aum Ttath Savithur Varennyam Bhargo Devasya Dhi-Mahi Dhiyo Yonaha Prachodayat. Aum Tat Sat Swaha.

Oh God! Thou art the Giver of Life, Remover of pain and sorrow, The Bestower of happiness, Oh! Creator of the Universe, May we receive thy supreme sin-destroying light, May Thou guide our intellect in the right direction.

Tvameva Mata Cha Pita Tvameva; Tvameva Bandhuscha Sakha Tvameva; Tvameva Vidya Dravinam Tvameva; Tvameva Sarvam mama Deva Deva

O Supreme Lord (deva-dev, Master of all demigods), You are our mother, father, brother, and friend. You are the knowledge and You are the only wealth. You are our everything.

Sarve Bhavantu Sukhinaha; Sarve Santu Niramayah; Sarve Bhadrani Pashyant; Mas Kaschid Dhuka Bhag Bhavet

May all be happy. May all enjoy health and freedom from disease. May all enjoy prosperity. May none suffer.

Conclusion of the Kena Upanishad

The Upanishad concludes with this prayer which teaches the ideal relationship between the *guru* (teacher) and the *shishya* (student).

*AUM sah nAvavatu sah nau bhunaktu, sah vIryaM karvAvahai
tejasvi nAvadhItamastu, mA vidviShAvahai.*

ॐ सह नावतु सह नौ भुनक्तु, सह वीर्यं कर्वावहे.
तेजस्वि नावधीतमस्तु, मा विद्विषावहे..

This mantra states that the transference of mental, spiritual and intellectual energies from the teacher to the student can be achieved through a mutually nourishing relationship which is based on (mutual) respect, joy (of giving and receiving), and absence of malice or negative thoughts.

Om Asatoma Sadgamaya; Tamasoma Jyotirgamaya; Mrityorma Amritamgamaya; Om Shanthi Shanthi Shanthi:

From the unreal lead us to the real; Lead us from darkness to light; From death lead us to immortality; Peace unto us all.

Om Sahana Vavatu Sahanau Bhunaktu; Sahaveeryam Karavavahai; Tejasvinaavadheetamastu Maa vidhwishavahai; Om Shanti Shanthi Shanthi:

May Brahman protect us both (the preceptor and the disciple)! May Brahman bestow upon us both the fruit of Knowledge! May we both obtain the energy to acquire Knowledge! May what we both study reveal the Truth! May we cherish no ill feeling toward each other! 'Aum'. Peace! Peace! Peace!

The great magnificent light of divine Brahman delights us in million lights of wonderful inspirations. The divine light of Brahman brings divine vision to us, the flashes of genius magnificently flashes in our eyes. The power of Para-Brahman Guru Shiva, the parama tatva Guru Shiva, the parama Atman Guru Hara, always accompanies us through the body, mind and spirit to meditate and contemplate upon the BRAHMAN. Only in divine silence is the all pervading GOD is one with the spirit of life.⁶¹ The Kena Upanishads pray to Lord Shiva, the Brahma-Shiva, the Gurur Brahma, Gurur Vishnu, Gurur MahaDeva Maheshvara Vishveshvara, tri-kaalagni kaal agni. To the Immortal Brahman, Hara, MahaDeva, Mrutyunjaya, Vishveshvaraya::

ॐ आप्यायन्तु ममाङ्गानि वाक्प्राणश्चक्षुः

श्रोत्रमथो बलमिन्द्रियाणि च सर्वाणि ।

सर्वम् ब्रह्मोपनिषदम् माऽहं ब्रह्म

निराकुर्यां मा मा ब्रह्म

निराकरोदनिराकरणमस्त्वनिराकरणम् मेऽस्तु ।

तदात्मनि निरते य उपनिषत्सु धर्मास्ते

मयि सन्तु ते मयि सन्तु ।

ॐ शान्तिः शान्तिः शान्तिः ॥ ^[7]

⁶¹ What is the nature of the Self? That which makes the tongue speak, but cannot be spoken; That which makes the eyes see, but cannot be seen; That which makes the ears hear, but cannot be heard; That which makes the mind think, but cannot be thought of; That which makes you draw breath, but cannot be drawn by your breath - That is the nature of the Self. It is not someone other than you.

How does one know the Self? Those who say they know the Self really do not know it. The Self cannot be known by the intellect because it is beyond the duality of the knower and the known.

What is the goal of life? The shining goal of life is to know the Self. The Self is beyond the body and beyond birth and death. When one sees the Self in all, he goes beyond death.

om āpyāyantu mamāṅgāni vākprāṇaścakṣuḥ

śrotramatho balamindriyāṇi ca sarvāṇi |

sarvam brahmaupaniṣadam mā'haṁ brahma

nirākuryāṁ mā mā brahma

nirākarodanirākaraṇamastvanirākaraṇam me'stu |

tadātmani nirate ya upaniṣatsu dharmāste

mayi santu te mayi santu |

om śāntiḥ śāntiḥ śāntiḥ ||

Om ! May my limbs, speech, vital air, eyes, ears, strength, and all the senses be fully developed. All that is revealed by the Upanishads is Brahman. May I never deny Brahman: May Brahman never disown me. Let there be no repudiation (from Brahman); Let there be no infidelity from my side. May all the Dharmas extolled by the Upanishads shine in me. Who am intent on knowing the Self. May they shine in me! Om ! Peace ! Peace ! Peace!

peace.

it does not mean to be in a place
where there is no noise, trouble, or
hard work. it means to be in the
midst of those things and
still be calm in your heart.

(unknown)

GeniusQuotes.net

6. Katha Upanishads



"The goal which all the Vedas declare, which all austerities aim at, and which human desire when they lead the life of continence ... is AUM.

This syllable AUM is indeed Brahman.

Whosoever knows this syllable obtains all that he desires.

This is the best support; this is the highest support.

Whosoever knows this support is adored in the world of Brahma."

~ Katha Upanishad

Brahman is the first cause and last refuge.

Brahman, the hidden Self in everyone,

Does not shine forth. He is revealed only
To those who keep their mind one-pointed

On the Lord of Love and thus develop
A superconscious manner of knowing.

Meditation enables them to go

Deeper and deeper into consciousness,
From the world of words to the world of thoughts,
Then beyond thoughts to wisdom in the Self.

Katha Upanishad. Part 1, 3:11-13

Our humanity is graced by most powerful and most subtle forces and spiritual energies. Great trees from the small seeds do grow, and it is with the need to comprehend the significance of our human lives, that we conquer our real true nature. Realising our true nature is the essence of this human life. It is such a rare opportunity in time, to deliver a hope, a light and a divine realisation of our dreams. It seems that we have to discover our innate subtle spiritual nature in order to find a way forward to reveal the truth to our future generation children and to leave behind a light of hope, and a trail of pathless eternal solace.⁶²⁶³

How to be free from the cycles of karma:

Insight and Intuition, spiritual aspiration and spiritual inspiration are our daily religion, with whose divine help we contemplate the reality of life of life itself, whose beginning is not the womb, and whose ending is not the crematorium.

Soul divine is beyond the cycles of birth and death.

To learn the spiritual mysticism of the soul divine in the only real true wealth tyrants cannot despoil.

Soul divine and the sublime divine thoughts cannot be enslaved by anyone as they belong to the higher faculties of Divinity. To reach an understanding with GODHEAD, one needs to ponder beyond the realm of materialism, the world, the maya, the illusion of relationships, and the falsity of love.

Karma is the cause and reason for birth; so how can one be free from all?

⁶² The separate self dissolves in the sea of pure consciousness, infinite and immortal. Separateness arises from identifying the Self with the body, which is made up of the elements; when this physical identification dissolves, there can be no more separate self.

⁶³ Katha Upanishad 1:2:1

There is a path of joy and there is the path of pleasure. Pondering on them, the wise (one) chooses the of joy; the fool takes the path of pleasure.

Katha Upanishad 1:2:2

Both the good and the pleasant approach a man. The wise man, pondering over them, discriminates. The wise chooses the good in preference to the pleasant. The simple-minded, for the sake of worldly well-being, prefers the pleasant.

Om Sahana Vavatu Sahanau Bhunaktu; Sahaveeryam Karavavahai; Tejasvinaavadheetamastu Maa vidhwishavahai; Om Shantih Shanthih Shanthih.

May Brahman protect us both (the preceptor and the disciple)! May Brahman bestow upon us both the fruit of Knowledge! May we both obtain the energy to acquire Knowledge! May what we both study reveal the Truth! May we cherish no ill feeling toward each other! 'Aum'. Peace! Peace! Peace!

Guru Brahma Gurur Vishnoo Guru Devo Maheshwarah Guru Ssaakssath Para Barhmah tasmai shree Guruveh Namoh Namah.

You are the trinity Guru Brahma-Vishnoo-Mahesh, thou art the Guru eternal divine Brahmah [the formless great spirit of all]; to thee our obeisances again and again may thou work together with our divine spirit to realise thee.

Aum bhuhr Aum Bhuvah Aum Ssvahr Aum Mahah Aum Jannah Aum Tappah Aum Sattiyah Aum Tat Savitur Varenyam Bhargo Devasya Dhimahi Dhiyo-Yo-Naha Prachadoyatt. Aum Tat Sat Swahah

"Aum" the word that was formed from the first existence in sound, mantra, vision of the first light of Sun rays, the first enlightened day of the entire cosmic existence, the remover of the darkness and ignorance, the word that protects all alike. Aum is the transcendental sound of Brahmah-God that transcends through the seven spheres of existence, namely consciousness, intellect, ether, air, fire, water, and earth. These seven lokas are the world of spiritual existence.

That eternal AUM the creative, the preservative and the dissolving energy principle of light and sound manifesting through the Sun bestows wisdom, bliss and immortality, to that quintessence of earth, atmosphere, celestial eternity, and galaxy we meditate and worship to be free from the entangles of karmic web, illuminated, and to be enlightened.

In the Upanishads Puranas, there is a beautiful analogy of Nachiketa a young boy who is offering himself for the moksha-muktee of his father King Vajasravasa (who has sought giving up useless things and unworthy offerings of material possessions). Why offer things and why offer things in charity or gifts when the same things have become almost non-precious or non-useful. Katha Upanishads brings to our attention to understand the giving and the intention of divinity. Lord Krushna said in Bhagavad Gita that the human is born to give only despite the reign of Duryodhan who is set to take, control and crudely own everything without concern for welfare of others.

He beautifully convinces Arjuna of the duty of the present moment with a vision of knowing the past present and future.

Our intention of giving is of great significance and our inner most spiritual energy of the soul divine is recognised by the great cosmic order.⁶⁴

⁶⁴ 1 Vajasravasa, desiring rewards, performed the Visvajit sacrifice, in which he gave away all his property (most of which were not even worthy of giving). He had a son named Nachiketa.

2—3 When the gifts were being distributed, faith entered into the heart of Nachiketa, who was still a boy. He said to himself: Joyless, surely, are the worlds to which he goes who gives away cows no longer able to drink, to eat, to give milk, or to calve.

4 He said to his father: Father! To whom will you give me? He said this a second and a third time. Then his father replied: Unto death I will give you.

5 Among many I am the first; or among many I am the middlemost. But certainly I am never the last. What purpose of the King of Death will my father serve today by thus giving me away to him?

6 Nachiketa said: Look back and see how it was with those who came before us and observe how it is with those who are now with us. A mortal ripens like corn and like corn he springs up again.

7 Verily, like fire a brahmin guest enters a house; the householder pacifies him by giving him water and a seat. Bring him water. O King of Death!

8 The brahmin who dwells in a house, fasting, destroys that foolish householder's hopes and expectations, the reward of his intercourse with pious people, the merit of his kindly speech, the good results of his sacrifices and beneficial deeds and his cattle and children as well.

9 Yama said: O Brahmin, salutations to you! You are a venerable guest and have dwelt in my house three nights without eating; therefore choose now three boons, one for each night, O Brahmin! May all be well with me!

10 Nachiketa said: O Death, may Gautama, my father, be calm, cheerful and free from anger toward me! May he recognise me and greet me when I shall have been sent home by you! This I choose as the first of the three boons.

11 Yama said: Through my favour, your father, Auddilaki Aruni, will recognise you and be again toward you as he was before. After having seen you freed from the jaws of death, he will sleep peacefully at night and bear no anger against you.

12—13 Nachiketa said: In the Heavenly World there is no fear whatsoever. You, O Death, are not there and no one is afraid of old age. Leaving behind both hunger and thirst and out of the reach of sorrow, all rejoice in Heaven. You know, O Death, the Fire—sacrifice, which leads to Heaven. Explain it to me, for I am full of faith. The inhabitants of Heaven attain immortality. This I ask as my second

boon.

14 Yama said: I know well the Fire—sacrifice, which leads to Heaven and I will explain it to you. Listen to me. Know this Fire to be the means of attaining Heaven. It is the support of the universe; it is hidden in the hearts of the wise.

15 Yama then told him about the Fire, which is the source of the worlds and what bricks were to be gathered for the altar and how many and how the sacrificial fire was to be lighted. Nachiketa, too, repeated all this as it had been told him. Then Yama, being pleased with him, spoke again.

16 High—souled Death, being well pleased, said to Nachiketa: I will now give you another boon: this fire shall be named after you. Take also from me this many—coloured chain.

17 He who has performed three times this Nachiketa sacrifice, having been instructed by the three and also has performed his three duties, overcomes birth and death. Having known this Fire born of Brahman, omniscient, luminous and adorable and realised it, he attains supreme peace.

18 He who, having known the three, has performed three times the Nachiketa sacrifice, throws off, even here, the chains of death, overcomes grief of mortality and rejoices Heaven.

19 This, O Nachiketa, is your Fire—sacrifice, which leads to Heaven and which you have chosen as your second boon. People will call this Fire by your name. Now, O Nachiketa, choose the third boon.

20 Nachiketa said: There is this doubt about a man when he is dead: Some say that he exists; others, that he does not. This I should like to know, taught by you. This is the third of my boons.

21 Yama said: On this subject even the gods formerly had their doubts. It is not easy to understand: the nature of Atman is subtle. Choose another boon, O Nachiketa! Do not press me. Release me from that boon.

22 Nachiketa said: O Death, even the gods have their doubts about this subject; and you have declared it to be not easy to understand. But another teacher like you cannot be found and surely no other boon is comparable to this.

23 Yama said: Choose sons and grandsons who shall live a hundred years; choose elephants, horses, herds of cattle and gold. Choose a vast domain on earth; live here as many years as you desires.

24 If you deem any other boon equal to that, choose it; choose wealth and a long life. Be the king, O Nachiketa, of the wide earth. I will make you the enjoyer of all desires.

25 Whatever desires are difficult to satisfy in this world of mortals, choose them as you wish: these fair maidens, with their chariots and musical instruments — men cannot obtain them. I give them to you and they shall wait upon you. But do not ask me about death.

26 Nachiketa said: But, O Death, these endure only till tomorrow. Furthermore, they exhaust the vigour of all the sense organs. Even the longest life is short indeed. Keep your horses, dances and

songs for yourself.

27 Wealth can never make a man happy. Moreover, since I have beheld you, I shall certainly obtain wealth; I shall also live as long as you rule. Therefore no boon will be accepted by me but the one that I have asked.

28 Who among decaying mortals here below, having approached the undecaying immortals and coming to know that his higher needs may be fulfilled by them, would exult in a life over long, after he had pondered on the pleasures arising from beauty and song?

29 Tell me, O Death, of that Great Hereafter about which a man has his doubts.

Chapter II

1 Yama said: The good is one thing; the pleasant, another. Both of these, serving different needs, bind a man. It goes well with him who, of the two, takes the good; but he who chooses the pleasant misses the end.

2 Both the good and the pleasant present themselves to a man. The calm soul examines them well and discriminates. Yea, he prefers the good to the pleasant; but the fool chooses the pleasant out of greed and avarice.

3 O Nachiketa, after pondering well the pleasures that are or seem to be delightful, you have renounced them all. You have not taken the road abounding in wealth, where many men sink.

4 Wide apart and leading to different ends are these two: ignorance and what is known as Knowledge. I regard you, O Nachiketa, to be one who desires Knowledge; for even many pleasures could not tempt you away.

5 Fools dwelling in darkness, but thinking themselves wise and erudite, go round and round, by various tortuous paths, like the blind led by the blind.

6 The Hereafter never reveals itself to a person devoid of discrimination, heedless and perplexed by the delusion of wealth. "This world alone exists," he thinks, "and there is no other." Again and again he comes under my sway. 7 Many there are who do not even hear of Atman; though hearing of Him, many do not comprehend. Wonderful is the expounder and rare the hearer; rare indeed is the experience of Atman taught by an able preceptor.

8 Atman, when taught by an inferior person, is not easily comprehended, because It is diversely regarded by disputants. But when It is taught by him who has become one with Atman, there can remain no more doubt about It. Atman is subtler than the subtlest and not to be known through argument.

9 This Knowledge cannot be attained by reasoning. Atman becomes easy of comprehension, O dearest, when taught by another. You have attained this Knowledge now. You are, indeed, a man of

true resolve. May we always have an inquirer like you!

10 Yama said: I know that the treasure resulting from action is not eternal; for what is eternal cannot be obtained by the non— eternal. Yet I have performed the Nachiketa sacrifice with the help of non—eternal things and attained this position which is only relatively eternal.

11 The fulfilment of desires, the foundation of the universe, the rewards of sacrifices, the shore where there is no fear, that which adorable and great, the wide abode and the goal—all this you have seen; and being wise, you have with firm resolve discarded everything.

12 The wise man who, by means of concentration on the Self, realises that ancient, effulgent One, who is hard to be seen, unmanifest, hidden and who dwells in the buddhi and rests in the body—he, indeed, leaves joy and sorrow far behind.

13 The mortal who has heard this and comprehended it well, who has separated that Atman, the very soul of dharma, from all physical objects and has realised the subtle essence, rejoices because he has obtained that which is the cause of rejoicing. The Abode of Brahman, I believe, is open for Nachiketa.

14 Nachiketa said: That which you see as other than righteousness and unrighteousness, other than all this cause and effect, other than what has been and what is to be—tell me That.

15 Yama said: The goal which all the Vedas declare, which all austerities aim at and which men desire when they lead the life of continence, I will tell you briefly: it is Om. 16 This syllable Om is indeed Brahman. This syllable is the Highest. Whosoever knows this syllable obtains all that he desires.

17 This is the best support; this is the highest support. Whosoever knows this support is adored in the world of Brahma. 18 The knowing Self is not born; It does not die. It has not sprung from anything; nothing has sprung from It. Birthless, eternal, everlasting and ancient, It is not killed when the body is killed.

19 If the killer thinks he kills and if the killed man thinks he is killed, neither of these apprehends aright. The Self kills not, nor is It killed.

20 Atman, smaller than the small, greater than the great, is hidden in the hearts of all living creatures. A man who is free from desires beholds the majesty of the Self through tranquillity of the senses and the mind and becomes free from grief.

21 Though sitting still, It travels far; though lying down, It goes everywhere. Who but myself can know that luminous Atman who rejoices and rejoices not?

22 The wise man, having realised Atman as dwelling within impermanent bodies but Itself bodiless, vast and all— pervading, does not grieve.

23 This Atman cannot be attained by the study of the Vedas, or by intelligence, or by much hearing of sacred books. It is attained by him alone whom It chooses. To such a one Atman reveals Its own form.

24 He who has not first turn away from wickedness, who is not tranquil and subdued and whose mind is not at peace, cannot attain Atman. It is realised only through the Knowledge of Reality.

25 Who, then, knows where He is—He to whom Brahmins and kshattriyas are mere food and death itself a condiment?

Chapter III - 1 Two there are who dwell within the body, in the intellect, the supreme akasa of the heart, enjoying the sure rewards of their own actions. The knowers of Brahman describe them as light and shade, as do those householders who have offered oblations in the Five Fires and also those who have thrice performed the Nachiketa sacrifice.

2 We know how to perform the Nachiketa sacrifice, which is the bridge for sacrificers; and we know also that supreme, imperishable Brahman, which is sought by those who wish to cross over to the shore where there is no fear.

3 Know the atman to be the master of the chariot; the body, chariot; the intellect, the charioteer; and the mind, the reins.

4 The senses, they say, are the horses; the objects, the roads. The wise call the atman—united with the body, the senses and the mind—the enjoyer.

5 If the buddhi, being related to a mind that is always distracted, loses its discriminations, then the senses become uncontrolled, like the vicious horses of a charioteer.

6 But if the buddhi, being related to a mind that is always restrained, possesses discrimination, then the senses come under control, like the good horses of a charioteer.

7 If the buddhi, being related to a distracted mind, loses its discrimination and therefore always remains impure, then the embodied soul never attains the goal, but enters into the round of births.

8 But if the buddhi, being related to a mind that is restrained, possesses discrimination and therefore always remains pure, then the embodied soul attains that goal from which he is not born again.

9 A man who has discrimination for his charioteer and holds the reins of the mind firmly, reaches the end of the road; and that is the supreme position of Vishnu.

10—11 Beyond the senses are the objects; beyond the objects is the mind; beyond the mind, the intellect; beyond the intellect, the Great Atman; beyond the Great Atman, the Unmanifest; beyond the Unmanifest, the Purusha. Beyond the Purusha there is nothing: this is the end, the Supreme Goal.

12 That Self hidden in all beings does not shine forth; but It is seen by subtle seers through their

one—pointed and subtle intellects.

13 The wise man should merge his speech in his mind and his mind in his intellect. He should merge his intellect in the Cosmic Mind and the Cosmic Mind in the Tranquil Self.

14 Arise! Awake! Approach the great and learn. Like the sharp edge of a razor is that path, so the wise say: 'hard to tread and difficult to cross'.

15 Having realised Atman, which is soundless, intangible, formless, undecaying and likewise tasteless, eternal and odourless; having realised That which is without beginning and end, beyond the Great and unchanging—one is freed from the jaws of death.

16 The wise man who has heard and related the eternal story of Nachiketa, told by Death, is adored in the world of Brahman.

17 And he who, practising self—control, recites the supreme secret in an assembly of Brahmins or at a after—death ceremony obtains thereby infinite rewards. Yea, he obtains infinite rewards.

Part Two

Chapter I

1 Yama said: The self—existent Supreme Lord inflicted an injury upon the sense—organs in creating them with outgoing tendencies; therefore a man perceives only outer objects with them and not the inner Self. But a calm person, wishing for Immortality, beholds the inner Self with his eyes closed.

2 Children pursue outer pleasures and fall into the net of widespread death; but calm souls, having known what is unshakable Immortality, do not covet any uncertain thing in this world.

3 It is through Atman that one knows form, taste, smell, sounds, touches and carnal pleasures. Is there anything that remains unknown to Atman? This, verily, is That.

4 It is through Atman that one perceives all objects in sleep or in the waking state. Having realised the vast, all—pervading Atman, the calm soul does not grieve.

5 He who knows the individual soul, the experiencer of the fruits of action, as Atman, always near and the Lord of the past and the future, will not conceal himself from others. This, verily, is That.

6 He verily knows Brahman who knows the First—born, the offspring of austerity, created prior to the waters and dwelling, with the elements, in the cave of the heart. This, verily, is That.

7 He verily knows Brahman who knows Aditi, the soul of all deities, who was born in the form of Prana, who was created with the elements and who, entering into the heart, abides therein. This, verily, is That.

8 Agni, hidden in the two fire—sticks and well guarded—like a child in the womb, by its mother—is worshipped day after day by men who are awake and by those who offer oblations in the sacrifices.

This, verily, is That.

9 Whence the sun rises and whither it goes to set, in whom all the devas are contained and whom none can ever pass beyond— This, verily, is That.

10 What is here, the same is there and what is there, the same is here. He goes from death to death who sees any difference here.

11 By the mind alone is Brahman to be realised; then one does not see in It any multiplicity whatsoever. He goes from death to death who sees multiplicity in It. This, verily, is That.

12 The Purusha, of the size of a thumb, dwells in the body. He is the Lord of the past and the future. After knowing Him, one does not conceal oneself any more. This, verily, is That.

13 The Purusha, of the size of a thumb, is like a flame without smoke. The Lord of the past and the future, He is the same today and tomorrow. This, verily, is That.

14 As rainwater falling on a mountain peak runs down the rocks in all directions, even so he who sees the attributes as different from Brahman verily runs after them in all directions.

15 As pure water poured into pure water becomes one with it, so also, O Gautama, does the Self of the sage who knows.

Chapter II

1 There is a city with eleven gates belonging to the unborn Atman of undistorted Consciousness. He who meditates on Him grieves no more; liberated from the bonds of ignorance, he becomes free. This, verily, is That.

2 He is the sun dwelling in the bright heavens. He is the air in the interspace. He is the fire dwelling on earth. He is the guest dwelling in the house. He dwells in men, in the gods, in truth, in the sky. He is born in the water, on earth, in the sacrifice, on the mountains. He is the True and the Great.

3 He it is who sends prana upward and who leads apana downward. All the devas worship that adorable One seated in the middle.

4 When the soul, identified with the body and dwelling in it, is torn away from the body, is freed from it, what then remains? This, verily, is That?

5 No mortal ever lives by prana, which goes up, nor by apana, which goes down. Men live by something different, on which these two depend.

6 Well then, Gautama, I shall tell you about this profound and eternal Brahman and also about what happens to the atman after meeting death.

7 Some jivas enter the womb to be embodied as organic beings and some go into non—organic matter—according to their work and according to their knowledge.

8 He, the Purusha, who remains awake while the sense—organs are asleep, shaping one lovely form after another, that indeed is the Pure, that is Brahman and that alone is called the Immortal. All worlds are contained in Him and none can pass beyond. This, verily, is That.

9 As the same non—dual fire, after it has entered the world, becomes different according to whatever it burns, so also the same non—dual Atman, dwelling in all beings, becomes different according to whatever It enters. And It exists also without.

10 As the same non—dual air, after it has entered the world, becomes different according to whatever it enters, so also the same non—dual Atman, dwelling in all beings, becomes different according to whatever It enters. And It exists also without.

11 As the sun, which helps all eyes to see, is not affected by the blemishes of the eyes or of the external things revealed by it, so also the one Atman, dwelling in all beings, is never contaminated by the misery of the world, being outside it.

12 There is one Supreme Ruler, the inmost Self of all beings, who makes His one form manifold. Eternal happiness belongs to the wise, who perceive Him within themselves—not to others.

13 There is One who is the eternal Reality among non—eternal objects, the one truly conscious Entity among conscious objects and who, though non—dual, fulfils the desires of many. Eternal peace belongs to the wise, who perceive Him within themselves—not to others.

14 The sages realise that indescribable Supreme Joy as "This is That." How can I realise It? Is It self—luminous? Does It shine brightly, or not?

15 The sun does not shine there, nor the moon and the stars, nor these lightnings—not to speak of this fire. He shining, everything shines after Him. By His light all this is lighted.

Chapter III

1 This is that eternal Asvattha Tree with its root above and branches below. That root, indeed, is called the Bright; That is Brahman and That alone is the Immortal. In That all worlds are contained and none can pass beyond. This, verily, is That.

2 Whatever there is—the whole universe—vibrates because it has gone forth from Brahman, which exists as its Ground. That Brahman is a great terror, like a poised thunderbolt. Those who know It become immortal.

3 From terror of Brahman, fire burns; from terror of It, the sun shines; from terror of It, Indra and Vayu and Death, the fifth, run.

4 If a man is able to realise Brahman here, before the falling asunder of his body, then he is liberated; if not, he is embodied again in the created worlds.

5 As in a mirror, so in the buddhi; as in a dream, so in the World of the Fathers; as in water, so

Brahman is seen in the World of the Gandharvas; as in light and shade, so in the World of Brahma.

6 Having understood that the senses have their separate origin and that they are distinct from Atman and also that their rising and setting belong to them alone, a wise man grieves no more.

7 Beyond the senses is the mind, beyond the mind is the intellect, higher than the intellect is the Great Atman, higher than the Great Atman is the Unmanifest.

8 Beyond the Unmanifest is the Person, all—pervading and imperceptible. Having realised Him, the embodied self becomes liberated and attains Immortality.

9 His form is not an object of vision; no one beholds Him with the eye. One can know Him when He is revealed by the intellect free from doubt and by constant meditation. Those who know this become immortal.

10 When the five instruments of knowledge stand still, together with the mind and when the intellect does not move, that is called the Supreme State.

11 This, the firm Control of the senses, is what is called yoga. One must then be vigilant; for yoga can be both beneficial and injurious.

12 Atman cannot be attained by speech, by the mind, or by the eye. How can It be realised in any other way than by the affirmation of him who says: "He is"?

13 He is to be realised first as Existence limited by upadhis and then in His true transcendental nature. Of these two aspects, Atman realised as Existence leads the knower to the realisation of His true nature.

14 When all the desires that dwell in the heart fall away, then the mortal becomes immortal and here attains Brahman. 15 When all the ties of the heart are severed here on earth, then the mortal becomes immortal. This much alone is the teaching. 16 There are one hundred and one arteries of the heart, one of which pierces the crown of the head. Going upward by it, a man at death attains immortality. But when his prana passes out by other arteries, going in different directions, then he is reborn in the world. 17 The Purusha, not larger than a thumb, the inner Self, always dwells in the hearts of men. Let a man separate Him from his body with steadiness, as one separates the tender stalk from a blade of grass. Let him know that Self as the Bright, as the Immortal—yea, as the Bright, as the Immortal. 18 Having received this wisdom taught by the King of Death and the entire process of yoga, Nachiketa became free from impurities and death and attained Brahman. Thus it will be also with any other who knows, in this manner, the inmost Self. It is suggested that Bhagavad Gita is the best guide to read regularly and constantly (my personal experience). End of Katha Upanishad

Om. May Brahman protect us both! May Brahman bestow upon us both the fruit of Knowledge! May we both obtain the energy to acquire Knowledge! May what we both study reveal the Truth! May we cherish no ill feeling toward each other! Om. Peace! Peace! Peace!

Lessons from dialogue between the god of death and Nachiketa:

By constant, consistent control of the life force “pranna” in the mantra-manjaree of Supreme mantra of Gayatri the effulgent energy of the Sun and the core meditation of the soul divine upon the atman, one verily realises the soul and becomes illuminated. The rhythm of ‘idda’ and ‘pingla’ moving across from the base chakra to the crown chakra through eighty four thousand veins all over send energies and vibrations to various points of existence. It is the ‘pranna’ moving upwards onwards from base chakra to the crown chakra and remaining in the crown chakra, is able to become united in fusion with the eternal soul divine, in oneness of grand delight, that one is the rarest illuminated soul divine and not others who otherwise claim to be so even in half heartedness. To be in the impurities of the grand wheel of samsahr and to realise that the falseness of the wheel of samsahr is all an illusion of many lives collectively put together, no one is truly ours. We are entangled as such in the web of karmic life and by our desires, attachments, and thoughts become enslaved by the material world. To free ourselves from the material world, one must be regular at our mantras.

One who follows the path of ananda-maya (path of divinity here on earth) the chida-ananda margha (the pathless trail of beautiful divinity hereafter) opens by itself. Such a one is rare and such a rare soul free and liberated rejoices with the Gods and Goddesses and the celestial doors open for this soul to become immortal.

Some commentators have interpreted the third question of Nachiketas as: Is there a soul after death? Is there life after mortal death?

This interpretation is obviously incorrect and more like an interpreted view.

Nachiketas, having already died and arrived at the doors of the god of death, cannot have a doubt whether a soul exists after death, when his own experience is available. Though there can be a doubt in this context whether Nachiketas reached ‘Yamaloka’ dead or alive, it is clearly stated in the Taittiriya BraahmaNa, where the full story is given, that he was dead and his spirit of life ‘jiva’ reached Yamaloka.

Other circumstances such as Nachiketas father performing Visvajid *yaaga* to attain heaven, etc., also show that continuity of the soul after death is not being questioned here.

Even the second boon of Nachiketas leading to the renaming of Svargya Agni confirms the same belief. Therefore, the third question cannot be "Is there a soul after death," but rather "Are the souls regulated by God after death and Liberation?"

This question is specially relevant for the period after Liberation, as some systems do not accept even the separate existence of souls after Liberation, while some accept equality of the souls with God after it, Yama congratulates Nachiketas on his steadfastness in obtaining sacred knowledge and sets the distinction between *shreyas* and *preyas* -- the Good and the Pleasant. Normal worldly interests such as family, property, etc., constitute the second category, while interest in God is the first. Yama expresses his happiness that Nachiketas has chosen *shreyas*.

Depending upon one's karm, Yama makes it clear that God knowledge cannot be obtained only by logic or learning the scriptures. It is God who chooses the deserving and gives them His vision. The statement *yameva eshha vR^iNute*, embodying this principle of God choosing His devotee for revealing Himself, is the cornerstone of Theism and Bhakti. It is clear from this that the Upanishads do not profess Absolutism, but support Theism meaning devotion, sincere divine intention and sincere divine spiritual practice.

The reference to *prasaada* (grace) in the expression *prasiidati* may be noted in this connection.

God is eternal, and *chetanaH chetanAnAM* shows that God is the only independent Chetana (Svatantra Chetana). *R^itaM pibantau*, etc., mentions that He is in the heart of all living creatures in two forms -- *AtmA* and *AntarAtmA*, and accepts the fruits of auspicious deeds -- *shubha karmaphala*. There is no difference between the Muula (original) and Avatara (incarnation) *rUpa*-s or forms of the Lord. His attributes are not different in essence from Him. All are in the embryo of God.

Dream and pure awareness [*svapnAntaM jagaritantaM*], etc., are states that God regulates the souls during waking and deep sleep. *yathA cha maraNaM prApya* states that *bhayadasya agniH tApati*, etc., shows that the Sun, Moon, Wind, Fire, etc., all function under His direction. *UrdhvaM prANaM unnayati*, etc., states that He regulates our breathing. He is resident in our hearts with the dimension of an *angushhTha* (thumb) and regulates us always -- past, present and future. He is called Parama_Hamsa as He is free from all defects and is the essence of every thing. His presence in Mukhya PraaNa is special, for various reasons. He is present in all humans, *prak.rti*, Sky, *antariksha*, in the senses and everywhere. He regulates all these entities in all states.

The beautiful metaphor of the Ashwattha tree is used to show that God is the foundation of all. The metaphors of the Fire and Sparks, the Wind and its various manifestations are used to show the Bimba-pratibimba (Object and Image) relation between God and the souls. This emphasizes the total dependence of the soul on God, like an image on the object, but does not preach identity between the two. The metaphor of the Charioteer, Chariot and Horses is employed to stress the need for regulating the senses. Devataa Taaratamya or the Hierarchy of gods is explained to bring out the supremacy (Sarvottamatva) of the Lord. The Yoga methodology of controlling the breath and the senses is explained. The importance of securing the teaching from a good teacher is also stressed. The KaThaka also particularly stresses the need for moral probity for spiritual pursuits in the verse *navirato dushcharitAt.h*, etc. The main teachings of the KaThakopanishhad may be summed up as follows:

1. A full exposition of the concept of God – the universal Brahmah.
2. God is the regulator of all even after death or Liberation.
3. The distinction between *shreyas* and *preyas*. The Good and the Pleasure.
4. The importance of moral purity, controlling of senses and certain details of Yoga methodology.
5. The divine intention – most significantly is the crux of any seeker. What is the intention of a true devotee?
6. If the intention is pure, divine and self-less, there at the Cosmic Gods all together assist us and therefore, the Devas and the Devis all together come to the rescue of such sincere devotee with divine intentions.
7. ‘Praanna’ is the life energy. From praana, the spiritual awakening prevails. ‘Praana-sukshma’ is the ‘aantar-atmayami praana’.
8. Just as the Bonsai tree, our spiritual tree has three elements to it, namely the roots, the bark, the branches. When roots go into the ground and outward it comes sprouting from the ground towards the light, that one root has made the tree immortal. Similarly, many hundred subtle ways emanate from the heart and only one goes to the crown of the head and if this transpires human becomes immortal. This in truth is that subtle divine truth.
9. The whole universe, the whole existence is God. From fear of God, the fire burns, from fear of God, the sun shines even. From the fear of God, the clouds and the winds and death itself moves on their way.

10. If one is able to envision God in this human life before the body passes away 'life breath', then one is free from the bondages of karma. Verily one is born in the cycle of karma, and perpetuates into the new worlds and new creations without spiritual emancipation.
11. Brahmah- Eishwaar-parama_atman, God, is as clear as the light and as clear as the rainbow. However in the land of the shades and pastures, as remembrance of dreams, and in the world of spirits as the reflection of the trembling waters. Beyond the senses, is the mind; beyond the mind is the reason; its essence; beyond the reason and its essence is the spirit of the human. Beyond the spirit of the human is the spirit of the universe, the evolver, the transcendental Great Cosmic Sprit. Beyond all, is all pervading, beyond definitions and infinitely infinite. Brahmah cannot be seen by the eyes; only by the heart, only in the insight, only in the transcendental super consciousness, in the dreams, and in the purest of pure divine contemplation. When the five senses and the mind are still, like 'hamnssa', serenely like the swan, and the reason rests in silence, the pilgrimage of the divine soul begins. Lo! Watchful, Yoga comes and goes. Sacredness and sacred divinity frees one from the cycles of karma. One who is freed from the burdens of karma, that one is illumined one, who is wise and who can steer clear from the mortal attachments and mortal desires of the earth.
12. Whilst remaining steadfast and still, this awakened soul releases the life breath 'pranna' upwards to the crown of the head just before death greets the wise one. Thereat, the million lights merge in grand delight! Thereat the light of the soul merges with the divine light of the eternal infinite supreme transcendental Param-Atman and the soul is freed, emancipated just before the death of the body passes away. Seeing the matter in front of the spirit of life, the soul leaves the body in a flight of delight. Life oh life! Let it be! Let it be A FLIGHT OF DELIGHT.

There are two most beautiful Sanskrit shlokas that attract my inner most spirit of life in the Issa Upanishads and Katha Upanishads that I would like to share herewith:

First one:

***‘Agne naya supathaa raaye asmaan Vissvaani deva vayunaani vidvaan
Yuyodhyasmaj Juhuraanam eno Bhuuyisstaam te namaauktim
vidhema.’***

Oh divine Agnee, Oh Fire God, Oh Light God, Lead us along the righteous path, so that we can enjoy the fruits of our divine actions and divine devotion. You know Oh God, all our deeds. Oh divine God, take away from us all our unaspiring and binding sins and destroy them. To you we offer our teeming soulful salutations and obeisance and prayers.

Divine intention with divine integrity is the right aspiration towards the righteousness – truthfulness, blissfulness, and divine delight. The fruits of our divine karma and divine devotion are peace, light, and tranquillity or pushtee or satisfaction or happiness. Sin is the not infinite, sin as such is constrained by time as a bondage. In our prayers and salutations and obeisance to GOD abides the illuminating saviour of the light of thousand delights.

Second one:

***‘Uttissthata jaagrata praapya varaan nibodhata Kssurasya Dhaaraa
nissitaa duratyayaa Durgam pathas tat kavayo vadanti.’***

Arise, awaken, realise and achieve the Highest here and now with the help of the illuminating, guiding and fulfilling masters. The path is as sharp as the edge of the knife; difficult to cross yet hard to tread; so declare the wisest of the wise sages.

Oh loving spirit of life, arise, awake, and realise here and now for our life is a precious gift from the highest order. To realise the highest order here and now is indeed a divine call. Who brings this message? – the Master (the seer) verily links us to the higher order. The road may be long, the journey may be tiresome, but not endless and not ever remaining the same. Oh divine spirit of life, let this life be an ever energising immortal breath that bursts into the crown of the head to meet thousand lights of delights. Life oh life! Let it be a flight of thousand delights here and now before the body passes mortal death.

Dialogue: Just as passing through the cycles of days and nights we do not die, we retain our identity; similarly, life does not end with dissolution of the physical body. It is eternal. Everyday the Sun rises in the East and sets in the West. Moon becomes invisible on the no-moon day and can be seen in its full glow on the full moon day.

In between, its phases of brightness go on increasing or decreasing. In spite of this visible change, there is no change in Moon's original form. The process of birth and death too is similar. This may be called a game of hide and seek between awakening and deep sleep. For the body, the cycle of childhood, youth, old age and death is natural. Even after bodily death, the self-identity of the soul remains firm like a steady axle. Why fear death? It is a pleasant change akin to the process of changing old clothes and putting on new ones. No one can stop this process of continuous change. One who takes on mortality through birth in the body will definitely die. In view of this inexorable Law of Nature, there is no need of any fear, grief or sorrow. Wisdom lies in realizing this eternal truth of life and in trying to make each link of this series more organized. Today's efforts ought to be directed towards making the tomorrow more joyful and progressive. The aim of our present cycle of physical embodiment should be to consciously and constantly strive to tread on the righteous path towards realization of our true identity as sparks of the Supreme Light and Life Eternal.

Only by an integral [composite] knowing of the 'self' [atman] Upanishads, can grant us direct knowledge that may complete by contemplation upon it. It was the knowledge of the self of the Vedantic sages and seers and enlightened Rishis that sought to know, to live in and to be one with it by union of Yoga. Through this endeavour, they were able to see that the self in us is one with the Universal Self. Of 'all', this self again is the same as God and Brahman, a transcendent eternal being or para- existent, and they beheld, felt, lived in the inmost truth of human's inner and outer existence by the light of this one and unifying vision. The Upanishads are epic hymns of self-knowledge and world-knowledge and God-knowledge.

In the Katha Upanishad the body is described as the chariot, the mind is the reins, the intellect is the charioteer, the senses are the horses, and the objects of the senses their road. The self is the rider, seated in the chariot. Unless the rider has understanding and can make the charioteer control his horses, he can never attain the goal; but the senses, like vicious steeds, will drag him where they please and may even destroy him. These two currents are the great "check rein" in the hands of the charioteer, and he must get control of this to control the horses. We have to get the power to become moral; until we do that, we cannot control our actions. Yoga alone enables us to carry into practice the teachings of morality. To become moral is the object of Yoga. All great teachers were Yogis and controlled every current.

The Yogis arrest these currents at the base of the spine and force them through the centre of the spinal column. They then become the current of knowledge, which only exists in the Yogi. He who has perceived that which is without sound, without touch, without form, without decay, without taste, eternal, without smell, without beginning, without end, beyond the great and unchangeable is freed from the jaws of death. – Katha-Upanishads – portended by Lord Hari Shree Krushna in Shrimad Bhagavad Gita. The (Katha) Upanishad says that Shraddha entered into the heart of Nachiketâ. Even with the word Ekâgratâ (one-pointedness) we cannot express the whole significance of the word Shraddha. The word Ekâgranishthâ (one-pointed devotion) conveys, to a certain extent, the meaning of the word Shraddha. If you meditate on any truth with steadfast devotion and concentration, you will see that the mind is more and more tending onwards to Oneness, i.e. taking you towards the realisation of the absolute Existence-Knowledge-Bliss. The scriptures on Bhakti or Jnana give special advice to men to take up in life the one or the other of such Nishthas (scrupulous persistence) and make it their own. With the lapse of ages, these great truths become distorted and gradually transform themselves into Deshâchâras or the prevailing customs of a country. It has happened, not only in India, but in every nation and every society in the world. And the common people, lacking in discrimination, make these the bone of contention and fight among themselves. They have lost sight of the end, and hence sectarianism, quarrels, and fights continue. The Katha Upanishad says, "That, seeking which a man practices Brahmacharya, I will tell you in short what that is, that is 'Om'. This is Brahman, the Immutable One, and is the highest; knowing this Immutable One, whatever one desires one gets."

7. ‘Prassna - Upanishads’

*Puurnam_Adah Puurnam_idam Puurnatt_puurnam_udaccyate Puurnasya
Puurnam_aadaya Puurnam EvaaVassisyate; neti neti.*

Infinity is that; infinity is this; from infinity, infinity has come into existence; from infinity when infinity is taken away infinity remains. That is the soul, not this, not that. To this soul infinite, we pray and invoke in sincere hymns and mantras.

*Bhadram_ karnebhih Ssrrinnuyaama devaa Bhadram Passyemaakssabhir
Yajatraah Sthirair Angais Tusstuvaaanmsas Tanuubhir Vassyema Devahitamm Yad
Aayuh...Aum Shantih Aum Shantih Aum Shantih...*

Prasna Upanishads invoke upon the life of God – **Pranna**. It is praise to the Divinity that only when our body is auspiciously healthy, can our ears, eyes, nose, mouth, limbs, skin, and whole metabolism reciprocate the life of all auspiciousness. It is invoking all together all the cosmic Gods, cosmic deities, cosmic energies, and Brahmah the supreme Purusha in life, to transcend upon the earthen clay in spirit so that we may offer constant prayers, constant praises and experience the magnificent spiritual delight here and now on the human earth in the passage of karmic time. It is the aspiration of sincere devotee to experience auspiciousness and to be graced by the thousand lights of delights of Brahmah in auspiciousness and rejoice this trance.

*Om bhadram karnebhih shrinuyaama devaa bhadram
pashhyemaakshabhiryajatraah sthirairangaistushhtuvaam sastanuubhirvyashema
devahitam yadaayuh; Ssvasti na indro vridhashravaah svasti nah puushhaa
vishvavedaah. Ssvasti nastaarkshyo arishhtanemih Svasti no Brihaspatirdadhaatu
Om shaantih shaantih shaantih.*

Om, O Gods, May we hear auspicious words with our ears, O Worshipful One, May we see only auspicious things with our eyes,
May we live our entire life cheerfully in perfect health and strength offering our praises unto thee,
May *Indra*, the ancient and the famous, bless us,
May *Pushan* (Sun), the all-knowing bless us,
May *Vayu* (Life Principle), the Lord of swift motion who protects us from all harms, bless us,
May *Brihaspati*, the Lord of wisdom, bless us all. *Om Peace! Peace! Peace!*

God should not be remembered only in our bad times, we must rejoice God every day, every minute, every moment of our life and be together with its grandeur as if nothing can be without God; like God is a bigger part of our family member.

Life breath '**pranna**' is the centrifugal aspect of emancipation. When 'pranna' becomes like the thousand rays of the sun, effulgent and radiant, then 'pranna' becomes the light of the one hundred and nine thousand delights of the supreme God. How amazingly beautiful and magnificent that could be, that it is beyond imagination. Death is the ultimate union of self and all. As these flowing rivers that tend towards the ocean, on reaching the ocean disappear, their name and form are destroyed and it is called simply "the ocean" - even so of this spectator these sixteen parts that tend towards the 'purusha' – soul [Purusha, the cosmic unity], on reaching the 'Purusha' - Grand Soul disappear, their name and form are destroyed, and it is called simply "the Purusha." – Soul. Life of God is thousand lights of delights!

Vastness of the mind, openness of the super consciousness, awareness of the oneness of the heart, and the constancy of the Yoga – These all together bring manifestation of God here on human life. God is purity in the vastness of the mind, Beauty in the oneness of the hearts loving compassion, life in the spirit of life; such grandeur is unparalleled. ⁶⁵ Aum Tat Sat Swaha. Aum Shantih.

⁶⁵ Question I

1 Sukesha, the Son of Bharadvaja and Satyakama, the son of Sibi and Sauryayani, belonging to the family of Garga and Kausalya, the son of Asvala and Vaidarbhi, belonging to the family of Bhṛigu and Kahandhi, the Son of Katya—all these, devoted to Brahman and firm in Brahman and seeking the Supreme Brahman, approached, fuel in hand, the venerable Pippalada with the thought that he would tell them everything about Brahman. 2 The rishi said to them: Stay with me a year more, practising austerities, chastity and faith. Then you may ask questions according to your desire. If we know we shall tell you all. 3 Then Kabandhi, the son of Katya, came to him and asked: Sir, whence are these creatures born? 4 To him the teacher said: Prajapati, the Creator, was desirous of progeny. He performed austerities and having performed austerities, created the pair, the moon (rayi) and the sun (prana). He said to Himself: "These two should produce creatures for Me in manifold ways." 5 The sun is, indeed, prana, life; the moon is rayi, food. Food is, indeed, all this—what has form and what is formless. Therefore everything having form is, indeed, food. 6 Now the sun, when it rises, enters the eastern quarter and thereby enfolds the living beings of the east in its rays. And when it illuminates the southern, the western, the northern, the lower, the upper and the intermediate quarters—when it illuminates everything—it thus enfolds all living beings in its rays. 7—8 That sun

risers every day—the sun, which is the soul of all creatures, the soul of all forms, which is life and fire. This has been described by the following rik: The wise know him who is in all forms, full of rays, all—knowing, non—dual, the support of all life, the eye of all beings, the giver of heat. There rises the sun, the thousand—rayed, existing in a hundred forms, the life of all creatures. 9 The year, verily, is Prajapati and there are two paths thereof: the Southern and the Northern. Those who perform sacrifices and engage in pious actions, as duties to be done, win only the World of the Moon; verily they return hither again. Therefore the rishis who desire off—spring travel by the Southern Path. This Path of the Fathers is rayi, food. 10 But those who seek the Self through austerity, chastity, faith and knowledge travel by the Northern Path and win the Sun. The Sun, verily, is the support of all lives. He is immortal and fearless; He is the final goal. Thence they do not return. This path is blocked for the ignorant. Concerning it there is the following verse:

11 Some call Him the father with five feet and with twelve forms, the giver of rain and the dweller in the region above the sky. Others, again, say that the world is fixed in the omniscient Sun, endowed with seven wheels and six spokes. 12 The month, verily, is Prajapati. Its dark half, verily, is food, rayi; its bright half, the eater, prana. Therefore some rishis perform sacrifice in the bright half, some in the other half. 13 Day and night, verily, are Prajapati. Of these, day is the eater, prana and night, the food, rayi. Those who join in sexual enjoyment by day verily dissipate life; but to join in sexual enjoyment by night is, verily, chastity. 14 Food, verily, is Prajapati. From that comes semen; from semen are all these creatures born. 15 Those, therefore, who practise this rule of Prajapati, beget a pair. But Brahmaloka belongs to those who observe austerity and chastity and in whom truth is firmly established. 16 The stainless World of Brahma belongs to those in whom there is no crookedness, no falsehood, no deception.

Question II

1 Then Vaidarbhi, belonging to the family of Bhrigu, asked him: Sir, how many gods support the body of the created being? How many of these manifest their power through it? And which one, furthermore, is paramount? 2 To the disciple he said: Space, akasa, verily is that god—the wind, fire, water, earth, speech, mind, eye and ear, as well. These, having manifested their glory, said boastfully: "We support this body and uphold it." 3 To them prana, the chiefmost said: "Do not fall into delusion. I alone, dividing myself into five parts, support this body and uphold it." But they were incredulous. 4 Prana, out of pride, rose upward, as it were, from the body. Now, when it rose upward all the others rose upward also and when it settled down they all settled down with it. As bees go out when their queen goes out and return when she returns, even so did speech, mind, eye and ear. They, being satisfied, praised prana. 5 It burns as fire, it is the sun, it is the rain; it is Indra, it is the wind, it is the earth, it is food. It is the luminous god. It is being and non—being; it is immortality. 6 As spokes in the hub of a wheel, all are fixed in prana, including the Rig—Veda, the Yajur—Veda, the Sama—Veda, the kshatriyas and the brahmins.

7 As Prajapati thou movest about in the womb; it is thou, indeed, who art born again. To thee, O Prana, creatures bring offerings, to thee who dwellest in the body with the organs. 8 Thou art the chief bearer of oblations to the gods and the first offering to the departed fathers; thou art the true activities of the rishis, of the Atharvangiras. 9 Indra thou art, O Prana and Rudra, too, in prowess. Thou art the Protector. Thou movest in the sky; thou art the sun, the lord of lights. 10 When, O Prana, thou showerest down rain, these creatures of thine are delighted, thinking there will be as much food as they desire. 11 Thou art vratya, O Prana and the Ekarshi Fire that devours the butter. Thou art the Supreme Lord of all. We are the givers of the butter that thou consumest, O Matarisva! Thou art our father. 12 That form of thine which abides in speech, which abides in the ear, which abides in the eye and which pervades the mind, make propitious. Go not away!

13 All that exists here is under the control of prana and also what exists in heaven. Protect us as a mother her sons; bestow upon us prosperity and wisdom.

Question III

1 Then Kausalya, the son of Asvala, asked Pippalada: Sir, whence is this prana born? How does it come into this body? How does it abide in the body after it has divided itself? How does it depart? How does it support the external and how the internal? 2 To him the teacher replied: You are asking difficult questions; you must be exceedingly devoted to Brahman. Therefore I will answer you. 3 This prana is born of Atman. As a shadow is cast by a person, so this prana is, by Atman. Through the activity of the mind it comes into this body. 4 As an emperor commands his officials, saying; "Rule these villages or those," so this prana employs the other pranas, each in its separate place. 5 Prana engages apana in the organs of excretion and generation; he himself moves through the mouth and nose and dwells in the eye and ear. In the middle is samana; it distributes equally what has been offered as food in the fire in the stomach. From this prana fire arise the seven flames. 6 The atman dwells in the heart, where there are one hundred and one arteries (nadi); for each of these there are one hundred branches and for each of these branches, again, there are seventy—two thousand subsidiary vessels. Vyana moves in these. 7 And then udana, ascending upward through one of them, conducts the departing soul to the virtuous world, for its virtuous deeds; to the sinful world, for its sinful deeds; and to the world of men, for both. 8 The sun, verily, is the external prana; for it rises, favouring the prana in the eye. The deity that exists in the earth controls the apana of man. The space, akasa, between heaven and earth is samana. The air is vyana. 9 Fire, verily, is udana; therefore he whose fire has been extinguished goes out for rebirth, with the senses absorbed in the mind. 10 Whatever one's thinking, with that one enters into prana. Prana joined with fire, together with the soul, leads to whatever world has been fashioned by thought. 11 The wise man who thus knows prana does not lose his offspring and becomes immortal. As to this there is the following verse: 12 He who knows the origin of prana, its entry, its place, its fivefold distribution, its internal aspect and also its external, obtains immortality; yea, he obtains immortality.

Question IV

1 Next Sauryayani, belonging to the family of Garga, asked: Sir, what are they that sleep in man and what are they that remain awake in him? Which deity is it that sees dreams? Whose is the happiness? In whom, again, are all these gathered together? 2 To him Pippalada replied: O Gargya, as the rays of the sun, when it sets, are gathered in that luminous orb and again go forth when it rises, even so, verily, all these—the objects and the senses—become one in the superior god, the mind. Therefore at that time a man hears not, sees not, smells not, tastes not, touches not, speaks not, grasps not, enjoys not, emits not and does not move about. He sleeps—that is what people say.

3 The prana fires remain awake in this city. Apana is the Garhapatya Fire and vyana, the Anvaharyapachana Fire. And prana is the Ahavaniya Fire, so called from being taken—since it is taken from the Garhapatya Fire. 4 Samana is so called because it distributes equally the two oblations, namely, the out—breathing and the in—breathing; it is the priest. The mind, verily, is the sacrificer. Udana is the fruit of the sacrifice, because it leads the sacrificer every day, in deep sleep, to Brahman.

5 There, in dreams, that god, the mind, experiences glory. Whatever has been seen he sees again; whatever has been heard he hears again; whatever has been experienced in different countries and quarters, he experiences again. Whatever has been seen or not seen, heard or not heard and whatever is real or not real—he sees it all. He sees all, himself being all. 6 When the jiva is overcome by light he sees no dreams; at that time, in this body, arises this happiness. 7—8 As a bird goes to a tree to roost, even so, O friend, all this rests in the Supreme Atman: Earth and its subtle counterpart, water and its subtle counterpart, fire and its subtle counterpart, air and its subtle counterpart, akasa and its subtle counterpart, the eye and what can be seen, the ear and what can be heard, the nose and what can be smelt, the taste and what can be tasted, the skin and what can be touched, the organ of speech and what can be spoken, the hands and what can be grasped, the organ of generation and what can be enjoyed, the organ of excretion and what can be excreted, the feet and what is their destination, the mind (manas) and what can be thought, the intellect (buddhi) and what can be comprehended, the ego (ahamkara) and the object of egoism, the memory (chitta) and its object, knowledge (tejah) and its object, prana and what is to be supported. 9 He, verily, it is who sees, feels, hears, smells, tastes, thinks and knows. He is the doer, the intelligent self, the purusha. He is established in the Highest, the imperishable Atman. 10 He who knows that imperishable Being, bright, without shadow, without body, without colour, verily attains the Supreme, the un-decaying Purusha, O my good friend, he who knows Atman becomes all—knowing, becomes all. About it there is the following verse: 11 He, O friend, who knows that imperishable Being wherein rests the intelligent self, together with the gods, the pranas and the elements—he becomes all—knowing and enters into all.

Question V

1 Then Satyakama, the son of Sibi, asked Pippalada; Sir, if among men someone should here

meditate on the syllable AUM until death, which world, verily, would he win thereby? 2 He replied: O Satyakama, the syllable AUM is the Supreme Brahman and also the other Brahman. Therefore he who knows it attains, with its support, the one or the other. 3 If he meditates on one letter (matra), then, being enlightened by that alone, he quickly comes back to earth after death. The rik verses lead him to the world of men. By practising austerity, chastity and faith he enjoys greatness. 4 If, again, he meditates on the second letter, he attains the mind and is led up by the yajur verses to the intermediate space, to the Plane of the Moon. Having enjoyed greatness in the Plane of the Moon, he returns hither again.

5 Again, he who meditates on the Highest Person through this syllable AUM consisting of three letters, becomes united with the effulgent Sun. As a snake is freed from its skin, even so he is freed from sin. 6 The three letters of AUM, if employed separately, are mortal; but when joined together in meditation on the total Reality and used properly on the activities of the external, internal and intermediate states, the knower trembles not. 7 The wise man, meditating on AUM, attains this world by means of the rik verses; the intermediate world by means of the yajur verses; and that which is known to the seers by means of the sama verses. And also through the syllable AUM he realises that which is tranquil, free from decay, death and fear and which is the Highest.

Question VI

1 Then Sukesa, the son of Bharadvaja, said to Pippalada: Sir, Hiranyabha, the prince of Kosala, once came to me and asked this question: "O son of Bharadvaja, do you know the Person with sixteen parts?" I said to the prince: "I do not know Him; if I knew Him, why should I not tell you? Surely he who speaks what is not true withers away to the very root; therefore I should not speak untruth." Then he silently mounted his chariot and went away. Now I ask you: Where does that Person dwell?

2 Pippalada said to him: That Person—He from whom these sixteen parts arise—is verily here within the body. 3 The Purusha reflected: "What is it by whose departure I shall depart and by whose staying I shall stay?" 4 He created prana; from prana faith, space, air, fire, water, earth, the organs, mind, food; from food virility, austerity, the Vedic hymns, sacrifice, the worlds; and in the worlds He created names. 5 As these flowing rivers, bound for the ocean, disappear into the ocean after having reached it, their names and forms being destroyed and are called simply the ocean—even so, these sixteen parts of the seer, whose goal is the Purusha, disappear into the Purusha after having reached Him, their names and forms being destroyed and are called simply the Purusha. He becomes free of parts and immortal. On this there is the following verse: 6 Know Him, the Purusha, who alone is to be known and in whom the parts rest firm, like the spokes in the nave of a wheel, that death may not affect you. 7 Pippalada said to them: Thus far, indeed, I know the Supreme Brahman; there is nothing higher than this. 8 And they, worshipping him, said: Thou, indeed, art our father—thou who hast taken us across our ignorance to the other shore. Adoration to the supreme rishis! Adoration to the supreme rishis! *End of Prasna Upanishad*

No where else, metaphoric description of the pranna, life breath and life of all life is given so clearly. The intense curiosity to know the beginning of 'pranna' [life breath] by the spiritual disciples of Sage The holy Pippalada is par excellent. Their austerity and spiritual disciplines were par excellent hence they were told to remain in steadfast, purity and faith for another year in contemplation.

Thereafter long perseverance, thence, the 'prassnas' or the six questions were asked and the true answers revealed.

Scientific metaphysics of the cosmos is also elucidated in the Vedas and this aspect of mystic metaphysics is what the Upanishads somehow expounds upon the core scientific parameters of the Vedic cosmology.

Nalpe sukham asti bhumaiva sukham. Aum Tat Sat Tat Tvam Asi Aum hamnssa hamnssa Hari Aum Tat Sat Swaha.

In the finite there is no happiness. The Infinite alone is happiness. That truth is the only divine truth embodied within our soul divine wherein the highest reveals and offers light of truth and its own divinity filled happiness boundless by the world of multiplicity. The soul is the transcendental plane of its own consciousness.

The magnificent Sun is the beautiful soul of the Hari; the Sun otherwise referred to as 'Aditya'. The moon is the matter, the planets and the constellations of the stars are also matter. Therefore, just as Sun is the spiritual soul, the year is Prajjapatti and the hemispheres are the directional points of the cosmos upon which the axis of time regulates and 'rayi'- the matter. To unite in love by day waste the spirit of divinity, but to unite in love by night is right as the spirit rests at night. Lo, the nightingale brings restfulness.

The ether, the air, the wind, the fire, the water and the earth, verily is that pranna, the speech, the mind, the eyes, the ears, and the skin. The 'pranna' breath of life the sprit of life alone is five folded. Just as the five aspects of pranna can be co-related to the five cosmic Gods of Prajjapatti, Indra, Rudra, Aditya, Apah, and Vratya. Pranna enters matter through subtlest of subtle spiritual cycle of Aditya Deva from the eastern point moving through all eight directional points and returning back to the centrifugal point of rest. Pranna is born of Atman.

The five fold pranna namely the Apana, the Vyana, the Udanaya, the Samanaya, and the Vayau-pranna; all together constitute the life of the very life breath each in its separate respective directions and places. Just as the sun orchestrates activity from the subtle spiritual dawn to the subtle spiritual dusk, pranna, also engages 'apana' in the orgas of excretion and generation, moving through the mouth and nose and dwells in the eyes and ears. In the middle of day, it distributes equally the food offered in the fire of the stomach (agnee), and from this arises seven flames of nourishment. The soul dwells in the heart, where there are one hundred and one arteries (nadis) each having one hundred branches of veins. Again there are seventy two thousand subsidiary vessels of nourishment, there the 'Vyana-pranna' moves. Due to this the cardiovascular and the respiratory, the lymphatic, the seven dhattus (cells), and the digestive system live.

From the life of the various sub systems and various pranna, the Udana pranna ascends upwards conducting departure of the soul or the spirit to the virtuous world for its virtuous deeds, to the sinful worlds for its sinful deeds, to the world of humankind for both. Hence, during sleep our 'nadis' (arteries) and our energies may get trapped into energies of the wrong worlds. It is vital that we sleep after reciting some form of protection mantras like Hanuman Chalisa or Shiva Mantra or Gayatri Mantra and to focus our minds onto kindness, goodness, and that we love our souls. Bad dreams are nothing other than loosened pranna and being ungrounded. One who masters the metaphysics of 'pranna' and its five fold distribution, its internal aspect and its external confluences, that one obtains immortality yes, that one verily masters mortal death before death visits uninvited. When the jivan-atman is overcome by the million lights of divine delight, thereafter the jivan-atman sees no dreams, but the soul arises from the mundane body and adjoins blissful happiness, transcendental happiness, divine happiness, eternal happiness unparalleled. The key questions about 'pranna' are:

Where does *pranna* come from? How does it enter the body? How does it function in the body? How does it leave? How does it support what is outside the body as well as what is inside?

Pranna is born from *atman*. It enters the body by the activity of the mind – i.e. the mental activities in the previous existence determine the choice of a new body for the next life. *Pranna* divides itself into secondary *pranas*, which operate in different parts of the body:

| Divisions of <i>Prana</i> | |
|----------------------------------|---|
| <i>prana</i> = life force | nose and respiration |
| <i>apana</i> = breathing out | functioning of organs of excretion and reproduction |
| <i>samana</i> = equal, uniform | digestion and assimilation of food |
| <i>vyana</i> = diffused breath | circulatory and nervous systems |
| <i>udana</i> = breathing upwards | vital force rising upward, helps conduct the <i>jiva</i> out of the body at time of death |

‘Udana-pranna’ propels the jivan-atman from the matter body to the subtle exit. The pranna of the human has cosmic counterpart as follows:

‘Pranna-pranna’ - the sun; ‘apana’ – the earth; ‘samana’ – the space between the Sun, the Earth and the Moon; ‘vyana’ – air; and Udana – fire. At death, the senses are absorbed into the mind and the mind and the self leave the body to be born into another matter. The kind of body chosen depends on the state of the mind at the time of the death. This state of mind will reflect the general state of the mind developed into ones lifetime. Karma and devotion play a major part into bringing the state of the mind serene, peaceful and tranquil, fearless and spiritually awakened.

In sleep the senses are absorbed in the mind. *Pràḍā* is always awake. It’s the mind. Some dreams are memories of individual experience; others are drawn from the collective consciousness that we share with all humans.

In the state of deep, dreamless sleep the mind has stopped working and everything rests in the Self. This is a state close to *Brahman*-realisation. It’s the supreme, changeless Self. Those who understand this become omniscient.

What happens after death to those who have meditated on Om until death? Om consists of three sounds: A, U, M. those who meditate on A return to earth to live a pure life; those who meditate on AU go to the world of the moon (a dreamlike state) then return to earth; those who meditate on AUM become one with the sun; i.e. experience Brahman.

Where is the Person with sixteen parts?

Inside the body: The sixteen parts are the primordial elements from which the material world evolves. They are pancha mahabhutas, the four subtle elements; the seven dhattus all together make the 16 elements of the matter, beginning with *pranna*. Each element develops from a subtler element and in turn produces a grosser element. Everything evolves ultimately from *Brahman*, and everything evolves back into *Brahman*. It can be learnt from ‘Prassna’ Upanishads that the ‘pranna’ when ultimately leaving the body can become divine light to unite in fusion with great light of great delights if during the last stage the mind is still, serene, unperturbed, peaceful, contemplating upon the great AUM and thinking becomes transcendently detached from all the desires to live, and from everything and everyone. This is a rare death.

“Aum trayambakam yajamahe ssugandhimm pushteevardhanaam urvaarukamiva bandhana MrutyoorMoksheeyaamammrittamm. Aum namah Shiva Shivaya Namah Aum. Hari Aum Tat Sat. Hara Hara Hara MahaDeva Shivaya shantih!.”

Supplementary commentary on “Divya-Pranna” – eternal life

In the constant consistent practice (sadhana) of mantra-manjaree, when the spirit of life (aka jivan-atman) experiences the evolution of the “pranna” (aka life breath and life sustaining energy) from the muladhara chakra (base coccyx chakra) to the sahasraha chakra (crown chakra); there is a graceful transformation which eventually transpires into soul self-realisation and emancipation before the pranna leaves the matter or the physical and mental faculties of the body. Shiva Mahadeva, the conqueror of death and the cosmic Guru that sustains the wheel of cosmos and the wheel of time upon the northern axis and the southern axis is the spiritual master, the grand spiritual immortal light of multifarious delights Rudra, and that becomes the Somam when upholding the ‘amrutt Anjana’ (divine vessel of immortal nectar). Alltogether the Trayambakam lord (the three eyed lord) grants liberation and releases a soul from the cycles of life and death there upon the Lord Yama (God of death) gives utmost respect and reverence to the soul that has emancipated and the ‘divya-pranna’ (enlightened life breath) merges with the eternal akash (the celestial pranna) in a fusion of grand delights. *‘Param-Anandam jayati jayati vijayati prannah amruttam gatey.’* When life breath capers with the cosmic Shiva, the grand delight of happiness is beyond self-same words and beyond subtlest of subtle divinity. Shiva is the cosmic God – the supreme cosmic God of spiritual moksha – liberation and muktee – release from the burdens of pains, sorrows, diseases, misfortunes, and drudgery of karma.

*‘Aum Mrutyunjaya Rudrayakanthaya Neelkanthaya Shambhavey
Amruttashaayah Shivaiah Mahadevayah teh namoh namah.’*

Hail praises and obeisance be to that one cosmic purusha as a result of whose grace, the entire, the whole existence transforms in eternal time in cosmic divinity beyond the blue skies, beyond all the cosmic spheres and beyond the orb, farthest in the distant celestial point, the ‘divya-pranna’ (divine life breath) becomes united in fusion of delight with the ‘cosmic pranna’ of the cosmic Shiva’s Maha-Mrutyunjaya-Amrutta-Anjana spectrum. Thereafter none can disturb the peace of the soul emancipated in grand delight. One who recites the Maha Mrutyunjaya mantra for 225,000 times is verily released from the mortality of the cycles of karma and its soul (jivan-atman) is protected by Shiva.

*“Aum Trayambakam Yajamahe Ssugandheem Pusstee_Vardhanamm
Urvarookamiva Bandhana Mrutryurr_Moksheeya_Mam_Rrettam.”*

Summation of Prashna Upanishad:

The *Prashna Upanishad (The Breath of Life)* explains to us the specific manifestation of pranna [spiritual energy] in the metaphoric manner of Self-realization. The sage Pippala says that the powers that support the body and which is the greatest are Space, air, fire, Water, earth, speech, mind, vision, and hearing. All these boasted ‘We support this body.’ But prana, vital energy, supreme over them all, said, ‘Don’t deceive yourselves; It is I who holds this body together’. Pranna is born of the Self. As a man casts a shadow, the Self casts pranna into the body at the time of birth So that the mind’s desires may be fulfilled. Sage Pippala describes also the five kinds of prana. ⁶⁶⁶⁷⁶⁸⁶⁹

⁶⁶ In Ayurveda, the Prāṇa is further classified into subcategories, referred to as *prana vayus*. According to Hindu philosophy these are the vital principles of basic energy and subtle faculties of an individual that sustain physiological processes. There are five pranas or *vital currents* in the Hindu system: ^[3]

Prāṇa : Responsible for the beating of the heart breathing. Prana enters the body through the breath and is sent to every cell through the blood circulation system.

Apāṇa : Responsible for the elimination of waste products from the body through the lungs and excretory systems.

Udāna : Responsible for producing sounds through the vocal apparatus, as in speaking, singing, laughing, and crying. Also it represents the conscious energy required to produce the vocal sounds corresponding to the intent of the being. Hence samyana on udana gives the higher centers total control over the body.

Samāna : Responsible for the digestion of food and cell metabolism (i.e. the repair and manufacture of new cells and growth - dhattu). Samana also includes the heat regulating processes of the body. Auras are projections of this current. By meditational practices one can see auras of light around every being. Yogis who do special practise on samana can produce a blazing aura at will.

Vyāna : Responsible for the expansion and contraction processes of the body, e.g. the voluntary muscular system.

Prana is further classified into subcategory Upa-prana with following items:

1. Naga : Responsible for burping.
2. Kurma : Responsible for blinking.
3. Devadatta : Responsible for yawning.
4. Krikala : Responsible for Sneezing.
5. Dhananjaya : Responsible for opening and closing of heart valves

⁶⁷ The three main channels of prana are the Ida, the Pingala and the Sushumna. Ida relates to the right side of the brain, and the left side of the body, terminating at the left nostril and pingala to the left side of the brain and the right side of the body, terminating at the right nostril.

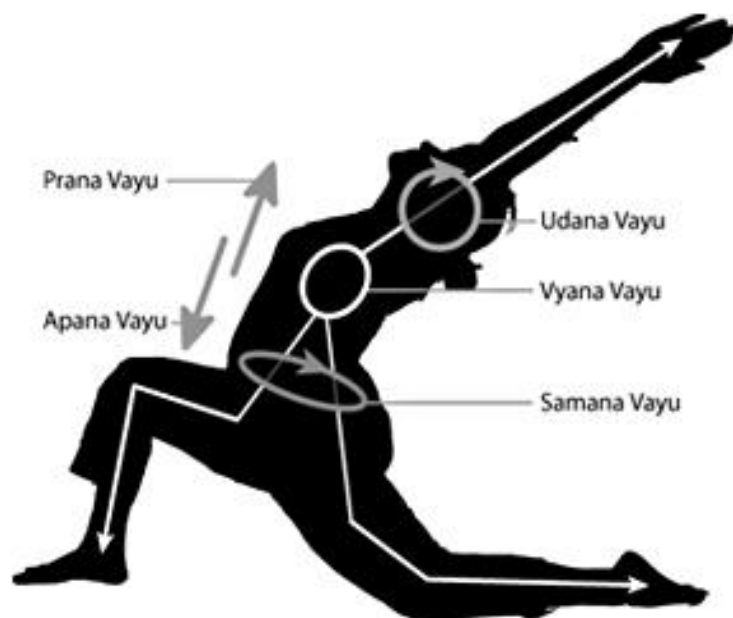
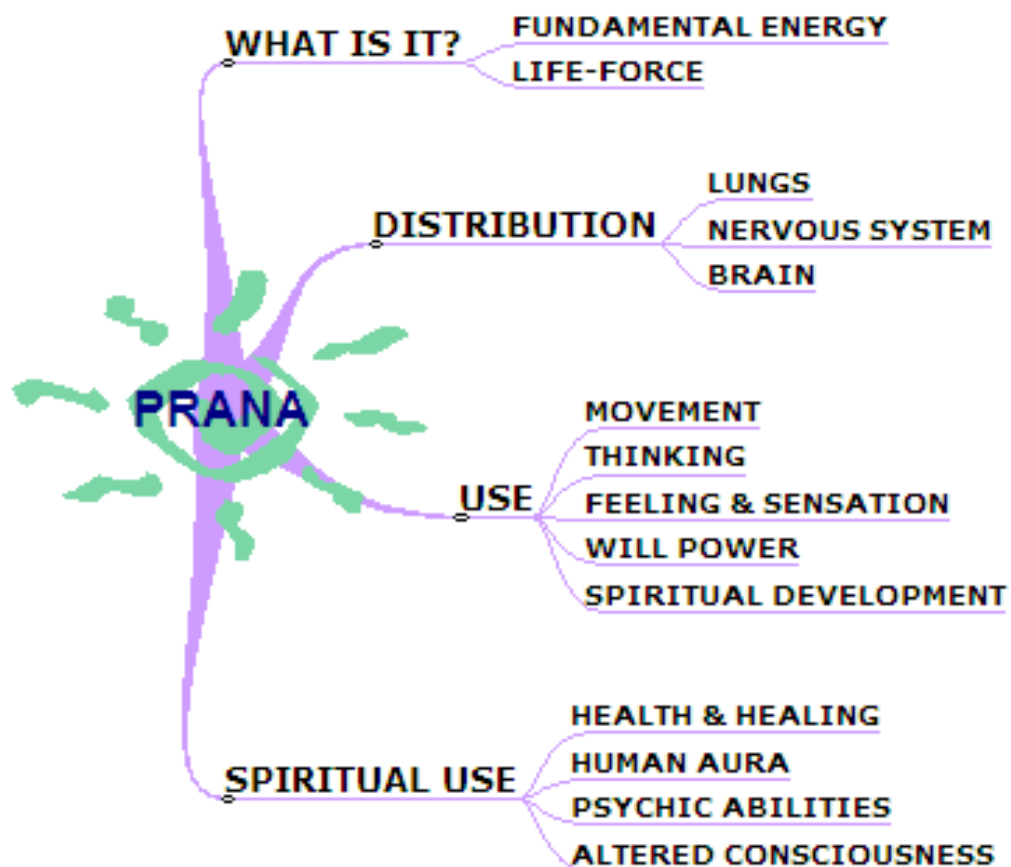
⁶⁸ Since each of us is a reflection of the universe, there is a cosmic pranic arrangement also in each one of us. The cosmic prannic map is reflected in us.

⁶⁹ “The sun is the Prana of the universe. It rises to help the Prana in the eye of man to see. The power of earth maintains the Apana in man. The ether between the sun and the earth is the Samana, and the all-pervading air is the Vyana. “The Udana is fire, and therefore he whose bodily heat has gone out dies, after which his senses are absorbed in the mind, and he is born again. Whatever his thought at the moment of death, this it is that unites a man with Prana, who in turn, uniting himself with Udana and with the Self, leads the man to be reborn in the world he merits.” (Prashna Upanishad 3:8-10)

This final principle is the most important. It is expanded in the Gita in this way: “At the hour of death, when a man leaves his body, he must depart with his consciousness absorbed in me. Then he will be united with me. Be certain of that. Whatever a man remembers at the last, when he is leaving the body, will be realized by him in the hereafter; because that will be what his mind has most constantly

1. Pranna Pranna Main prana — in the eyes, ears, mouth and nose
2. Apana — downward force, in the organs of sex and excretion
3. Samana — the equalizing force in the middle digests food and kindles the seven fires
4. Vyana — distributor of energy, moves through vital currents, radiating from the heart, where the Self lives
5. Udana — runs upward through the spinal channel, leads the selfless up the long ladder of evolution, and the selfish down.

dwelt on, during this life. Therefore you must remember me at all times, and do your duty. If your mind and heart are set upon me constantly, you will come to me. Never doubt this. Make a habit of practicing meditation, and do not let your mind be distracted. In this way you will come finally to the Lord, who is the light-giver, the highest of the high." (Prashna Upanishad 3:5-8) . The importance of knowing the functions of Prana by direct experience—through yoga practice—is summed up by the sage, saying: "The progeny of him who knows Prana as I have revealed him to you is never cut off; and he himself becomes immortal. "It was said of old: *One who knows the Prana—whence he has his source, how he enters the body, how he lives there after dividing himself five-fold, what are his inner workings—such an one attains to immortality, yea, even to immortality.*" (Prashna Upanishad 3:11, 12) Prana is Brahman.



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*“As the flowing rivers, whose destination is the sea, having reached it disappear in it, losing their names and forms, and men speak only of the sea; so these sixteen parts created from out his own being by the Self, the Eternal Seer, having returned to him from whom they came, disappear in him, their destination, losing their names and forms, and people speak only of the Self. Then for man the sixteen parts are no more, and he attains to immortality. Thus was it said of old: “The sixteen parts are spokes projecting from the Self, who is the hub of the wheel. The Self is the goal of knowledge. Know him and go beyond death.”*⁷⁰⁷¹

⁷⁰ Sage Pippalada explains that those who observe austerity and chastity and in whom truth is firmly established alone can attain Brahmaloka (World of Brahma). The stainless World of Brahma belongs to those in whom there is no crookedness, no falsehood, no deception. By meditating on the syllable AUM, the seeker becomes one with the Purusha or the Supreme Brahman and there by becomes all knowing. Finally the Sage concludes by saying that he knows the Supreme Brahman and that there is nothing higher than this. Prana or the life-energy is explained in this Upanishad. Prana is not material, it is not physical, but it is something that maintains and sustains the body. The source of the Prana is the Supreme God. Prana is divided into five parts: prana, apana, samana, vyana and udana. The life-energy that is inside the physical eyes, nose and ears, is called prana. The life-energy in our organs of excretion and generation is apana. Samana is the life-energy that governs our digestion and assimilation. In the lotus of the heart, where the Self is located, there are one hundred and one subtle spiritual nerves, and in each nerve one hundred nerve branches, and from each nerve branch seventy-two thousand nerve branches. There the prana that moves is called vyana. Through the center of the spine, life-energy flows. When it goes upward it reaches the Highest, and when it goes downward it reaches the lowest. When a seeker of the infinite Truth leaves the body, this prana rises towards the Highest, and when a sinful person leaves the body, this prana goes downward. This prana, which flows through the center of the spine, is called udana.

⁷¹ Earth, water, fire, air, ether, mind, intelligence and false ego - all together these eight constitute My separated material energies. (BG 7.4). The first five elements - earth (solid substances), water (liquids), fire, air, ether - are gross material. Three other - mind, intelligence, false ego - are subtle material. Prana is a form of air (also known as vayu, vata, anila etc.). It is not "spiritual" in a sense of being of the same nature as jivatma (soul) which is above these eight elements: Besides these, O mighty-armed Arjuna, there is another, superior energy of Mine, which comprises the living entities who are exploiting the resources of this material, inferior nature. (BG 7.5). By further transformation of the mode of passion, the sense organs like the ear, skin, nose, eyes, tongue, mouth, hands, genitals, legs, and the outlet for evacuating, together with intelligence and living energy, are all generated. (SB 2.5.31). From the sky situated within the transcendental body of the manifesting

Maha-Visnu, sense energy, mental force and bodily strength are all generated, as well as the sum total of the fountainhead of the total living force. (SB 2.10.15). The gigantic universal form is represented by three, ten and one in the sense that He is the body and the mind and the senses, He is the dynamic force for all movements by ten kinds of life energy, and He is the one heart where life energy is generated. (SB 3.6.9).

8. Mundaka Upanishad - Brahmah

Aum Tat Sat

Oh gods, may we hear auspicious words with the ears; while engaged in sacrifices, may we see auspicious things with the eyes; whilst praising the Gods [Devas] with steady limbs, may we enjoy a life that is beneficial to the gods. May Indra of ancient illumination famed by thine awareness, may thou be auspicious to us; may the supremely rich (i.e. all-knowing) Pushan (God of the earth) be propitious to us; may Garuda, the destroyer of evil, be well disposed towards us; may the lord of nine planets Guru_Brahaspatti ensure our welfare. May Varuna bring grace and compassion, as Somam grants peaceful divinity. Aum Tat Sat! Peace! Peace! Peace!

A householder, having enjoyed Dharma, Artha, and Kama (the three of the four 'Purusharthas') now is desirous of seeking the ultimate knowledge, which is beyond the purview of these efforts and gains. In addition, that knowledge is the fourth Purushartha - the Moksha or the Final Liberation. The householder has lived true to his Dharma; has sought joys and pleasures of life according to righteous living and earning. He has performed sacrifices and rites according to the injunctions of the scriptures. He held positions of privileges and honour; has acquired progeny, fame, and name, but still he is not satisfied. Something is missing in his life; something still eludes him that is of ultimate value. He has yet to know Brahman or Atman. He has therefore become a mumukshu - the seeker after the Truth.⁷²

⁷² Manduka Upanishad is in Atharvana Veda. It has 3 chapters with 6 sections and 64 mantras. The word 'Mundaka' means a cleanly shaven head. This might have derived this name because of its teachings which can be comprehended only by the refined minds. This Upanishad tells us about the Aksara Para Brahman, which is beyond dissolution and destruction. Aksara means imperishable. Here it means both 'sound and letter'. OM is the origin for the both. OM is the greatest medium to reach this Aksara Para Brahman. Hence this Upanishad says OM is the bow, the soul is the arrow; and Brahman is called its target. It is to be hit by an unerring man. One should become one with it just like an arrow. This Upanishad very beautifully gives the distinction between the individual self and the supreme self.

Two birds that are ever associated and have similar names, cling to the same tree(body). Of these, one (the individual self) eats the fruit of diverged tastes, and the other looks on without eating. The individual self remains drowned in the waters of ignorance and means, being worried by its

The word mundaka is derived from the root word, mund, which means “to shave.”

The Upanishad makes a distinction between lower knowledge and higher knowledge.

In lower knowledge, it places all knowledge communicated through the written word, including the Vedas.

Using analogy, the Upanishad tries to give a cosmic view of Brahman.

“Just as innumerable sparks fly upwards from the blazing fire, ‘all’ things animate and inanimate have come from the Imperishable one. That Being is self-luminous and formless and it is beyond the teeming vast skies, beyond the suns, beyond the space, beyond the eternity, beyond the ether, beyond ‘aum’. It dwells within and it dwells without. It is unborn, pure, and greater than the greatest, without breath and without mind.”

“Fire is its’ head. The sun and moon are its’ eyes. The region of space is its’ ears. Its’ speech is that which is revealed in the Vedas. The air is its’ life. The universe, is its’ heart. Out of its’ feet, the earth is born. It is the innermost self of all beings. Therefore, know ‘That’.”

“Taking as the bow the great weapon of the Upanishad, one should place the arrow of devotion, and drawing it with a mind absorbed in meditation on ‘That’, know that ‘That’ is the target.”

“The syllable Om/aum is the bow, the arrow is the individual being and Brahman is the target.” “The atman cannot be realised without physical and mental strength.”⁷³

impotence. When it sees the other the adored lord and his glory, then it becomes liberated by the sorrow. The great declaration that the truth alone triumphs and not untruth (SATYAMEVA JAYATE NAANRUTHAM) is in this Upanishad.

⁷³ 'From him the gods are brought forth in many kinds, Sadhyas, human beings, animals and birds. The breath and lower breath (pranaapana), rice and barley, and asceticism. Faith, truth, celibacy (brahmacarya) and rule (vidhi). The seven breaths come forth from him. The seven flames, fuel, the seven offerings; the seven worlds in which there move; the breaths, seven by seven, resting in the

Knowledge of the changeless reality is viewed as higher knowledge. Knowing Vedas does entail self-realisation albeit being knowledgeable one remains somewhat bound by karma and cycles of birth and death, samsara, the earthly world enticing one with clutches of desires and attachment.

Renouncing all desires, all attachments, one becomes a humble hermit at the feet of a sacred Guru to learn in divine contemplation, in divine tapas/sadhana/meditation, beyond the rites and rituals, beyond the ceremonial circumferences, beyond the boundaries of homam – the sacrificial fire into the mode of pure aspiration of discovering the truth, becoming that truth to experience the whole golden effulgence of bliss of the spiritual light of million delights.

The divine spiritual knowledge [divya-atman-gyan] is attained only by one to one discourse as Brahma God granted by spoken words to the cosmic Gods [Devas] and the seers and sages and rishi-munis by discourse.

It entails great patience. Beyond all existence, beyond all lokas (cosmic spheres), beyond entire cosmos, beyond the whole teeming vast sky, into the infinite eternity, Brahman the ultimate supreme Godhead before all as the grand divine Godhead whose supremacy encompasses all wisdom, all divinity, all revelation, all lights, all delights.

‘Param-Atman_Jagad_Atman_Param_Eishwaar_Hari_Brahma’ Purusharth is the Vedic name or invocation for God that is beyond all. ⁷⁴

secret place. 'From him all the oceans and mountains come, and the rivers flow in all their forms. From him, too, all plants and their juices come by which, with the elements, the inner self is sustained. The person is all this, action, asceticism, brahman beyond death. Good man, the one who knows this, hidden in a secret place, undoes the knot of ignorance here.

⁷⁴ "Obvious yet hidden, called "Moving in Secret", is the great place. Here is fixed what moves, breathes and blinks. Know that as being, as not-being, as the lovely glory, as beyond knowledge, the finest of creatures. That which is blazing, and that which is subtler than the subtle; in which the worlds are fixed, and those who have worlds, is the imperishable brahman. It is breath, it is speech and mind. It is truth, it is the immortal. That must be pierced, good man: pierce that with your contemplation, devotion and constant meditation, conquer that sublime truth in silence, hail it high. "Seize as your bow the great weapon of the Upanisad, and set in it an arrow sharpened by

Somam_Amruttam the nectar of all divinity was first given to 'Atharvan' who revealed the infinite secrets of Godhead to 'Angira'. 'Angira' transposed and graced 'SatyaaVaha' who in grand succession revealed gracefully to the Angiras.Atman_Gjnanna or the knowledge of Divine is twofold:

The higher and the lower. ⁷⁵

contemplation. Draw it with a mind that has attained the nature of that. The target is the imperishable one: pierce that. The OM (pranava) is the bow, the arrow the self: Brahman is its target, it is said. It must be pierced by one who is not careless:

So, like the arrow, one will become of a kind with it. 'Know only that as self on which sky, earth and middle-air are woven, and mind with all the breaths. Shun all other words. This is the bridge to immortality.

'Where the channels are brought together like spokes in a chariot's hub; it moves within, becoming many; by means of OM meditate on the self. Success to you in crossing beyond darkness! The one who is all-knowing, all-wise, whose greatness this is on earth, is the self established in the space, in the divine city of brahman. 'It is made of mind, leader of breaths and body, based on food, directing the heart. The wise see, by knowledge, the immortal form of bliss shine out. The knot of the heart is broken; all doubts are cut through; one's actions fade away; when this is seen, the higher and the lower. In the highest golden sheath; is brahman, stainless, without parts. It is the pure, the light of lights; which the self-knowers know. The sun does not shine there, nor the moon and stars. Lightning does not shine there, let alone fire. Everything reflects its shining. Everything is lit by its light. Brahman is the immortal; brahman is in the east; Brahman is in the west, and in south and north: Spread out, above and below, Brahman is all this, the greatest.

⁷⁵ Of these two, the lower knowledge is the Rig-Veda, the Yagur-Veda, the Sama-Veda, the Atharva-Veda, siksha (phonetics), kalpa (rituals), vyakaranam (grammar), nirukta (etymology), chandas (metre), and jyotis (astronomy); and the Higher Knowledge is that by which the Imperishable Brahman is attained. By means of the Higher Knowledge the wise behold everywhere Brahman, which otherwise cannot be seen or seized, which has no root or attributes, no eyes or ears, no hands or feet; which is eternal and omnipresent, all-pervading and extremely subtle; which is imperishable and the source of all beings. Everything animate and inanimate emanates from the supreme divine Brahma, all is like a big huge web just as every germination from the mother earth emanates from the one womb. This one source of life, life breath ('pranna'), veins of material existence 'primal matter' and from 'primal matter' the web of human spectrum all the elements including the mind (manas), the intellect (buddhi), the consciousness (adyatma), and various spheres (lokas), from their works of immortal fruits. However, the "Ego" the ahamkara is born out of one's identity and karma and is a self creation. For him who knows all and understands everything, whose austerity consists of

The lower knowledge encompasses the study of the Vedas, the linguistics, the mantras, the rituals, the astrology, the astronomy, the metaphysics, the cosmic science, the various arts of Vedas, etc.

Beyond the rites, rituals and ceremonial performances, there is the self-realisation knowledge.⁷⁶

knowledge—from Him, the Imperishable Brahman, are born Brahma, name, form, and food. The Vedas are the truths of this DIVINITY. One needs to practice austerity upon Vedic rites and rituals. When the fire is well lighted and the flames flicker, let a man offer his oblations in the space between the two portions of melted butter.

⁷⁶ If one's *Agnihotra* sacrifice is not accompanied by the *Darsa* and the *Purnamasa* sacrifice, by the Four Months' sacrifice and the Autumnal sacrifice; if it is unattended by hospitality to guests or if the oblations are not offered at the right time; or if the sacrifice is unaccompanied by the *Vaisvadeva* ceremony or is improperly performed—then it destroys one's seven worlds. Seven Worlds of fire: Kali (the Black), Karali (the Terrific), Manojava (the Swift as thought), Sulohita (the Very red), Sudhumravarna (of the colour of bright smoke; purple), Splulingini (the Scintillating), and the luminous Visvaruchi (the All-gleaming, all-formed)—these seven, flickering about, form the seven tongues of the fire. One who performs the sacrifices when these flames are shining, and offers oblations at the right time, is carried by these oblations on the rays of the sun to where dwell the sole sovereign of the gods. The luminous oblations say to the sacrificers: 'Come hither! Come hither!' And lead him on the rays of the sun, worshipping him all the while and greeting him with the pleasant words: This is the holy heaven of Brahma, earned by your good deeds. But frail indeed are those rafts of sacrifices, conducted by eighteen persons, upon whom rests the inferior work; therefore they are destructible. Fools who rejoice in them as the Highest Good fall victims again and again to old age and death. Fools, dwelling in darkness, but wise in their own conceit and puffed up with vain scholarship, wander about, being afflicted by many ills, like blind men led by the blind. Ignorant fools, regarding sacrifices and humanitarian works as the highest, do not know any higher good. Having enjoyed their reward on the heights of heaven, gained by good works, they enter again this world or a lower one. But those wise men of tranquil minds who live in the forest on alms, practising penances appropriate to their stations of life and contemplating such deities as *Hiranyagarbha*, depart, freed from impurities, by the Path of the Sun, to the place where that immortal Person dwells whose nature is imperishable. Let a Brahmin, after having examined all these worlds that are gained by works, acquire freedom from desires: nothing that is eternal can be produced by what is not eternal. In order that he may understand that Eternal, let him, fuel in hand, approach a guru who is well versed in the Vedas and always devoted to Brahman. To that pupil who has duly approached him, whose mind is

The Sea of the samnsahr or the wheel of the samnsahr pulls one in thousand directions even though one may be learned and educated of all the Vedas. The pure heart, with pure divinity and pure intention, in divine love, in contemplation can attain the immortal soul and realise it here and now before the mortal death.

Upanishads takes us to pilgrimage through a path of integral yoga of emancipation.⁷⁷

completely serene, and whose senses are controlled, the wise teacher should indeed rightly impart the Knowledge of Brahman, through which one knows the immutable and the true Purusha.

⁷⁷ From GOD are born 'prana', mind, all the sense-organs, Akasa, air, fire, water, and earth, which support all. The heavens are His head; the sun and moon, His eyes; the quarters, His ears; the revealed Vedas, His speech; the wind is His breath; the universe, His heart. From his feet is produced the earth. He is, indeed, the inner Self of all beings. From Him comes the Fire whose fuel is the sun; from the moon comes rain; from rain, the herbs that grow on the earth; from the herbs, the seminal fluid which a man pours into a woman. Thus many living beings are born of the Purusha.

From Him have come the Rik, the Saman, the Yajus, the Diksha, all sacrifices, the Kratus, gifts, the year, the sacrificer, and the worlds which the moon sanctifies and the sun illumines. By Him are begotten the various devas, the sadhyas, men, cattle, birds, and also prana and apana, rice and corn, penance, faith, truth, continence, and law.

From Him have sprung the seven pranas, the seven flames, the seven kinds of fuel, the seven oblations, and also the seven planes where move the pranas, lying in the cave, which are seven in each living being. From Him come all the oceans and the mountains; from Him flow rivers of every kind; from Him have come, as well, all plants and flavours, by which the inner self subsists surrounded by the elements. The Purusha alone is verily the universe, which consists of work and austerity. O my good friend, he who knows this Brahman—the Supreme and the Immortal, hidden in the cave of the heart—cuts asunder even here the knot of ignorance. The Luminous Brahman dwells in the cave of the heart and is known to move there. It is the great support of all; for in It is centred everything that moves, breathes, and blinks. O disciples, know that to be your Self—that which is both gross and subtle, which is adorable, supreme, and beyond the understanding of creatures. That which is radiant, subtler than the subtle, That by which all the worlds and their inhabitants are supported—That, verily, is the indestructible Brahman; That is the prana, speech, and the mind; That is the True and That is the Immortal. That alone is to be struck. Om is the bow; the atman is the arrow; Brahman is said to be the mark. It is to be struck by an undistracted mind. Then the atman becomes one with Brahman, as the arrow with the target. In Him are woven heaven, earth, and the space between, and the mind with all the sense-organs. Know that non-dual Atman alone and give up all other talk. He is the bridge to Immortality. He moves about, becoming manifold, within the heart, where the arteries meet, like the spokes fastened in the nave of a chariot wheel. Meditate on Atman as Om. Hail to you! May you

Seeking one other who has emancipated and realised soul divine and who has journeyed beyond the metamorphosis of Vedic rites and rituals, in quietness, in solitude, in humbleness. From this other wise person, let us listen to what he or she has to say in subtle spiritual language. Let us NOT ignore the wise counsel of a wise person who has journeyed through severities and adversities and has learnt the lessons of karma and the lessons of the soul divine.

A true ascetic will verily acknowledge everything in life with a reason and cause, some comprehensible others beyond comprehension and only contemplation, upon the soul divine, in consistency, constancy and prayers can elevate one to the lofty subtle levels of the soul. Soul divine is enlightened with the light of delights. Ego on the other hand is clouded by greyish tint. These are two metaphoric entities. One (ego) indulges in the karma whereas the other (soul) only witnesses. Soul is infinitely beyond the mind and thought. ⁷⁸

cross beyond the sea of darkness!

⁷⁸ He who knows all and understands all, and to whom belongs all the glory in the world—He, Atman, is placed in the space in the effulgent abode of Brahman. He assumes the forms of the mind and leads the body and the senses. He dwells in the body, inside the heart.

By the knowledge of That which shines as the blissful and immortal Atman, the wise behold Him fully in all things. The fetters of the heart are broken, all doubts are resolved, and all works cease to bear fruit, when He is beheld who is both high and low. There the stainless and indivisible Brahman shines in the highest, golden sheath. It is pure; It is the Light of lights; It is That which they know who know the Self.

The sun does not shine there, nor the moon and the stars, nor these lightnings, not to speak of this fire. When He shines, everything shines after Him; by His light everything is lighted. That immortal Brahman alone is before, that Brahman is behind, that Brahman is to the right and left. Brahman alone pervades everything above and below; this universe is that Supreme Brahman alone. One who worships 'Hari' with the HARI AUM TAT SAT - his glory constantly reciting the SHRIMAD BAGAVAD GITA, he then becomes free from grief.

When the seer beholds the self-luminous Creator, the Lord, the Purusha, the progenitor of Brahma, then he, the wise seer, shakes off good and evil, becomes stainless, and reaches the supreme unity. He indeed is Prana; He shines forth variously in all beings. The wise man who knows Him does not babble. Revelling in the Self, delighting in the Self, performing actions, he is the foremost among the knowers of Brahman. This Atman, resplendent and pure, whom the sinless sannyasins behold residing

within the body, is attained by unceasing practice of truthfulness, austerity, right knowledge, and continence. Truth alone prevails, not falsehood.

By truth the path is laid out, the Way of the Gods, on which the seers, whose every desire is satisfied, proceed to the Highest Abode of the True. That Brahman shines forth, vast, self-luminous, inconceivable, subtler than the subtle. He is far beyond what is far, and yet here very near at hand. Verily, He is seen here, dwelling in the cave of the heart of conscious beings. Brahman is not grasped by the eye, nor by speech, nor by the other senses, nor by penance or good works. A man becomes pure through serenity of intellect; thereupon, in meditation, he beholds Him who is without parts. That subtle Atman is to be known by the intellect here in the body where the prana has entered fivefold. By Atman the intellects of men are pervaded, together with the senses. When the intellect is purified, Atman shines forth. Whatever world a man of pure understanding envisages in his mind and whatever desires he cherishes, that world he conquers and those desires he obtains,

Therefore let everyone who wants prosperity worship the man who knows the Self. He, the Knower of the Self, knows that Supreme Abode of Brahman, which shines brightly and in which the universe rests. Those wise men who, free from desires, worship such a person transcend the seed of birth. He who, cherishing objects, desires them, is born again here or there through his desires, But for him whose desires are satisfied and who is established in the Self, all desires vanish even here on earth. This Atman cannot be attained through study of the Vedas, nor through intelligence, nor through much learning. He who chooses Atman—by him alone is Atman attained. It is Atman that reveals to the seeker Its true nature.

This Atman cannot be attained by one who is without strength or earnestness or who is without knowledge accompanied by renunciation. But if a wise man strives by means of these aids, his soul enters the Abode of Brahman.

Having realised Atman, the seers become satisfied with that Knowledge. Their souls are established in the Supreme Self, they are free from passions, and they are tranquil in mind. Such calm souls ever devoted to the Self, behold everywhere the omnipresent Brahman and in the end enter into It, which is all this.

Having well ascertained the Self, the goal of the Vedantic knowledge, and having purified their minds through the practice of sannyasa, the seers, never relaxing their efforts, enjoy here supreme Immortality and at the time of the great end attain complete freedom in Brahman. The fifteen parts go back to their causes, and all the senses to their deities; the actions, and the Atman reflected in the buddhi, become one with the highest imperishable Brahman, which is the Self of all. As flowing rivers disappear in the sea, losing their names and forms, so a wise man, freed from name and form, attains the Purusha, who is greater than the Great.

He who knows the Supreme Brahman verily becomes Brahman. In his family no one is born ignorant

This Upanishads is complex and allusive and full of imagery co-relationships and elucidations in Sanskrit most of which are extremely difficult to transliterate into simple language. But I shall try to explain it nevertheless with an example of LOVE.

How can one's emotional weakness be a sin? How could one's LOVE be a sin? Love can make one cry and love can make one laugh. Human is imperfect. Each one of us journeys through life with our unique karma, and when will be over-ruled by GOD everyone will STOP judging us. This is the naked truth.

To cry is only a sign that our heart longs to belong in love. Love and friendship are only sufficient to share our each others hearts contents and each others lives contents.

Our families influence us, and, our fates are affected by the love they grant us or otherwise deprive us.

To suggest that when a child feels battered, deprived and hurt by another or others close to the child or deprived of its rightful parental love, the child cries and weeps tears of hurt implies weakness according to Upanishads, is to my perception rather obscure and not acceptable.

According the Upanishads, one must rise above the lower knowledge and the knowledge of the life and contemplate upon soul divine. However, when a child should weep nor cry but not float like a cloud, this child is considered to be of an unenlightened spiritual level.

Yes, eventually truth triumphs and eventually all become light of delight for a soul that contemplates through sufferings in quietness.

We are not suggesting otherwise. When one loves back tenfold, that love that comes back to one's heart is immensely powerful love. It sustains us, it keeps us, it nurtures us, it makes us survive, and it enables us to encourage our loved ones. Before we die mortal death, hope is all we have to live upon and LOVE is all we have left in the form of anchor that keeps us alive.

of Brahman. He overcomes grief; he overcomes evil; free from the fetters of the heart, he becomes immortal. A Rik-verse declares: This Knowledge of Brahman should be told to those only who have performed the necessary duties, who are versed in the Vedas and devoted to Brahman, and who, full of faith, have offered oblations in the Ekarshi Fire and performed, according to rule, the rite of carrying fire on the head.

You must forgive me for my short comings for I am merely an imperfect servant of MAA. As such, I do NOT claim to be a preacher or a teacher, only a spirit of life, trying to reach the other side of my river life, crossing the river life, in journey of divine experiences and divine light of MAA.

PRAYER OF GRATITUDE:

"Oh Beloved God, thou art sited in my heart and thou art the charioteer of my soul divine. Protect me and nurture me Oh Divine God, like a mother would. May victory be to 'divine truth' and may victory be to 'righteousness'. If in the process my body were to become a cucumber and die a tragic death, then let my spirit of life rejoice the truth here and now".

Whatsoever has transpired has transpired and call it whatever one may, it was ordained for us in our individual unique fate of karma. Each one of us is fated to undergo through the sufferings to make us realise the divine truth. We all journey our own paths. We are each a different river, with different personalities, with different fates and different purposes and different reasons and different causes, and, different insights. However, our journey congresses in destiny and in destiny we merge into the Great Grand Divinity as though we are spiritually one.

Whatsoever happens, happens only with the grace of GOD. God is one, albeit multifarious phenomena being plural in name, form, and perceptions, like, Brahmah, Allah, Abraham, Ya, Maa, Mungu, Yesu, Rama, Jesus, Krishna, Shiva, every one of the Gods are part of the grand eternal celestial GOD PARAM-ATMAN.

One who realises one's soul here and now in the present lifetime, is truly happy, truly emancipated.

Let life flow gracefully to bring Peace, Health, and plenty of proliferations to our loved ones! Life is full of struggles, haste and noise, and we often forget to cherish each other in love.

Some of us even shed tears and cry out to reach out longing to belong to LOVE in loneliness.

Love is all there is in life.

To those who are out on the limb and lonely, may the wisdom of Upanishads bring light of delight to make one look beyond the saddened teardrops, at the wonders of this vast land, the teeming vast sky, the beauty of a flower; Like velvet in one's hand; feeling the freshness of the air around the dawn, the smell of new mown hay, Laughing children in the park, the innocence there at play.

Albeit hard, let us imagine that we are floating with a butterfly, as she flutters between the trees, or the whispers of the ocean. Let us think of the taste of candy floss, as it melts upon our tongue, Or the melody of morning birds, as they greet each day with divine songs; let us try to remember words of beauty, as told in our mother's embrace, to feel the gentleness of Mother's touch, Imagine Mother softly kissing our face; Let us seek the good within, Cast the clouds from our grey sky, let us not look toward the pavement, but hold our heads and chins up high; let us think not what life owes us, but of all we have to give in such a short time and in such a short space.

Let us forget about tomorrow, for it may or may not be there. Let us then start to live; so bless this age we are living in, with the gifts we can bestow. Let us NOT disregard the stream of life, so let us Go gently with the flow. Let Life flow gracefully to bring Peace, Health, and plenty of proliferations to our loved ones! Love is all that matters, and love conquers life in due course of time for love is eternal! Love is the empathy of spiritualism in all respects and unless that empathy is created in a moment, it cannot be created by forums in years or even in generations by intellect or mind or reason.

Divine life – Here and now – the lower wisdom of the soul - karma

There is a reason and cause for everything that happens in our lives. We may not be able to understand them all. Sometimes, we suffer grief of hurt not knowing why it happened to us. Grief of hurt is terrible, horrible, unfair, painful and detrimental even. However, in due course of time, upon reflection and contemplation, we learn to visualise and to realise that without those hurdles and hardships we would never have realised our true spiritual potential, our true divine strength, our true will power, our soul.

Everything happens for a reason. Sometimes, we suffer due to our karma, our own karmic consequences, other times to test the limits of our soul divine and other times to make us aware of others. People we meet affect our lives; people we meet somehow shape our lives in somewhat mysterious ways.

However, 'Manduka' Upanishads teach us of how to know the Great Divine Spirit in all. The ups and downs that we experience can eventually transpire into our personalities as we think of them.

Experiences probably the most poignant and significant ones leave deeper thoughts buried in our subconscious minds. If for a reason someone causes us hurt, then we must forgive them because in reality it is a blessing in disguise to have to learn about our own weakness of entrusting another without caution.

If for a reason, someone loves us; then we must love them back ten fold because one who teaches us to open our hearts and to love with our all makes us experience our life in appreciation, gratitude and happiness of being able to understand and to love and to give love and to give again and again without any expectations whatsoever. Only experience can show us what the truth is. No books nor preachers nor saints nor missionaries can teach us the ways of life. When we make someone happy, we have made ourselves happy in return. We only survive upon the divine blessings and divine prayers of gratitude showered upon our soul divine by others, if we appreciate that all belongs to higher order and that we own nothing including our own life breath, that which is transiently borrowed in the transient time we spend here on the human earth.

Whether you believe in my words or not, believe in yourself, in your own soul and in your own integrity. Let no one touch your integrity for it belongs to your soul. All else is this, that and the other. Nothing matters more than your soul divine integrity. s divine vision. *Aum*. May we, O gods, hear with our ears what is auspicious! May we, O worshipful gods, see with our eyes what is good! May we, strong in limbs and body, sing your praise and enjoy the life allotted to us by Prajapati! *Aum. Peace! Peace! Peace!*

Atman and paramatman are one. ⁷⁹

⁷⁹ Mundaka Upanishad

PART ONE. Chapter One.

"Brahma (1) was before the gods were, the Creator of all, the Guardian of the Universe. The vision of Brahman (2), the foundation of all wisdom, he gave in revelation to his first-born son Atharvan. That vision and wisdom of Brahman given to Atharvan, he in olden times revealed to Angira. And Angira gave it to Satyavaha, who in succession revealed it to Angiras (3)."

(1) Brahma is the name applied to the first plane that is manifested when Creation (a cyclic event) starts once more. Before this Cosmic Creation begins and after it's eventual destruction, the only "thing" left is (2) Brahman: The Spirit, The Only One, Reality, God. (3) This succession of people must necessarily refer to the creation of different planes of manifestation which are the sub-products of Brahma, the first one created. From a certain angle, all these planes can be considered 'Entities'. Anyway, the real value of the Upanishad rests on the final teaching, which is always (in all the Upanishads) about the nature of, or the means to reach, Brahman: the Highest.

"Now there was a man whose name was Saunaka, owner of a great household, who, approaching one day Angiras with reverence, asked him this question: 'Master, what is that which, when known, all is known?' The Master replied: Sages say that there are two kinds of wisdom, the higher and the lower. The lower wisdom is in the four sacred Vedas, and in the six kinds of knowledge that help you to know, to sing, and to use the Vedas: definition and grammar, pronunciation and poetry, ritual and the signs of heaven (5). But the higher wisdom is that which leads to the Eternal (6)."

(5) Vedic astrology. (6) The Upanishads contain that Higher Wisdom.

"He is beyond thought and invisible, beyond family and colour. He has neither eyes nor ears; He has neither hands nor feet. He is everlasting and omnipresent, infinite in the great and infinite in the small. He is the Eternal whom the sages see as the source of all creation. Even as a spider sends forth and draws in its thread, even as plants arise from the earth and hair from the body of man, so even the whole creation arises from the Eternal. By Tapas, the power of meditation, Brahman attains expansion and then comes primeval matter. And from this comes life and mind, the elements and the worlds and the immortality of ritual action. From that Spirit who knows all and sees all, whose Tapas is pure vision, from Him comes Brahma, the creator, name and form of primeval matter." (7)

(7) It is interesting to note here that some important facts on cosmogenesis has been given. First, the ever-present existence of Brahman, who is never created, but is the first creator. Second, the method employed by Him for the creative act is called Tapas, or the power of meditation.

It is suggested here that a great power of concentration and visualization of the final end are attributes of God in its purest state. Third, that matter was created before life (physical life, of course), the mind and consciousness, and that this primeval substance or plane is called Brahma. From there, all the different substances and dimensions were created. But do not make the mistake of thinking that this primeval matter is the collection of the elements that we know as our chemical universe. That primeval substance was (and is) so subtle that it would be impossible to differentiate it (with our finite minds) from the nature of Brahman.

PART ONE. Chapter Two.

"This is the truth: The actions of devotion that sages heard in sacred verses were told in many ways in the three Vedas. Perform them always, O lovers of the true: they are your path of holy action in this world. When the flames of the sacred fire are rising, place then in faith the sacred offerings. If at the sacred fire of Agnihotra no heed is taken of the new moon, or of the full moon, or of the seasons of the year, or of the first fruits of spring; if no guests are present, if the offering of the sacrifice is left undone, or not done according to the rule, or the offering to all of the gods (8) is forgotten, then the offerer does not attain the reward of the seven worlds." (9)

(8) The politeism of India can be compared to the christian belief in many saints. But there's a big difference in both approaches, and that is the fact that the entities that govern the elements and also

the stars and planets are cosmic beings whose influence is far greater than any human soul or spirit (note the lower case). The being that we know as the Chirst, even though He is at the head of a big plan of evolution concerning our planetary life, has not yet reached the state where he can be called a (complete) planetary God. How less will be then, the influence of a minor saint or martyr! (9) The septenary division of the Universal Energy is a most esoteric concept.

We have seven main cosmic planes or dimensions, seven sacred planets on our solar system, seven energy centers in our subtle bodies, seven visible colors, seven main musical notes (although this last concept is an arbitrary choice of humanity, it is still in response to that septenary impulse).

"The dancing flames of the sacred fire are seven: the black, the terrific, that which is swift in the mind, that which is dark with smoke, the deep red, the spark-blazing and the luminous omniformed flame. If a man begins his sacrifice when the flames are luminous, and considers for the offerings the signs of heaven, then the holy offerings lead him on the rays of the sun where the Lord of all gods has his high dwelling. And when on the rays of sunlight the radiant offerings raise him, then they glorify him on words of melody: 'Welcome', they say, 'welcome here. Enjoy the heaven of Brahma (10) won by pure holy actions.'

(10) The impermanent world of creation (Brahma) is where the rewards of ritual are collected. Also note the association of Brahma with the Sun, who, in our small solar system, is the creator. People should learn something about the way stars like our Sun create new elements from the all-present hydrogen by means of fusion. The occult significances of that process are many.

"But unsafe are the boats of sacrifice to go to the furthest shore; unsafe are the eighteen books where the lower actions are explained. The unwise who praise them as the highest end go to old age and death again. Abiding in the midst of ignorance, but thinking themselves wise and learned, fools aimlessly go hither and thither, like blind led by the blind. Wandering in the paths of unwisdom, 'We have attained the end of life', think the foolish. Clouds of passion conceal to them the beyond, and sad is their fall when the reward of their pious actions has been enjoyed. Imagining religious ritual and gifts of charity as the final good, the unwise see not the Path supreme. Indeed they have in high heaven the reward of their pious actions; but hence they fall and come to earth or even down to lower regions." (11)

(11) All rituals and actions (good or bad) have their existence in the worlds of time-space, and those worlds are ruled by the Law of Cause and Effect (Law of Karma). Good actions bring good results and bad action bring bad results. In both cases, experiencing the results is inevitable, and these are subject to time, which means that they have an end. Here the Teacher suggests that (if anybody wants to live a happy life in the material world and in the dimensions where the rewards of actions are enjoyed after death) you do all the rituals mentioned in the Vedas, but he also warns that those can fail if they are not done properly, and that their results have a limited time (from the standpoint of the eternal soul that incarnates).

"But those who in purity and faith live in the solitude of the forest, who have wisdom and peace and long not for earthly possessions, those in radiant purity pass through the gates of the Sun to the dwelling place supreme where the Spirit is in Eternity. Beholding the worlds of creation, let the lover of God attain renunciation: what is above creation cannot be attained by action . In his longing for divine wisdom, let him go with reverence to a Teacher, in whom live the sacred words and whose soul has peace in Brahman. To a pupil who comes with mind and senses in peace the Teacher gives the vision of Brahman, of the Spirit of truth and eternity." (12)

(12) Even though there's action when the seeker of the Truth tries to find a Teacher, purifies himself, or renounces to earthly possessions, those are actions that lead to the Final End, to that which is beyond time and space. Once that Reality is grasped by the one who looked for it, the whole idea of time-space is cancelled, and doesn't work any more for him.

There's no more actions or results for the one who reaches Truth. Renunciation here means not to stop acting and stop all movement (of the body, of the mind, etc.). Those are necessary means to let the inflow of the highest consciousness to pass through.

But after that is accomplished, and the light of Brahman rules, then all duality is cancelled (subject-object), and so the whole concept of action, which is born from that duality. The real renunciation is the negation of all duality.

PART TWO. Chapter One.

"This is the truth: As from a fire flame thousands of sparks come forth, even so from the Creator an infinity of beings have life and to him return again. But the Spirit of light above form, never-born, within all, outside all, is in radiance above life and mind, and beyond this creation's Creator." (12)

(12) Here, Brahma (the first creation) is referred twice as the Creator. But the Spirit is again referred as higher than him.

"From Him comes all life and mind, and the senses of all life. From Him comes space and light, air and fire and water, and this earth that holds us all. The head of His body is fire, and His eyes the sun and the moon; His ears, the regions of heaven, and the sacred Vedas His word. His breath is the wind that blows, and this whole universe is His heart. This earth is His footstool. He is the Spirit that is in all things. From Him comes the sun, and the source of all fire is the sun. From Him comes the moon, and from this comes the rain and all herbs that grow upon earth. And man comes from Him, and man unto woman gives seed; and thus an infinity of beings come from the Spirit Supreme. The verses of the Rig Veda and songs of the Sama Veda, prayers of the Yajur Veda and rites of initiation, sacrifices and offerings and gifts, the offerer of the sacrifice, the year and the worlds purified by the light from the sun and the moon, all come from the Spirit. From Him the oceans and mountains; all rivers come from Him. And all herbs and the essence of all whereby the Inner Spirit dwells with the elements: all come from Him. The Spirit in truth is all: action, and the power of Tapas, and Brahma the creator, and

immortality. He who knows Him dwelling in the secret place of the heart (13) cuts asunder the bonds of ignorance even in this human life."

(13) The energy center coincident with the physical heart, and its physical manifestation (the physical heart) are to be considered very important. Christians will grasp some of its meaning relating this Spiritual Spark dwelling in the heart as the sacrifice of God in matter through his Son. If we just look at our physical heart and its function, we'll see that it has a very tedious job, and it's probably the only organ that cannot stop working without damaging the whole physical vehicle or body. So persistence is the key to the meaning of the heart, and persistence is associated with the cosmic second person of the trinity (of which the fixed astrological signs are part). That is the Son aspect of God. And the heart is, in astrology, the microcosmic analogy of the Sun, which is, at the same time, Brahma, the first created, the primogenitus, the Son again. I think I gave enough material to think about here.

PART TWO. Chapter Two.

"Radiant in His light, yet invisible in the secret place of the heart, the Spirit is the supreme abode wherein dwells all that moves and breathes and sees. Know Him as all that it is, and all that is not, the end of love-longing beyond understanding, the highest in all beings. He is self-luminous and more subtle than the smallest; but in Him rest all the worlds and their beings. He is the everlasting Brahman, and He is life and word and mind. He is truth and life immortal.

He is the goal to be aimed at: attain that goal, O my son! Take the great bow of the Upanishads and place it in an arrow sharp with devotion. Draw the bow with concentration on Him and hit the centre of the mark, the same everlasting Spirit. The bow is the sacred OM (14), and the arrow is your own soul."

(14) OM is considered a most occult word, and its potency is ignored by many who use it. The pronouncing of the sound has to be accompanied by purity of thought and desires, otherwise, the results are very destructive for the individual misusing the sound.

"Even as an arrow becomes one with his mark, let the watchful soul be one in Him. In Him are woven the sky and the earth and all the regions of the air, and in Him rest the mind and all the powers of life. Know Him as the ONE and leave aside all other words. He is the bridge of immortality. Where all the subtle channels of the body meet, like spokes in the centre of a wheel, there He moves in the heart and transforms His one form unto many. Upon OM, Atman (15), your Self, place your meditation. Glory unto you in your far away journey beyond darkness!"

(15) For practical purposes, Atman and Brahman should be considered the same. I think that sometimes Atman is considered the 'portion' of Brahman in the individual, or his individual Spirit. But from the point of view of Unity, these differences are in-existent.

"He who knows all and sees all, and whose glory the Universe shows, dwells as the Spirit of the divine city of Brahman in the region of the human heart. He becomes mind and drives on the body and life, draws power from food and finds peace in the heart. There the wise find Him as joy and light and life eternal. And when He is seen in His immanence and transcendence, then the ties that have bound the heart are unloosened, the doubts of the mind vanish, and the law of Karma works no more. In the supreme golden chamber is Brahman indivisible and pure. He is the radiant light of all lights, and this knows he who knows Brahman. There the sun shines not, nor the moon, nor the stars; lightnings shine not there and much less earthly fire. From His light all these give light; and His radiance illumines all creation. Far spreading before and behind and right and left, and above and below, is Brahman, the Spirit eternal. In truth Brahman is all.

PART THREE. Chapter One

There are two birds, two sweet friends, who dwell on the self-same tree. The one eats the fruits thereof, and the other looks on in silence. The first is the human Soul who, resting on that tree, though active, feels sad in His unwisdom. But on beholding the power and glory of the higher Spirit, he becomes free from sorrow." (16)

(16) The Soul is where the results of action are finally assimilated as lessons that increase consciousness. Also, the Soul in its own plane is still living duality (though in a very elevated form) and it sees itself as the actor. But the Spirit behind it, the real source of life and consciousness is usually called 'The Witness', and the symbol of the eye is very significative here. When the point of identification is transferred from the Soul to the Spirit, there's no more duality, and neither sorrow.

"When the wise seer beholds in golden glory the Lord, the Spirit, the Creator of the god of creation, then he leaves good and evil behind and in purity he goes to the Unity Supreme. In silent wonder the wise see Him as the life flaming in all creation. This is the greatest seer of Brahman, who, doing all his work as holy work, in God, in Atman, in the Self, finds all his peace and joy." (17)

(17) The realization that all work is done by the ONE in the ONE, makes all work holy, and the whole idea of action becomes balanced. There's no more 'undesirable or desirable' work.

There's no 'more or less important' work either. The true seer of Brahman lives in joy no matter the circumstances. "This Atman is attained by truth and Tapas whence come true wisdom and chastity. The wise who strive and who are pure see Him within the body in His pure glory and light. Truth obtains victory, not untruth. Truth is the way that leads to the regions of light. Sages travel therein free from desires and reach the supreme abode of Truth. He is immeasurable in His light and beyond all thought, and yet He shines smaller than the smallest. Far, far away is He, and yet He is very near, resting in the inmost chamber of the heart. He cannot be seen by the eye, and words cannot reveal Him. He cannot be reached by the senses, or by austerity or sacred actions. By the grace of wisdom and purity of mind, He can be seen indivisible in the silence of contemplation. This invisible Atman

can be seen by the mind, wherein the five senses are resting. All mind is woven with the senses, but in a pure mind shines the light of the Self. Whatever regions the pure in heart may see in his mind, whatever desires he may have in his heart, he attains those regions and wins his desires: let one who wishes for success reverence the seers of the Spirit." (18)

(18) The aggregate of mind, desire and physical vehicles are called the Personality. It is clear that the Atman only shines through a pure personality. The state of the physical body is the result of the mind and the desire nature, so we have to clean these ones first. The main obstacle to this humanity is the desire nature. Many occult factors have contributed to increase its power out of proportion, and we are almost slaves of its nature. Our senses are permanently bombarded with propaganda that increases that effect. If there's something that can be called planetary or cosmic evil, it is working through our desire nature, it is feeding it, and its feeding from it. But there's a point in evolution where the Spirit uses his power to destroy the desire nature of the personality, having completed its cycle of usefulness. When a person starts to control the desire nature, you can tell that his or her Spirit is reaching through. It's not an easy job, but it has to be done somehow or the other. It's a good start to begin discriminating what reaches your senses, particularly the eyes.

PART THREE. Chapter Two.

"Then he knows the supreme dwelling of Brahman wherein the whole Universe shines in radiance. The wise who, free from desires, adore the Spirit pass beyond the seed of life in death. A man whose mind wanders among desires, and is longing for objects of desire, goes again to life and death according to his desires. But he who possesses the end of all longing, and whose self has found fulfilment, even in this life his desires will fade away. Not through much learning is the Atman reached, not through the intellect or sacred teaching. He is reached by the chosen of Him." (19)

(19) Being the Atman the source of all power, it is evident that the first contacts made with the personality come from that plane. When its existence begins to take form in the mind of the individual, then a dual process of invocation through the personality, and the resulting evocation from the Self or the Atman, takes place.

"To His chosen the Atman reveals His glory. The Atman is not reached by the weak, or the careless, or those who practice the wrong austerity (20); but the wise who strive in the right way lead their soul into the dwelling of Brahman."

(20) Any excessive austerity is in the end so distracting that the one who practices focusses himself so much in the threefold personality, that forgets to concentrate on his goal (the Atman). And also, the results can be dangerous for his vehicles.

"Having reached that place supreme, the seers find joy in wisdom, their souls have fulfilment, their passions have gone, they have peace. Filled with devotion, they have found the Spirit in all and go into the All. Those ascetics who know well the meaning of the Vedanta (21), whose minds are pure by

Summation:

नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन। यमेवैष वृणुते तेन लभ्य- स्तस्यैष त्मा वृणुते तन् स्वाम्॥ ३॥

nāyamātmā pravacanena labhyo na medhayā na bahunā śrutena | yamevaiṣa vṛṇute tena labhya- stasyaiṣa ātmā vivṛṇute tanūm svām || 3||

One cannot have the knowledge of the Supreme Soul by means of reasoning, erudition, or studying of the Vedas; Only through causeless mercy does He reveal His own person unto him whom He does accept as His own. This Atman cannot be attained through study of the Vedas, nor through intelligence, nor through much learning. He who chooses Atman—by him alone is Atman attained. It is Atman that reveals to the seeker; its true nature. One becomes what one contemplates upon for long time. "Satyameva Jayate" (*satyam-eva jayate* सत्यमेव जयते). Satyameva jayate nānṛtaṁ satyena panthā vitato devayānaḥ |yenākramantyṛṣayo hyāptakāmā yatra tat satyasya paramaṁ nidhānam ||सत्यमेव जयते नानृतम् सत्येन पन्था विततो देवयानः।येनाक्रमन्त्यृषयो ह्यात्मकामो यत्र तत् सत्यस्य परमं निधानं ॥. "Truth" alone triumphs not falsehood. Through truth the divine path is spread out by which the sages whose desires have been completely fulfilled, reach where that supreme treasure of Truth resides.

renunciation, at the hour of departing find freedom in the regions of Brahman, and attain the supreme everlasting life. The fifteen forms return to their sources and the senses to their divinities.(22)

(21) The science of the Vedas. Their real meaning, hidden behind all the rituals and minor sciences.

(22) Many schools of occult teaching have their own way of dividing the different ennergies acting on the threefold personality, the Soul, and the Spirit. The number here is only a minor detail.

"Actions and the self and His knowledge go into the Supreme Everlasting. As rivers flowing into the ocean find their final peace and their name and form disappear, even so the wise become free from name and form and enter into the radiance of the Supreme Spirit who is greater than all greatness. In truth who knows God becomes God."

* * * O M * * *

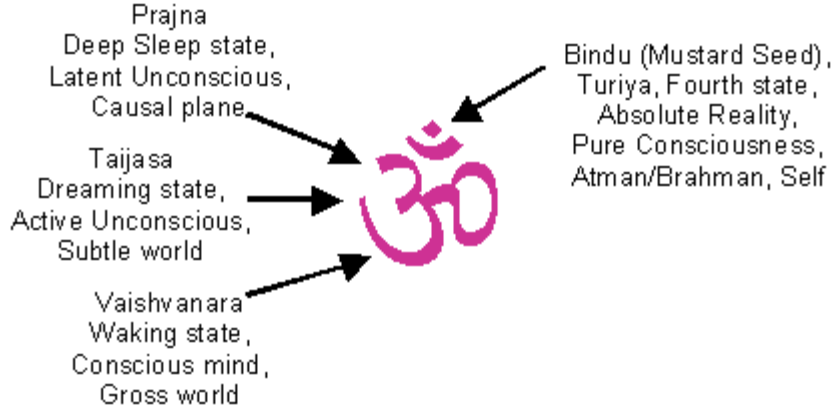
THIS IS THE Truth: As, from a blazing fire, sparks essentially akin to it fly forth by the thousand, so also, my good friend, do various beings come forth from the imperishable Brahman and unto Him again return. He is the self-luminous and formless 'Purusha', uncreated and existing both within and without. He is devoid of prana, devoid of mind, pure, and higher than the supreme Imperishable. Of Him are born prana, mind, all the sense-organs, akasa, air, fire, water, and earth, which supports all. The heavens are His head; the sun and moon, His eyes; the quarters, universe, His heart. From His feet is produced the earth. He is, indeed, the inner Self of all beings.

There is no need for structures, or shrines or temples, or churches or institutions, no need for complicated philosophies, thesis, or antithesis of this, that and the other, no need for religious tenebroucity. God gave me mind and brain to think and to contemplate on what is right and what is wrong, God gave me heart to love, and to be love. If you cannot love me, it is verily your own problem. My heart lets you go and as you let me go and disowned me long ago. My brain and my heart are my temples; my divinity is my philosophy; my faith in DIVINE TRUTH is my religion. Let me be, let me be, let me be a spirit of life, alias, swan like ["hamnssa"]. Bright but hidden subtly, the self HARI, dwells in the heart like a lotus flower. Everything that moves, breathes, opens, closes, lives in the very self. God is the source of all light and all love and may be known through love but not through thoughts of lower mind. God is the GOAL, God is the live, Got is the ATMAN. Attain this goal. That is sufficient enough for you.

Be of this world, a gift of GOD but not in it as a GRAND EGO.

9. Mandukya Upanishad – Consciousness

AUM



*‘Aum! Bhadram karnebhih s’rnuyama devah Bhadram
pasyemakshabhiryajatrah Sthirairangaistushtuvamsastanubhir Vyasema
devahitam yadayuh Svasti na indro vriddhasravah Svasti nah pusha visvavedah
Svasti nastarkshyo arishtanemih Svasti no brihaspatirdadhatu; Aum Santih;
Santih; Santih’*

Aum; Shining Ones! May we hear through our ears what is auspicious. Ye, fit to be worshipped! May we see with our eyes what is auspicious. May we, endowed with body strong with limbs, offering praise, complete the full span of life bestowed upon us by the divine beings. May Indra, of enhanced fame, be auspicious unto us. May Pushan, who is all-knowing, be auspicious unto us. May Tarkshya, who is the destroyer of all evils, be auspicious unto us. May Brihaspati bestow upon us auspiciousness! Aum Peace! Peace! Peace!

*‘Aum_Ityetadakshara_midam sarvam, tasyopavyakhyanam, bhutam
bhavatbhavishyaditi sarvam_Aumkaaraeva; Yaccanyat trikalatitam
tadapy_Aumkara eva. Sarvam hyeted brahma; ayamatma brahma; soyamatma
chatushpatt.’*

‘Aum’! - This Imperishable Word is the whole of this visible universe. Its explanation is as follows: What has become, what is becoming, what will become - verily, all of this is ‘Aum’; and what is beyond these three states of the world of time - that too, verily, is ‘Aum’. All this, verily, is Brahman. The Self is Brahman. This Self has four quarters.

In all four quarters ‘Aum’ is imperishable form of that Brahma.

All that is past present and future is indeed AUM. And whatever else there is, beyond the threefold division of time—that also is truly AUM. ⁸⁰

⁸⁰ Aum

O gods, with our ears may we hear that which is auspicious...

Adorable Ones, with our eyes may we see that which is auspicious. While praising the gods, with steady limbs may we enjoy the life that is allotted by the gods. May Indra of ancient fame be auspicious to us. May Pusan and the Visva-Devas be propitious to us. May Tarksya of unhampered movement, be well disposed towards us. May Brihaspati ensure our welfare. Aum! Peace! Peace! Peace!

1. Aum this syllable is all this... An explanation of that... All that is past, the present and the future, all this is the syllable Aum. And whatever else there is beyond the threefold time, that too is only the syllable Aum.

2. All this is verily Brahman. This self is Brahman. This same self has four quarters.

3. The first quarter is Vaishvanara, whose sphere is the waking state, who cognises external objects, who has seven limbs and nineteen mouths and who experiences gross objects

4. The second quarter is Taijasa, whose sphere is the dream state, who cognises internal objects, who has seven limbs and nineteen mouths, and who experiences the subtle objects.

5. Where one being fast asleep does not desire any desire whatsoever and does not see any dream whatsoever that is deep sleep. The third quarter is prajna, whose sphere is the state of deep sleep, who has become one, who is verily a mass of cognition, who is full of bliss and who experiences bliss, whose face is thought

6. This is the lord of all. This is the knower of all. This is the inner controller. This is the source of all. This is the beginning and the end of beings.

7. Turiya is not that which cognises the internal, not that which cognises the external, not what cognises both of them, not a mass of cognition, not cognitive, not non-cognitive. It is unseen, incapable of being spoken of, unnameable. the essence of the knowledge of the one self that into which the world is resolved, the peaceful, the benign, the non-dual, such they think, is the fourth quarter. He is the self: He is to be known.

8. This is the self which is of the nature of the syllable Aum, in regard to its elements. The quarters are the elements, the elements are the quarters, namely the letter 'a', the letter 'u' and the letter 'm'.

Micro cosmic Soul divine is same as Macro cosmic Great Soul Divine.

The same individual soul has four states of consciousness as the grand cosmic soul divine.

‘Esha sarvesvara esha sarvajna esho'ntaryamesha yonih sarvasya prabhavapyayau hi bhutanam.’

This is the Lord of All animate and inanimate; the Omniscient omnipotent God, the eternal supreme ‘Eishwaar’; the Indwelling Controller; the Source of All. This is the beginning and the end of all beings animate and inanimate.

Hari Om. Om-ity-etad-akṣaram-idaṁ sarvaṁ
tasyopavyākhyānaṁ bhūtaṁ bhavad bhaviṣyad-iti sarvaṁ-
omkāra eva. Yaccānyat trikālātītaṁ tad apy omkāra eva.

Hari Om. The entire universe is the syllable Om.
Everything in the past, present, and future is verily Om.
That which is beyond time, space, and causation is also Om.

—Mandukya Upanishad (mantra 1)

9. Vaishvanara, whose sphere is the waking state, is the letter ‘a’, the first element, either from the root ‘ap’ to obtain or from being the first. He who knows this obtains verily, all desires. Also he becomes first.

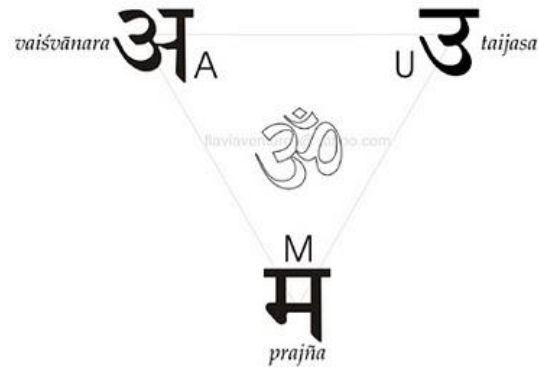
10. Taijasa, whose sphere is the dream state, is the letter ‘u’. It the second element, from exaltation or inter-meditateness. He who knows this exalts, verily, the continuity of knowledge and he becomes equal: in his family is born no one who does not know Brahman.

11. Prajna, whose sphere is the state of deep sleep, is the letter ‘m’, the third element, either from the root ‘mi’, to measure or because of merging. He who knows this measures all this and merges also.

12. The fourth is that which has no elements, which cannot be spoken of, into which the world is resolved, benign, non- dual. Thus the syllable ‘Aum’ is the very self. He who knows it thus enters the self with his self.



The four states of consciousness are:



Silence after "A-U-M" is the True Self: The fourth aspect is the soundless aspect of Om. It is not utterable and is not comprehended through the senses or by the mind. With the cessation of all phenomena, even of bliss, this soundless aspect becomes known. It is a state of nondual (advaita) reality—one without a second. This fourth state 'Turiya', is the real Self or true Self. One with direct experience of this expands to Universal Consciousness.

Waking state; 'Vaisvanara' and is like the dawn. The dawn or the waking state has seven limbs and nineteen mouths and this waking state is capable of experiencing gross objects.

The second state is 'Taijasa'- whose sphere of activity is the dream state or the sub-conscious state, and is internally conscious of objects, embodied with seven limbs and nineteen mouths and which is also capable of experiencing gross objects.

The third state of consciousness is called 'Prajna' where one asleep neither desires nor beholds anything (gross objects) nor dreams nor visualises anything. This is the deep sleep state. In this sphere, there is dreamlessness, undivided whole, undifferentiated mass of consciousness consisting of bliss and feeding on bliss. His

mouth is pure consciousness. The deep sleep state is 'param-brahma tushtee prajna'. It is the door leading to the knowledge of dreaming and waking and it is full of blissfulness.

The fourth state of consciousness is the 'turiya' or the subtlest state. There at there is neither inward turned nor outward turned consciousness, nor the two together; not an undifferentiated mass of consciousness; neither knowing nor unknowing; invisible, ineffable, intangible, devoid of characteristics, inconceivable, indefinable; its sole essence being the consciousness of its own self; the coming to rest of all relative existence; utterly quiet; peaceful; tranquil; blissful; without a second, this state is the 'atman' it is verily the soul divine, the self, the very God.

This is to be realised. This identical 'Atman' or the self in the realm of sound is the syllable AUM. The components of the syllable are A-U-M-M.⁸¹

Atman and God are both linked to "Aum".⁸²

⁸¹ AUM should be known quarter by quarter. There is no doubt that the quarters are the same as the letters. Having understood AUM quarter by quarter, one should not think of anything else. The mind should be concentrated on AUM. AUM is the fearless Brahman. He who is always absorbed in AUM knows no fear whatever. AUM is verily the Lower Brahman. It is also stated to be the Higher Brahman. AUM is beginning-less and unique. There is nothing outside it. It is unrelated to any effect and is immutable. AUM is, indeed, the beginning, middle and end of all things. He who has realized AUM as immutable immediately attains the Supreme Reality. Know AUM to be Isvara, ever present in the hearts of all. The calm soul, contemplating AUM as all—pervading, does not grieve. One who knows AUM, which is soundless and also endowed with infinite sounds, which is all good and the negation of duality, is a real sage and none other.

⁸² Harih Aum! AUM, the word, is all this, the whole universe. A clear explanation of it is as follows: All that is past, present and future is, indeed, AUM. And whatever else there is, beyond the threefold division of time—that also is truly AUM. All this is, indeed, Brahman. This Atman is Brahman. This same Atman has four quarters. The first quarter is called Vaisvanara, whose sphere of activity is the waking state, who is conscious of external objects, who has seven limbs and nineteen mouths and who is the experiencer of gross objects. The second quarter is Taijasa, whose sphere of activity is the dream state, who is conscious of internal objects, who is endowed with seven limbs and nineteen mouths and who is the experiencer of subtle objects. That is the state of deep sleep wherein one asleep neither desires any object nor sees any dream. The third quarter is Prajna, whose sphere is deep sleep, in whom all experiences become unified, who is, verily, a mass of consciousness, who is full of bliss and experiences bliss and who is the door leading to the knowledge of dreaming and

waking. He is the Lord of all. He is the knower of all. He is the inner controller. He is the source of all; for from him all beings originate and in him they finally disappear. Gaudapada Karika: Visva is all—pervading, the experiencer of external objects. Taijasa is the cognizer of internal objects. Prajna is a mass of consciousness. It is one alone that is thus known in the three states. Visva is the cognizer through the right eye; Taijasa is the cognizer through the mind within; Prajna is the akasa in the heart. Therefore the one Atman is perceived threefold in the same body. Visva experiences the gross; Taijasa, the subtle; and Prajna, the blissful. Know these to be the threefold experience. The gross object satisfies Visva; the subtle, Taijasa; and the blissful, Prajna. Know these to be the threefold satisfaction. The experiencer and the objects of experience associated with the three states have been described. He who knows these both does not become attached to objects though enjoying them. Surely a coming into existence must be predicated of all positive entities that exist. Prana manifests all inanimate objects. The Purusha manifests the conscious beings in their manifold forms. Some of those who contemplate the process of creation regard it as the manifestation of God's powers; others imagine creation to be like dreams and illusions. Those who are convinced about the reality of manifested objects ascribe the manifestation solely to God's will, while those who speculate about time regard time as the creator of things. Some say that the manifestation is or the purpose of God's enjoyment, while others attribute it to His division. But it is the very nature of the effulgent Being. What desire is possible for Him who is the fulfillment of all desires? Turiya is not that which is conscious of the inner (subjective) world, nor that which is conscious of the outer (objective) world, nor that which is conscious of both, nor that which is a mass of consciousness. It is not simple consciousness nor is It unconsciousness.

It is unperceived, unrelated, incomprehensible, uninferable, unthinkable and indescribable. The essence of the Consciousness manifesting as the self in the three states, It is the cessation of all phenomena; It is all peace, all bliss and non—dual. This is what is known as the Fourth (Turiya). This is Atman and this has to be realized. Turiya, the changeless Ruler, is capable of destroying all miseries. All other entities being unreal, the non—dual Turiya alone is known as effulgent and all—pervading. Visva and Taijasa are conditioned by cause and effect. Prajna is conditioned by cause alone. Neither cause nor effect exists in Turiya. Prajna does not know anything of self or non—self, of truth or untruth. But Turiya is ever existent and all—seeing. Non—cognition of duality is common to both Prajna and Turiya. But Prajna is associated with sleep in the form of cause and this sleep does not exist in Turiya. The first two, Visva and Taijasa, are associated with dreaming and sleep respectively; Prajna, with Sleep bereft of dreams. Knowers of Brahman see neither sleep nor dreams in Turiya. Dreaming is the wrong cognition and sleep the non—cognition, of Reality. When the erroneous knowledge in these two is destroyed, Turiya is realized. When the jiva, asleep under the influence of beginningless maya, is awakened, it then realizes birthless, sleepless and dreamless Non—duality. If the phenomenal universe were real, then certainly it would disappear. The universe of duality which is cognized is mere illusion (maya); Non—duality alone is the Supreme Reality. If anyone imagines

Non-Duality:

Hari Aum Tat Sat. Dreams occur because our human body is located within the body and the space therein confined within the parameters of illusion [maya].

The spirit of life, the life breathe, the senses, sense organs, all is one's perceived existence, like a rope lying in darkness, about whose nature, one remains silent so Atman [the soul] verily is imagined in various ways.

Soul is pranna – when non emancipated in a form of maya swaroop belonging to the param-atman; even so is the true nature of the soul is beyond the gunas [subtle qualities of nature namely sattva-rajjas-tammas], the koshas [sheathes covering the

illusory ideas such as the teacher, the taught and the scriptures, then they will disappear. These ideas are for the purpose of instruction. Duality ceases to exist when Reality is known. The same Atman explained before as being endowed with four quarters is now described from the standpoint of the syllable AUM. AUM, too, divided into parts, is viewed from the standpoint of letters. The quarters of Atman are the same as the letters of AUM and the letters are the same as the quarters. The letters are A, U and M. Vaisvanara Atman, whose sphere of activity is the waking state, is A, the first letter of AUM, on account of his all—pervasiveness or on account of his being the first. He who knows this obtains all desires and becomes first among the great. Taijasa Atman, whose sphere of activity is the dream state, is U, the second letter of AUM, on account of his superiority or intermediateness. He who knows this attains a superior knowledge, receives equal treatment from all and finds in his family no one ignorant of Brahman. Prajna Atman, whose sphere is deep sleep, is M, the third letter of AUM, because both are the measure and also because in them all become one. He who knows this is able to measure all and also comprehends all within himself. When it is desired to describe the identity of Visva and the letter A, the chief ground given is the fact that each is the first in its respective sphere. Another reason for this identity is the all—pervasiveness of each. The clear ground for realizing Taijasa as of the same nature as the letter U is the common feature of superiority. Another plain reason for such identity is their being in the middle.

The indisputable reason given for the identity of Prajna and M is the common feature that both are the measure. The other reason for such identity is another common feature, namely, that both represent the state of mergence. He who knows for certain the similarity of the three states and the three letters of AUM, based upon their common features, is worshipped and adored by all beings and also is a great sage. Through meditation on A the seeker attains Visva; through meditation on U, Taijasa; and through meditation on M, Prajna. Meditation on the "soundless" brings no attainment. The Fourth (Turiya) is without parts and without relationship; It is the cessation of phenomena; It is all good and non—dual. This AUM is verily Atman. He who knows this merges his self in Atman—yea, he who knows this.

soul], and the tattvas [elements of manifestations], and pancha-mahabhutas [gross physical elements].

Atman therefore is perceived in manifold truths. Every perception is valid.⁸³

⁸³ Those conversant with the Vedas describe Atman as the Vedas; those conversant with the sacrifices, as the sacrifices; those conversant with the enjoyer, as the enjoyer; and those conversant with the objects of enjoyment call It the objects of enjoyment. The knowers of the subtle call It the subtle and the knowers of the gross, the gross. Those that are familiar with the Personal Deity call It the Personal Deity and those that are familiar with the void, the void. Those that know time call Atman time and those that know space call It space. Those versed in the art of disputation call It the object of dispute; and those knowing the worlds call It the worlds. The knowers of the mind call Atman the mind; the knowers of the buddhi, the buddhi. The knowers of the chitta call it the chitta; and the knowers of righteousness and unrighteousness call It righteousness and unrighteousness. Some say that Atman consists of twenty—five cosmic principles; some, of twenty—six principles; some, again, of thirty—one principles; while there are yet others who describe It as consisting of an infinite number of principles. Those who know how to gratify others call Atman gratification; those who are conversant with the asramas call It the asramas. The grammarians call It the masculine, feminine and neuter genders; and still others, the Higher Brahman and the Lower Brahman. The knowers of creation call It creation; the knowers of dissolution, dissolution; and the knowers of preservation, preservation. In truth, all such ideas are always imagined in Atman. The disciple grasps only that idea which is presented to him by his teacher. Atman assumes the form of what is taught and thus protects the disciple. Absorbed in that idea, he realizes it as Atman. Atman, though non—separate from all these ideas, appears to be separate. He who truly knows this interprets, without any fear, the meaning of the Vedas. As dreams, illusions and castles in the air are viewed, so is the tangible universe viewed by the wise, well versed in Vedanta. There is neither dissolution nor creation, none in bondage and none practicing disciplines. There is none seeking Liberation and none liberated. This is the absolute truth. Atman is imagined as the unreal objects that are perceived to exist and as Non—duality as well. The objects, too, are imagined in the non—dual Atman. Therefore Non—duality is Bliss. The diversity in the universe does not exist as an entity identical With Atman, nor does it exist by itself. Neither is it separate from Brahman nor is it non—separate. This is the statement of the wise. The wise, who are free from attachment, fear and anger and are well versed in the Vedas, have realized Atman as devoid of all phantasms and free from the illusion of the manifold and as non—dual. Therefore, knowing Atman as such, fix your attention on Non—duality.

Having realized Non—duality, behave in the world like an inert object. The illumined sannyasin does not praise any deity, does not salute any superior and does not perform rites to propitiate departed ancestors. Regarding both body and Atman as his abode, he remains satisfied with what comes by chance. Having known the truth regarding what exists internally as also the truth regarding what

The Great Divine Purusha Spirit of life:

The Great Divine Spirit of all life is neither born nor dies. It has not the beginning or the end. It is free from the narrowness of the mind and the intellect. Infinite like the space, teeming vast sky, and grandeur like the ocean of seven seas, the atman verily beyond the infinite and the space, it is beyond the kaal [time] and it is akaal-amrutah-satyah-parama-divya-jyott [timelessness-immortal-truth-eternal-light of all lights].

The individual souls jivan-atmans all merge in the Param-Atmana just as all rivers and seas divinely become the grand ocean. Through the diversities, functions, forms, and names, the various aspects or parts of the teeming vast sky envisioned from different platforms is associated with different receptacles yet this does not imply in any way real differentiation of the sky.

Atman- ParamAtman:

Perception of atman is non-dualistic.

Every perception is leading towards the one truth albeit their platforms are different in the perception of the eternal soul divine.⁸⁴

exists externally, he becomes one with Reality, he exults in Reality and never deviates from Reality.

⁸⁴ The scriptural statements regarding the creation, using the examples of earth, iron and sparks, are for the purpose of clarifying the mind. Multiplicity does not really exist in any manner. There are three stages of life, corresponding to the threefold understanding of men: inferior, mediocre and superior. Scripture, out of compassion, has taught this discipline for the benefit of the unenlightened. The dualists, firmly clinging to their conclusions, contradict one another. The non—dualists find no conflict with them. Since Non—duality is Ultimate Reality, duality is said to be Its effect. The dualist sees duality in both the Absolute and the relative. Therefore the non—dualist position does not conflict with the dualist position. The unborn Atman becomes manifold through maya and not otherwise. For if the manifold were real, then the immortal would become mortal. The disputants assert that the unborn entity (Atman) becomes born. Now can one expect that an entity that is birthless and immortal should become mortal? The immortal cannot become mortal, nor can the mortal become immortal. For it is never possible for a thing to change its nature. How can one who believes that an entity by nature immortal becomes mortal, maintain that the immortal, after passing through change, retains its changeless nature? Corning into birth may be real or illusory; both views are equally supported by the scriptures. But that view which is supported by the scriptures and corroborated by reason is alone to be accepted and not the other. From such scriptural passages as, "One does not see

any multiplicity in Atman" and "Indra (the Supreme Lord), through maya, assumes diverse forms", one knows that Atman, though ever unborn, appears to have become many only through maya. Further, by the negation of the creation, coming into birth is negated. The causality of Brahman is denied by such a statement as "Who can cause It to come into birth?" On account of the incomprehensible nature of Atman, the scriptural passage "Not this, not this" negates all dualistic ideas attributed to Atman. Therefore the birthless Atman alone exists. What is ever existent appears to pass into birth through maya, yet from the standpoint of Reality it does not do so. But he who thinks this passing into birth is real asserts, as a matter of fact, that what is born passes into birth again. The unreal cannot be born either really or through maya. For it is not possible for the son of a barren woman to be born either really or through maya. As in dreams the mind acts through maya, presenting the appearance of duality, so also in the waking state the mind acts through maya, presenting the appearance of duality. There is no doubt that the mind, which is in reality non—dual, appears to be dual in dreams; likewise, there is no doubt that what is non—dual, i.e. Atman, appears to be dual in the waking state. All the multiple objects, comprising the movable and the immovable, are perceived by the mind alone. For duality is never perceived when the mind ceases to act.

When the mind, after realizing the knowledge that Atman alone is real, becomes free from imaginations and therefore does not cognize anything, for want of objects to be cognized, it ceases to be the mind. Knowledge (Jnana), which is unborn and free from imagination, is described by the wise as ever inseparable from the knowable. The immutable and birthless Brahman is the goal of knowledge. The birthless is known by the birthless. One should know the behavior of the mind which, being endowed with discrimination and free from illusions is under control. The condition of the mind in deep sleep is not like that but is of a different kind. The mind is withdrawn in deep sleep, but it is not so when the mind is controlled. The controlled mind is verily the fearless Brahman, the light of whose omniscience is all—pervading. Brahman is birthless, sleepless, dreamless, nameless and formless. It is ever effulgent and omniscient. No duty, in any sense, can ever be associated with It. Atman is beyond all expression by words and beyond all acts of the mind. It is great peace, eternal effulgence and samadhi; It is unmoving and fearless. Brahman is free from mental activity and hence from all ideas of acceptance or relinquishment. When knowledge is established in Atman it attains birthlessness and sameness. This yoga, which is not in touch with anything, is hard for yogis in general to attain. They are afraid of it, because they see fear in that which is really fearlessness. Yogis who are ignorant of Non—duality depend on the control of the mind for attaining fearlessness, the destruction of misery, Self—Knowledge and imperishable peace. The mind is to be brought under Control by undepressed effort; it is like emptying the ocean, drop by drop, with the help of a blade of kusa grass. The mind distracted by desires and enjoyments should be brought under control by proper means; so also the mind enjoying pleasure in inactivity (laya). For the state of inactivity is as harmful as the state of desires. Turn back the mind from the enjoyment of desires, remembering that they beget only misery. Do not see the created objects, remembering that all this is the unborn Atman. If the mind

All Atmans (Dharmas) are to be known, by their very nature, to be beginning-less and unattached like 'akasa'. We should be conversant with four things.

These are as follows: the things to be avoided, the goal to be realized, the disciplines to be cultivated and the tendencies to be rendered ineffective. Of these four, all except the goal to be realized i.e. the Supreme Reality exist only as products of the imagination.⁸⁵

becomes inactive, arouse it from laya; if distracted, make it tranquil. Understand the nature of the mind when it contains the seed of attachment. When the mind has attained sameness, do not disturb it again. The yogi must not taste the happiness arising from samadhi; he should detach himself from it by the exercise of discrimination. If his mind, after attaining steadiness, again seeks external objects, he should make it one with Atman through great effort. When the mind does not lapse into inactivity and is not distracted by desires, that is to say, when it remains unshakable and does not give rise to appearances, it verily becomes Brahman. This Supreme Bliss abides in the Self. It is peace; it is Liberation; it is birthless and cannot be described in words.

It is called the omniscient Brahman, being one with the birthless Self, which is the true object of knowledge. No jiva ever comes into existence. There exists no cause that can produce it. The supreme truth is that nothing ever is born. All that there is, is an illusion, a dream, a transient passage in the transient time, that which ultimately diffuses and dissolves in time, and beyond time there is nothingness. This vacuum is referred to as birth-less.

⁸⁵ The world of duality, which is perceived to exist and is characterised by the subject—object relationship, is verily a movement of the mind. The mind, again, from the standpoint of Reality has no contact with any object. Hence it is declared to be eternal and unattached. That which exists on the strength of false knowledge based upon imagination does not really exist. Again, that which is said to exist on the strength of the views advanced by other schools of thought does not really exist. Atman is called birthless (aja) from the standpoint of false knowledge based upon imagination; in reality It is not even birthless. The unborn Atman is said to be born from the standpoint of the false knowledge cherished by other schools of thought. People persistently hold to the idea of unreality i.e. duality. But such duality does not exist. One who has realized the absence of duality is not born again, since there remains no longer any cause for his birth. When the mind finds no cause—superior, inferior, or middling—it becomes free from birth. How can there be an effect without a cause? The birthlessness of the mind, which is free from manifestation and causal relationship, is absolute and constant. For duality i.e. the perceiving mind and its objects is merely an objectification of the mind. Realizing the absence of causality as ultimate truth and not finding any other reason for birth, one attains that state which is free from grief, desire and fear. On account of attachment to unreal objects the mind

pursues such objects. But it comes back to its pure state when it attains non—attachment, realizing their unreality. The mind freed from attachment to all external objects and undistracted by fresh objects attains the state of immutability. The wise realize such a mind to be Brahman; It is undifferentiated, birthless and non—dual. The birthless, dreamless and sleepless Reality reveals Itself by Itself; for this Dharma (Atman) by Its very nature is self—luminous. The Lord (Atman) becomes easily hidden because of attachment to any single object and is revealed with great difficulty. The ignorant, with their childish minds, verily cover Atman by predicating of It such attributes as existence, non—existence, existence and non—existence and total non—existence, deriving these characteristics from the notions of change, immovability, combination of change and immovability and absolute negation which they associate with Atman. These are the four theories regarding Atman, through attachment to which It always remains hidden from one's view. He who knows the Lord to be ever untouched by them indeed knows all.

What else remains to be desired by him who has attained the state of the brahmin—a state of complete omniscience and non—duality, which is without beginning, middle, or end?

The humility (vinaya) of the brahmins is natural. Their tranquility (sama) is also natural. Further, the control of the senses (dama) comes natural to them. He who has realized Brahman attains peace. Vedanta recognizes the ordinary state of waking, in which duality, consisting of objects and the idea of coming in contact with them, is admitted. It also recognizes a purer ordinary state i.e. the dream state, in which is experienced duality consisting of objects and the idea of coming in contact with them, though such objects do not exist. The wise recognize another state, in which there exist neither objects nor ideas regarding them. This state is beyond all empirical experiences. They describe the three: knowledge, the objects of knowledge i.e. the three states and the supremely knowable i.e. Ultimate Reality. Having known knowledge and the threefold knowable, one after another, the knower, endowed with supreme intellect, attains in this very life and everywhere, the state of omniscience. One should be conversant, at the very outset, with four things. These are as follows: the things to be avoided, the goal to be realized, the disciplines to be cultivated and the tendencies to be rendered ineffective. Of these four, all except the goal to be realized i.e. the Supreme Reality exist only as products of the imagination. All Atmans (Dharmas) are to be known, by their very nature, to be beginningless and unattached like akasa. There is not the slightest variety in there in any way or at any time. All jivas are, by their very nature, illumined from the very beginning. There can never be any doubt about their nature. He who, having known this, rests without seeking further knowledge is alone capable of attaining Immortality. The jivas, from the very beginning and by their very nature, are all peace, unborn and completely free. They are characterized by sameness and non—separateness. The unborn Atman is always established in sameness and purity. Those who always wander in the realm of separateness cannot realize the purity of Atman. Their minds are inclined to differentiation and they assert the separateness of the Atmans. Therefore they are called narrow—minded. They alone in this world are endowed with the highest wisdom who are firm in their

The Universal – ‘Vaissvanara’ – Consciousness is Brahma

This Atman, which is Brahman, is fourfold, and can be approached and attained by a fourfold process of self-transcendence. The first stage of approach, naturally, is that which pertains to the degree of reality presented before our senses. All successful effort commences with immediate reality. We, generally, say, 'you must be realistic in your life and not too much idealistic', which means that our life should correspond to facts, as they are, and we should not merely idealise or live in a world of dream.

The mind will not accept what it does not see or understand; and no teaching, whatever be the subject of the teaching, can be undertaken without reference to facts, facts which are a reality to the senses, because, today, at the present moment, we live in a world of the senses. We cannot reject what is real to the senses, as long as we are confined to their operation. The Mandukya Upanishad, therefore, takes this aspect into consideration and commences the work of analysis of the self from the foundation of sense-perception and mental cognition based on this perception.

What do we see? This is the first question, and what we see is immediately the subject of investigation. Scientists are engaged in what they see and their enquiries and experiments are restricted to what is seen with the eyes. Science does not concern itself with the invisible, because the invisible cannot be observed and, therefore, cannot also be an object of experiment and investigation. What do we see? We see the world. We see the body. We do not see God, or Isvara, or Brahman. We do not see Omkara, Pranava, the Creator, Preserver, Destroyer. All the things which we hear are not seen by us, and we cannot accept sermons based on invisibles unless a satisfactory explanation is offered first in regard to the visible.

conviction of the sameness and birthlessness of Atman. The ordinary man does not understand their way. Knowledge, which is the very essence of the unborn jivas, is itself called unborn and unrelated. This Knowledge is proclaimed to be unattached, since it is unrelated to any other object. To those ignorant people who believe that Atman can deviate from Its true nature even in the slightest measure, Its eternally unrelated character is lost. In that case the destruction of the veil is out of the question. All jivas are ever free from bondage and pure by nature. They are illumined and free from the very beginning. Yet the wise speak of the jivas as capable of knowing Ultimate Reality. The Knowledge of the wise man, who is all light, is never related to any object. All the jivas, as well as Knowledge, are ever unrelated to objects. This is not the view of Buddha. Having realized the Knowledge of the Supreme Reality, which is hard to grasp, profound, birthless, the same throughout, all light and free from multiplicity, we salute It as best we can.

All our life is confined to the waking experience, and we are not concerned so much with our experiences in dream and sleep as with those in the waking state. To us Jivas, mortals, individuals, humans, whatever is presented in the waking state is real, and to us life means just waking life. Our business is with facts presented in the waking consciousness. So we shall begin, first of all, with an understanding of the way in which we begin to know the world as it appears to us in the waking life.

The waking consciousness is the first foot of the Atman, as it were, the first aspect or phase of experience that we are studying and investigating. The waking consciousness is Jagaritasthanah, that consciousness which has its abode in the wakeful condition of the individual. And what is its special feature? Bahihprajnah: It is conscious only of what is outside, not conscious of what is inside. We cannot even see what is in our own stomachs. How can we see what is in our minds? We are extroverts, aware of only what is external to our bodies, concerned with things which are external to the bodies, and busy with those objects which are other than our own bodies.

We deal with things, but all these dealings are with 'other' things, not with ourselves. This, is the peculiar structure of the waking consciousness which is engaged in action, and is busy with other things, but not with itself. We are worried over others, not ourselves. We are engaged in the study, observation, experimentation and dealing of other objects and persons; not ourselves.

This is the peculiarity of the waking consciousness, conscious only of what is external. *Saptanga ekonavimsatimukhah*: Seven-limbed and nineteen-mouthed is this consciousness. It looks as if it is a Ravana multiplied, with so many heads, as it were. Seven limbs this consciousness has, and nineteen mouths it has, and it eats the gross - *Sthulabhug*. It swallows, consumes what is gross. And what is its name? Vaisvanara is its name. This is the first foot of the Atman. This is the outermost appearance of the Atman. The Mandukya Upanishad envisages the Atman in this waking life, not merely from the point of view of the microcosm, but also from the standpoint of the macrocosm. Therefore, it is not merely an analysis of the self; it is also a synthesis of the subjective and the objective. From the point of view of the Upanishad, at least, there is no unbridgeable gulf between the individual and the cosmic, Jiva and Isvara, the microcosmic and the macrocosmic, Pindanda and Brahmanda. So, in the study of the waking life, the Mandukya Upanishad brings about a harmony between ourselves and the world, Jiva and Isvara, Atman and Brahman, and this fact becomes known from the very definition of the first phase of the Atman given in this Mantra.

The seven limbs of the first phase of the Atman refer to a definition of the Cosmic Self given in one Upanishad, and the nineteen mouths refer to the functions of the self in its capacity as an individual, isolated from the cosmos. That the waking consciousness is aware only of the external is one aspect of the matter, and this aspect or this phase of the function of consciousness in the waking life applies equally to the individual and the cosmic, and it is a common definition both of Jiva and Isvara, with a subtle distinction, of course, which we have to observe between the two.

The Jiva is conscious of the external, and Isvara, also, is conscious of the external, but in two different ways. Both are *Bahihprajna*, outwardly conscious, but with a subtle difference, in their function. We shall come to this point shortly.

The Mundaka Upanishad has a beautiful Mantra to which reference is made by the word, 'Saptanga' (seven-limbed):

“Agnir murdha, cakshushi candra-suryau, disah srotre, vak vivritasca vedah; vayuh pranah, hridayam visvamasya, padbhyam prithivi; Esha sarva-bhutantaratma.”

This is the all-pervading - Paramatman, residing in all beings, *Esha sarva-bhutantaratma*. Who is this Being? *Agnir murdha*: The shining regions of the heaven may be regarded as His head. The topmost region of creation is His crown. *Cakshushi candra-suryau*: His eyes are the sun and the moon. *Disah srotre*: The quarters of the heavens are His cars, through which He hears.

Vak vivritasca vedah: The Vedas are His speech. *Vayuh pranah*: His breath is all this air of the cosmos: *Hridayam visvamasya*: The whole universe is His heart. *Padbhyam prithivi*: The earthly region may be regarded as His feet. This is the Universal Atman, from the point of view of the waking consciousness. This is the Virat, or the Universal Person, who is sung in the Purusha-sukta of the Veda. This is the Virat whom Arjuna saw, as described in the eleventh chapter of the Bhagavad-Gita. This is the Virat who was exhibited in the Kaurava court, by Sri Krishna, when He went for peace-making. This is the Virat which Yasoda saw in the mouth of the baby Krishna. This is the Cosmic Man, Mahapurusha, Purushottama, Virat-Purusha. He is also called Vaisvanara, from the term *visva-nara*. *Visva* is the cosmos; *nara* is man. He is called Vaisvanara, because He is the Cosmic Man, the only Man in the whole cosmos. There is only one Man, and He is this. We are reminded here of the opinion of saint Mira who is reported to have said that there is only one Purusha:

There are not many men in this world. There is only one Man, and this is the Man: He is Vaisvanara.

This is the cosmic description of the Virat-Purusha, and the Virat is a name that we give to Consciousness as animating the physical universe. Just as we have consciousness animating our physical body, there is a Consciousness animating the physical universe.

This vast cosmos; with all its stellar and planetary systems, with all its milky ways, with all its space-time and causal laws, is the physical cosmos, and this is animated by a Consciousness, just as our bodies are animated. This animating Consciousness is the Antaryamin, so called because of His being immanent in all things, hidden behind all things, secretly present in everything, whether conscious or unconscious.

For this Virat-Purusha, there is no difference between living being and dead matter. There is no such thing as inorganic substance and biological stuff, the distinctions that scientists do make, because inanimate matter, the vegetable kingdom, the animal world and the human species are distinctions made on account of the observation of degrees in the manifestation of Reality, by us, as human beings. No such distinction obtains to the Virat Himself.

He is present in the inanimate as well as in the animate by means of what are called the Gunas of Prakriti - Sattva, Rajas and Tamas - composure, activity and inertia - properties of matter.

When He manifests Himself through Tamas alone, we call it inanimate existence. Such objects as stone, rock, which, from our point of view, do not seem to have any consciousness animating them, are revelations of the Virat-Purusha through Tamoguna Prakriti, a quality of Prakriti in which Rajas and Sattva are hidden, Tamas predominating over Rajas and Sattva.

When Rajas and Sattva slowly reveal themselves more and more in larger quantity and extent, there is animation, life creeps into existence, and from the inanimate we come to the animate.

The first manifestation of life is through what we call Prana - the vital sustaining power in all living beings. While Prana does not operate in inanimate objects like stone, there is Prana functioning in the world of plants, vegetables, etc. Plants breathe; they do not merely exist like rock. But plants do not think as animals do. The function of thinking belongs to a higher order of Reality we call the animal world, with all its instincts and sensations.

Here we have a still greater degree of the manifestation of Reality. There is an approximation to Sattva in the human level, where we have not only functions of breathing and thinking, but also of understanding, ratiocination and logical discrimination. This is the condition of Vijnana as distinguished from Manas, to which alone the animal world is confined, and from Prana, to which alone the vegetable kingdom is constrained, and from Anna, to which alone the inanimate world is restricted. But the Vijnana to which we have reached at the human level, the fourth degree, we may say, of the revelation of Reality, is not all.

There is a higher step that we have to take above the human, beyond the Vijnana. That step which is above Vijnana or the human level is the realm of Ananda or divine delight. So, from Anna we come to Prana, from Prana to Manas, from Manas to Vijnana, from Vijnana to Ananda. This Ananda is equivalent to Chit and Sat - Consciousness and Being; all that was in the lower levels gets absorbed into this Ananda. This is delight of million lights and it is the eternal light of divine **Brahma**.

Whatever meaning we saw in the inanimate level, in the levels of the plants, animals and humans, all this meaning is found in the level of Reality as Ananda; and here, existence, consciousness and bliss become one, while in the lower levels they get separated.

There is only existence or 'Sat' in rocks, no Chit and Ananda. Rocks exist, but they do not think; they do not feel; they do not understand; and do not experience joy.

But a slow process of the revelation of thought-functioning takes place in the higher levels, until it reaches a kind of perfection in the human consciousness. Here we have Sattva mixed up with Rajas and Tamas, on account of which we are very active; sometimes lethargic, and due to the element of Sattva manifest as a fraction, we feel happy at times, though not always. But happiness at times is of no use, being undependable.

All our efforts in life are towards the attainment of a permanent happiness, which is the attainment of Ananda. For this we have to reach pure Sattva, unfettered by the chains of Rajas and Tamas.

These distinctions obtain in the realm of the Jivas. We see these distinctions; but the Virat does not have these distinctions. To the Virat, it is all 'I', without a 'he', 'she', or 'it'. "*Aham asmi*", 'I-AM' - is the awareness of the Virat, while our awareness is "I am, and you also are, in addition to me". "I am, and the world is also there outside me".

But, to the Virat, the Consciousness is, "I am; there is no world outside Me". The whole world is 'I'; therefore He is called Vaisvanara, the Cosmic Being, the Person who feels, and has the Consciousness that He is all-this-cosmos. According to the Upanishad, the description is as if He has seven limbs. He has, indeed, infinite limbs. Thousands of arms has He. He is Visvammti, omnifaced is this Lord of the cosmos; and when we say He has seven limbs, we only give a broad outline of His Cosmic Personality, just as we can describe a human being as one with seven limbs - head, heart, arms, nose, eyes, ears, feet, etc. But if we give a more detailed description, we may go into the minutiae of the personality. Now, while this Cosmic Person, the Virat, may be regarded as the Consciousness of Universal Waking; we are also, in our work of analysis of consciousness in its first phase, concerned with the microcosmic aspect, the state of Jivatva - individuality. It is here that it is supposed to have nineteen mouths. Its mouth is the organ by which we consume things, take in objects, appropriate material by assimilation into our bodies, digest them into ourselves, as it were. This is the function of the mouth.

The medium of the reception of objects into our own self is the mouth. In one sense, the eyes also are the mouth, the ears, are the mouth, because they receive and absorb certain vibrations through different functions. Vibrations impinge on our personality through the avenues called the senses, viz., eyes, ears, etc., and all these may be regarded as mouths; in this sense, everything that is cognised by the senses is ahara or food for this personality. Anything that we consume with our senses is ahara. *Ahara-suddhau sattva-suddhih*: When there is purity of food, there is illumination by means of Sattva from within, says the Chhandogya Upanishad.

It does not mean that we should take only milk and fruits every day, which we usually regard as Sattvika diet, while we may think evil thoughts, see ugly sights, hear bad news, and so on. Sattvika ahara is the purified vibration which the senses receive and communicate to the personality through all their functions, at all times. So, the senses are the mouths, and every kind of sense may be regarded as a mouth. There are nineteen functional apparatuses of this wakeful consciousness through which it receives vibrations from and establishes a contact with the outer world. What are the nineteen mouths? We have the five senses of knowledge, or Jnanendriyas, as we call them: Srotra (ears), Tvak (skin), Chakshus (eyes), Jihva (tongue) and Ghrana (nose), These are the five senses of knowledge. And we have the five organs of action: Vak (speech), Pani (hands), Pada {feet}; Upastha (genitals) and Payu (anus). Then, we have the five operational activities through the subtle body as well as the physical body, which are called the Pranas: Prana, Apana, Vyana, Udana and Samana.

The five senses of knowledge, the five organs of action and the five Pranas make the number fifteen. These fifteen functional aspects may be regarded as the outer core of individual activity. But there is also an inner core of our functions, which is constituted of the fourfold psychological organ, the *Antahkarana-catushtaya*; - Manas, Buddhi, Ahamkara and Citta - Manas, or the mind, which thinks and deliberates; Buddhi, or the intellect, which ratiocinates, understands and decides; Ahamkara, or the ego, which arrogates and appropriates things to itself; and the Citta which is capable of performing many functions, the main feature of it being memory, recollection, retention of past impressions, and this is what is generally known as the sub-conscious level of the psyche. This is the fourfold Antahkarana-catushtaya, as it is called, and with these four, coupled with the five Jnanendriyas, five Karmendriyas and five Pranas, we have the nineteen mouths of the Jiva, the individual. It is with these nineteen mouths that we come in contact with the world outside, and it is with the help of these that we absorb the world into ourselves. We communicate our personality to the world through these instruments, and we absorb qualities and characters of the world into ourselves through these instruments, again.

These nineteen mouths, therefore, are the media or link between the individual and the Universe. How do we know that there is a world outside? Through these nineteen mouths do we apprehend all that is external. And it is not that we are merely aware of the existence of the world; we are also affected by the world; and Samsara is this process of getting affected by the world's existence, not merely a perception of the world. They say, even Maha-Purushas; Jivanmuktas perceive the world, but they are not Samsarins, because while they perceive the world, they are not affected by it. These Maha-Purushas are in Isvara-srishti and not in Jiva-Srishti.

They do not create or manufacture a world of their own. They are satisfied with the world that is already created by Isvara, or the Virat, Vaisvanara. This is the nature of the waking consciousness, both in its individual and cosmic aspects, as Jiva and Isvara. In its capacity as Virat, it is Saptanga; and as the Jiva, it is *Ekonavimsadmukha*, animating respectively the physical universe and the physical body. What do the nineteen mouths of the Jiva consume? Physical objects. What do we see? Physical objects. What do we hear? Physical things. What do we taste? - Physical objects. And what do we grasp with our hands? Physical objects. Where do we walk with our feet? On the physical earth. What do we think in our minds? - Physical objects. All the functions of ours through these nineteen mouths are connected with the physical world. Even the ideas that we may entertain in our minds are connected with physical objects.

We cannot think only subtle things, because even the subtle things that we may try to think are only impressions of the perception of physical objects. We cannot think anything super-physical. We are therefore on earth, in a physical world, in a physical universe. Our consciousness is tethered to the physical body, and the counterpart, cosmically, of this physical consciousness, is Vaisvanara. This is Jagaritasthana, the waking abode of consciousness, waking in the sense that it is wakeful to the physical world, it is aware of the physical world, and it knows nothing other than the physical world.⁸⁶

⁸⁶ Garuda Purana describes the prakruti to the one with the cosmos: Vishnu described to Garuda the human Body. The human body is formed of skin(charma), blood (rakta), flesh (mamsa), fat (meda), marrow (majja), bones (asthi), and life (jivana). The five elements are the earth (kshit), water (apa), energy, (teja), wind (vayu) and the sky (akasha). Each of these elements goes into the constitution of the human body. The earth forms the skin, the bones, the veins (nadi), the hair (roma) and the flesh. The water forms parts like saliva (lala), marrow and blood.

Energy gives rise to hunger (kshudha), sleep (nidra), thirst (trishna), lassitude (alasya) and lustre (kanti), The wind produces anger (raga), spite (dvesha), modesty (lajja), fear (bhaya) and ignorance (moha). The sky gives rise to holes (chhidra), gravity (gambhira), hearing (shravana) and mind (sattva).

There are several senses or faculties (indriya). The sense of intelligence (buddhindriya) are the ears, the skin, the eyes, the tongue and the nose. The senses of action (karmendriya) are objects like the hands, the feet and speech.

There are ten veins in the body. Their names are ida, pingala, sushumna, gandhari, hastijhva, pusha, yasha, alambusha, kuhu and shankhini.

There are ten types of breath in the body. Their names are prana, apana, samana, udana, vyana, naga, kurma, krikara, devadatta and dhananjaya. The body-hair on a human body number three and a half crores and there are three lakh hairs on the head. Teeth number thirty-two and nails twenty.

Pala is an unit of measurement. There are one thousand palas of flesh in the body, one hundred palas of blood, ten palas of fat, ten palas of skin and twelve palas of marrow. So say the learned men.

There is a complete correspondence between the human body and the universe. The portion below the waist corresponds to the underworld and the part above the waist to the upper regions. The balls of the feet correspond to the underworld region tala, the ankles to vitala, the calves to sutala, the knees to talatala, the thighs to rasatala and the waist to patala. The navel corresponds to bhuloka (the earth), the stomach to bhuvarloka, the heart to svarloka, the throat to maharloka, the face to janaloka, the forehead to tapoloka and the top of the head to satyaloka. All fourteen worlds are thus to be found in the human body.

As the fire—brand, when not in motion, is free from all appearances and remains changeless, so Consciousness, when not in motion, is free from all appearances and remains Changeless. When Consciousness is associated with the idea of activity, as in the waking and dream states, the appearances that seem to arise do not come from anywhere else. When Consciousness is non—active, as in deep sleep, the appearances do not leave the non—active Consciousness and go elsewhere, nor do they merge in it. The appearances do not emerge from Consciousness, for their nature is not that of a substance. They are incomprehensible, because they are not subject to the relation of cause and effect. Atman is the glow of Agnee; the light of Divinity. It is neither born nor dies. The destroyer of all fears, the illumination of all, the dissolver of all ignorance, the delight of million delights; that divine light through whose majestic powers albeit motionless appears to be in motion; that grand divine light of eternal celestial param-atman, illumines to destroy darkness, ignorance and drudgery.

The humility (vinaya) of the brahmins is natural. Their tranquility (sama) is also natural. Further, the control of the senses (dama) comes natural to them. He who has realized Brahman attains peace.

Each one of us carries within us a divine potential of realising the Divine light of our own soul.

For the first five years of life, there are very few sins to tempt a child. But thereafter the temptations start and people succumb to these temptations start and people succumb to these temptations. That is the reason why very few people live to be a hundred years old. Why only a hundred years? If people are completely righteous, they can even be immortal. A human being is called an infant (shishu) from birth to sixteen months of age. From sixteen to twenty-seven months of age he is called a child (bala or balaka). From twenty-seven months to live years of age he is called a boy (kumara). From five years to nine years of age he is called an adolescent (pouganda). From nine to sixteen years of age he is called a youth (kishora). Thereafter, he becomes a young man (yuvaka).

An environment is termed ghostly by the Garuda Purana if the environment has the following characteristics: Where animals die and friends fight; where sudden catastrophes strike unexpectedly; where at children turn against their parents; Brahmins are cheated and criticised; and drought becomes inevitable; fire breaks out for no apparent reasons; husband and wife fight and quarrel; there is no peace; there is no health; there is no spiritual happiness nor spiritual bliss. A hommam or funeral rite and Antyeshti has to be performed for the evil spirit or a nava durga chandi hommam or Vishnool Sahastranaamvali Pujan be conducted to bring peace and restore happiness and harmony in a household.

The thirst, the hunger, the deep inquest of being Divine is inborne within our spiritual soul that which is covered by many sheathes. Therefore, to awaken and to shake up the suppressed subtle soul divine, we have to contemplate upon the divine light of soul to ward off that danger of suppressed fears sitting in our sub-consciousness. One who is afraid to die shall never cease to be fearful of death. Humankind has created so many human made worshiping modes and things and criteria and symbols and our worship may not be towards the true reality – the divine light of soul. God Divine has been substituted all over in different worships and segregations of institutional religions all over the world by numerous leaders all claiming the truth. The truth when claimed in ownership and control and possession of man made ethics and institutional rules, will never represent the true divinity but at worst humankind's cunningly greatest conspiracy against Divine God. Human's thirst for realising God therefore remains unquenched in ceremonialism and ritualism and grand illusions of deceptions. The temples which we speak of are monumental structures.

The real true temple is the shrine of one's own soul. When awakened, all the darkness of ignorance disappears and light of illuminations awakens the subtlest consciousness with delight of million lights of truth.

“Aum Satt Chitt chida-Ananda paramananda Parambrahma paramatman agneejyoti; sarva atmana, ayam atma; sarva Akshara, sarwa tatva; sarva jiva evam jyoti-agnee deepam jyoti paramatman eti jyotiragnee.

All that is in word, form, symbol, yantra, tantra, mantra forming word, aum, atman, Para-Brahma, Akasha, imply one God in different modes.

Aum has four modes of Brahman, they are Vishva, Taijasa, Praajna, and Turiya. ⁸⁷

⁸⁷ After explaining OM as a whole, the Upanishad proceeds to explain the meaning of each syllable constituting Om. These are *a*, *u*, *ma*, and *nAda*, each of which convey one form of God. *a* conveys Vishva or Vaishvanara form of God, which regulates the *jiiva*, being present in his right eye and enables the Jiva to cognize external objects. This form has the face of an elephant at the centre and nine human faces on either side -- nineteen in all. With 4 arms, 2 legs, and one trunk (of the elephant face), he has 7 limbs (*saptAN^ga*). *u* conveys the *taijasa* form, which is present in the neck and controls the dream state. He enables the *jiiva* to cognize dream objects. This form also has nineteen faces and seven limbs like the Vishva form. *ma* conveys Praaj~na form, present in the heart (*h.rtkarNika*) and regulates deep sleep. This form enables the *jiiva* to cognize its own *svarUpa* (essence), *aj~nAna* (primordial ignorance), *kAla* (efflux of time) and *sushupti sukha* (bliss associated with deep sleep). This form also has 19 faces and seven limbs. The fourth form of God, called Turiya

Rupa is described in the Upanishad in a sort of a code language. One has to go beyond the literal meaning to grasp the full significance of the terms used with reference to Turiya. This form present in the centre of the head described by the word *nantaHpraj~nA*, is contrasted with the other three. He does not control waking, dream or deep sleep. He does not control the cognition of external objects, dream objects, *jiivaswarUpa*, *aj~nAna*, etc. This does not mean that He is neutral or indifferent. He controls the Liberated. The Unliberated souls in *samsAra* therefore cannot realize, describe, grasp, or otherwise deal with Him in any way. He removes *mithyAj~nana* or erroneous knowledge and helps to put an end to the transmigration of the *jiiva*. He is called Advaita in this context, as He puts an end to Dvaita (*mithyAj~nAna*). The negative attributes given here have two implications --

1. To contrast Turiya form of the Lord with the other three Vishva, Taijasa and Praaj~na.
2. To bring out the distinction between comprehension of the Liberated and Un-liberated.

In view of these facts, the efforts of some commentators to equate Turiya form with Nirguna Brahman do not appear to be correct. Turiya is the transcendental Brahma.

Theories of Creation

At the end of the first section, different theories of creation are postulated and the final view is stated. These are:

1. *brahma vibhUti* -- creation is a modification or manifestation of Brahman.
2. *vivarta* -- It is merely a projection of an illusion like a dream or magic.
3. *kAla* -- Time is the substratum for all creation.
4. *sR^ishhTi* -- Creation is the outcome of God's will to create.

The Upanishad rejects the first three views and affirms the last. The Upanishad also rejects the views that creation by God has the objectives of *bhogArtha* (for enjoyment) or *krIDArtha* (for sport). The Upanishad holds that it is the very nature of God (*svabhAva*). God's will to create is because it is His nature to do so.

jaganmithyatva Is Not the Purport

Two verses of this Upanishad have given rise to much controversy in their interpretation. This controversy is discussed in several contexts and the untenability of the Advaita interpretation has been shown in detail. Hence, without going into details, the correct interpretation will be noted here.

I. *prapaJNcho yadi vidyeta* This verse is interpreted as follows --

❑ The erroneous knowledge leading to bondage in the form of attachment to the body, material wealth, etc. (Called Dvaita here) is not natural to the soul and independent of God. It can be overcome with the grace of God. God, who removes it and is understood as such is called Advaita.

Aum has no beginning or an end - according to AtharvaVeda:

The whole entire existence, the earth, the galaxy, the sky, the stars, the planets, the lokas (spheres of worlds), the ocean, the wind, the sun, the agnee, the orb, the tiny spiders web, the plants, the hairs, all, inclusively grow because of grace of Divine God. Nothing remains constant and unchangeable. All prakruti dissolves in time, as universal dissolution and 'mahath' (other constituents of the world) dissolves in time as mortal death of all things pervading, animate and inanimate.

God is not a material cause of creation. Creation transpires from karma, just as an efficient facilitator of the cycle of birth and death through spontaneity and grace.⁸⁸

☐ The fivefold differences between inert world, souls and God would have been destroyed, if they were created (not natural and eternal). These are not destroyed, but are observed by God, who alone is supreme.

II. vikalpo vinivarteta, etc. This verse is also interpreted as follows --

☐ The attachment to the body, material wealth etc. even were it to be natural, could be removed by instructions by a proper teacher. When one knows the supremacy of God, his erroneous knowledge leading to attachment will be removed.

☐ The fivefold differences would have been withdrawn, were they to be the projections (unreal) of some one else. It is only the ignorant who fail to see Difference. One has to understand the supremacy of God and reality of difference, by receiving proper instructions.

These interpretations will remove the erroneous notion that these two verses state *jaganmithyatva*. This subject is discussed threadbare in the Vishnu-tattva-vinirNaya and other texts.

An important question raised in the Upanishad is as to what is the purpose of performance of prescribed rituals and sacrifices. The answer given is that these have to be performed with dedication to God, for purification of mind for acquiring knowledge of God. The final objective of *bhagavadj~nAna* or God-knowledge is of utmost importance and the other steps as well as knowledge of other deities and rituals find their fulfilment with it. Performance of rituals with this awareness and in total dedication to God will not function as an obstacle to higher knowledge. Performance without such awareness is like trying to cross the sea with a leaking boat. The essential point to note here is that Karmas are to be performed as prescribed with the right perspective and are not to be rejected. The Upanishad also explains *tatvas.rishhTi*, *yaj~nas.rshhTi*, etc. In this context, an important point stated here is that there is no difference between God and His *s.rshhTikaarya* (act of creation), *j~naana* (universal all encompassing knowledge), *bala* (strength, capacity), etc. This is especially brought out in the passage *purushha eva idaM vishvaM karma, tapo, brahma*, etc. The

Upanishad thus rejects any difference between God and His attributes. The same doctrine is also stated in the passages *ekameva advitiyaM* and *neha nAnAsti kiINchana*, etc. All these texts state the *abheda* (non-difference) between God and His Attributes, and not the *abheda* of Advaita (Identity of God with the souls).

A beautiful simile of the bow and arrow is given to explain the methodology of meditation. Pranava or Omkara is the bow, mind is the arrow and Akshara or Brahman is the aim. The devotee should carefully aim at hitting the target. Akshara controls not only *p.rthivii* (earth), *dyau* (heavens), *antariksha* (space), *prANa* (life), etc., but also all the *nADi*-s (control centres) within our body. When He is realised, the bondage due to *avidyA* etc is loosened, and the past deeds (karma) are destroyed.

The Supreme being to be realized is at the heart itself, in *sUryamaNDala* (solar orb), in front and behind, above and below, and everywhere. The parable of the two birds sitting on the same tree is given here. One of them, *jiiva* or the soul enjoys the fruits of his deeds, while the other only watches without eating any fruits.

The *jiiva* is released from bondage only when one realises the glory of God. The Upanishad also states emphatically that God cannot be realized by merely studying the scriptures, or by stretching the efforts of one's intelligence to the utmost. He will be realised only by those who are chosen by Him.

The Liberated Discovers Similarity But Not Identity With God

Two important statements describing the liberated state in the Upanishad merit special attention. These are: *niraJNjanaH paramaM sAmyaM upaiti*, and *pare avyave sarve ekibhavanti*.

The first statement brings out the fact that the liberated soul being free from *aj~nAna* or *avidyAdoshha* attains similarity with God in respect of being free from sorrow, enjoying bliss etc. God and the soul are similar to each other as they are Bimba and Pratibimba. This similarity has been eclipsed by *avidyA*, etc., earlier and is made manifest in the liberated state. This fact brought out in this text leaves no room for *jiiva-brahmaikya* or identity. The second text states that the liberated souls stand together with God and in tune with His will. In the context of this passage, there is a reference to the deities of 15 Kalas, the deity controlling the Karma and the liberated soul. All these stand in tune with His will. It is therefore incorrect to take this text in isolation and read identity between the liberated soul and Brahman. The illustration of rivers joining the sea, in the next passage indicates attainment of God and not Identity with Him. It is also stated that the liberated soul casts away his *prAk.rta* form, name, etc., and attains his *svarUpabhUta* form and name. The reference to *parAtpara purushha* is a reference to Sarvottama (greater than all) God. Therefore, there is no scope for interpreting any texts in this context as favouring Identity.

God is the embodiment of Love. Love is His nature. His love pervades the cosmos. This love is present in one and all. Just as God manifests His love in the world, everyone should manifest his love.

Of the 108,000 shlokas; 64,000 hymns, 84 million mantras and yantras and tantras, “AUM” is one symbol upon which when one contemplates leads one onwards towards the final beatitude of emancipation and self-realisation.

*Aum bhuhr bhurvah suvahr Aum Tat Savitur Varenyam Bhargo Devasya
Dhimahi Dhiyo Yo Naha Prachoddayatt. Aum Tat Sat.*

Recital of the above mantra opens the four states of AUM from the awakened consciousness to the deep turiya state of supreme consciousness. Contemplation upon Gayatri mantra elevates one towards the light of Divinity of the *Brahma Surya*.

It is not got by education, nor by knowing the rules of the logic, nor by secular studies of Science, nor by professing any religion, nor by Vedhik speculation. It is present only in a heart filled with compassion and love for one another. Compassion therefore is that state of Brahman elevated to the highest levels of humanity and devotion. Human spirit of life is the embodiment of Divine love! One, who recognises that the Aathma in him and in all beings is the same, dwells in the constant presence of God, whether he is a householder or a renunciate, whether he is alone or in a crowd. Everyone has to recognise the divinity that is inherent in all human beings.

Prema (Love) has been described as beyond speech and mind, It is said to be *Anirvachaneeyam* (indescribable). This love cannot be got through scholarship, wealth, or physical powers. God, who is the embodiment of love, can be attained only through love, just as the effulgent Sun can be seen only through its own light. There is nothing more precious in this world than Divine love. God is beyond all attributes. Hence, His love also is beyond *attributes---Gunaatheetha*. But, human love, because it is governed by *Gunas* (attributes), results in attachment and aversion. Love should not be based on expectations of a reward or return. Love based on such expectations makes it a business deal. Love is not an article of commerce. It is not like a loan and getting it back. It is a spontaneous offering. Pure love of this kind can emanate only from a pure heart. *Prema* should be like a mariner's compass. Wherever the compass may be placed, the needle will point only to the north. Likewise, man's love, in all circumstances, should be directed towards God. That alone is true love. It should be unaffected by pleasure or pain. It makes no difference between "mine" and "thine." Love has to be acquired only through love and not by any other means whatsoever. No one can describe the nature of Divine love. It is beyond the reach of poets. The one who is immersed in the waters of Divine Love will be unable to speak to anyone. When he is only upto neck-deep in the water he may be able to say a few words. Those who speak about God in the world do so only from superficial experience, but those who are wholly saturated with God's love will find no words to describe their bliss. That is why the *Vedhas* declared that the Divine is beyond the reach of the mind and speech.

The sage Naaradha declared: "Prema amrithasya svaruupah" (Love is the embodiment of ambrosia). In the mundane world, man considers the four Purusharthas (the four goals of life) as the means to Moksha (Liberation). This is not correct. Dharma (Righteousness), Artha (material wealth), Kaama (the satisfaction of desire) and Moksha (Liberation) which are considered the four aims of human existence, are not all. There is a fifth aim for mankind which transcends even Moksha (Liberation). This is Parama-prema (Supreme love). Love is verily the human nature as God is dweller of all hearts and light of all life spirit. This Love Principle is Divine.⁸⁹

*‘Sarvabhoota-dharam Shaantham Sarvanaama-dharam Shivam Sath Chith
Aanandha Roopam Adhvaitham Sathyam Shivam Sundaram.’*

In a heart filled with compassion, one kind word pleases everybody.

Why, then, must one become miserly in soft speech?

By pleasing words, all beings are happy and happiness spreads farthest.

Therefore, spoken words carry enormous energy.

Let us light the hearts of all by our humble soft speech.

Let us give encouragement to everyone and let us refrain from discouraging anyone.

Let us speak lovingly always! Why be chary in the use of kind words?

Let us become the embodiments of divine Love!

Let us forget about our egocentricity and let us take extra care.

Let us become aware of others. Pleasing speech confers immense joy on human.

There is no scarcity of pleasant words.

Let us therefore, be humane and nice to everyone. Let us become humble towards all
and let everyone of us speak sweetly to all others.

There is an atomic particle subtler than the atom; there is something vaster than
the vastest you can imagine; the atom is in the immense and the immense is in the
atom. Oh divine God, Oh divine Brahma, Oh divine Shiva, Oh divine light of million
delights, who could anyone contend to know your mystery? Thou art subtler than the
atom, and vaster than the vastest sky or ocean.

⁸⁹ Can the world's darkness be dispelled by talking about the glory of light? Can a diseased man's afflictions be relieved by praising panaceas? Can a destitute's poverty be relieved by listening to the greatness of wealth? Can a starving man's hunger be appeased by descriptions of delicacies? Rather than listening to a ton of precept, it is better to practise an ounce of teaching. The sustainer of all beings, Peace incarnate The bearer of all names, Goodness incarnate embodiment of Being-Awareness-Bliss, the One without a second. He is Truth, Goodness and Beauty.

Oh divine light of million delights, thou art the spirit of life embodied within the myriads of beings in this vast universe in innumerable forms. Oh Eishvara, Oh divine God, how could anyone contend to know you with imperfect mind, within imperfect human intellectual perception? Only the one whose heart is compassionate, who is adorned by the jewel of truthfulness in speech, whose body is dedicated to the well-being of others, only that one can reach the Goddess Kali and Maa Kali to conquer the humbleness of speech and the loving friendliness towards humanity at large.

Love divine is God, God is divine love and life is to love. The way to God is Divine love. Think God, think love, think divinity, think 'great truth'. ⁹⁰⁹¹

⁹⁰ "*Maanam hithvaa priyo bhavathi*" (The man without egoistic pride is liked by everyone). "*Krodham hithvaa na sochathi*" (The man without hatred is free from grief). "*Kaamam hithvaa aarthona bhavathi*" (One who has given up desire is free from worries). "*Lobham hithvaa sukhee bhavathi*" (Overcoming greed a man becomes happy). When you rid the mind of impurities, humanness turns divine. The world is confronted today with many problems. On the one side there is fear of war. On another side, there is fear of famine. On a third front there is the lust for power. On the fourth side, selfishness is rampant. There is discord between man and man, between one caste and another. What is the reason for this? Society is riddled today with conflicts because morality has been banished and humanness has been forgotten.

⁹¹ Harih Aum. The wise declare the unreality of all entities seen in dreams, because they are located within the body and the space therein is confined. The dreamer, on account of the shortness of the time involved, cannot go out of the body and see the dream objects. Nor does he, when awakened, find himself in the places seen in the dream. Scripture, on rational grounds, declares the non-existence of the chariots etc. perceived in dreams. Therefore the wise say that the unreality established by reason is proclaimed by scripture. The different objects seen in the confined space of dreams are unreal on account of their being perceived. For the same reason i.e. on account of their being perceived, the objects seen in the waking state are also unreal. The same condition i.e. the state of being perceived exists in both waking and dreaming. The only difference is the limitation of space associated with dream objects. Thoughtful persons speak of the sameness of the waking and dream states on account of the similarity of the objects perceived in both states on the grounds already mentioned. If a thing is non-existent both in the beginning and in the end, it is necessarily non-existent in the present. The objects that we see are really like illusions; still they are regarded as real. The utility of the objects of waking experience is contradicted in dreams; therefore they are certainly unreal. Thus both experiences, having a beginning and an end, are unreal. The objects perceived by the dreamer, not usually seen in the waking state, owe their existence to the peculiar conditions under which the cognizer i.e. the mind functions for the time being, as with those residing in heaven. The dreamer, associating himself with the dream conditions, perceives those objects, even

as a man, well instructed here, goes from one place to another and sees the peculiar objects belonging to those places. In dreams, what is imagined within the mind is illusory and what is cognized outside by the mind, real; but truly, both are known to be unreal. Similarly, in the waking state, what is imagined within by the mind is illusory and what is cognized outside by the mind, real; but both should be held, on rational grounds, to be unreal. If the objects perceived in both waking and dreaming are illusory, who perceives all these objects and who, again, imagines them? It is the self-luminous Atman who, through the power of Its own maya, imagines in Itself by Itself all the objects that the subject experiences within and without. It alone is the cognizer of objects. This is the decision of Vedanta. The Lord (Atman), with His mind turned outward, imagines in diverse forms various objects either permanent, such as the earth, or impermanent, such as lightning, which are already in His mind in the form of vasanas, or desires. Again, He turns His mind within and imagines various ideas. Those that are cognized internally only as long as the thought of them lasts and those that are perceived outside and relate to two points in time, are all mere objects of the imagination. There is no ground for differentiating the one from the other. Those that exist within the mind as subjective ideas and are known as unmanifested and those that are perceived to exist outside in a manifested form, both are mere objects of the imagination. Their difference lies only in the difference of the organs by means of which they are perceived. First of all is imagined the jiva, the embodied individual and then are imagined the various entities, both external such as sounds, forms, etc. and internal such as the pranas, sense-organs, etc., that are perceived to exist. As is one's knowledge so is one's memory. As a rope lying in darkness, about whose nature one remains uncertain, is imagined to be a snake or a line of water, so Atman is imagined in various ways. When the real nature of the rope is ascertained, all misconceptions about it disappear and there arises the conviction that it is nothing but a rope. Even so is the true nature of Atman determined. Atman is imagined as prana and other numberless ideas. All this is due to maya, belonging to the effulgent Atman, by which It appears, Itself, to be deluded. Those conversant with prana describe Atman as prana; those conversant with the elements, as the elements; those conversant with the gunas, as the gunas; and those conversant with the tattvas, as the tattvas.

Those acquainted with the padas call It the padas; those acquainted with objects, the objects; those acquainted with the lokas, the lokas; those acquainted with the gods, the gods. Those conversant with the Vedas describe Atman as the Vedas; those conversant with the sacrifices, as the sacrifices; those conversant with the enjoyer, as the enjoyer; and those conversant with the objects of enjoyment call It the objects of enjoyment. The knowers of the subtle call It the subtle and the knowers of the gross, the gross. Those that are familiar with the Personal Deity call It the Personal Deity and those that are familiar with the void, the void. Those that know time call Atman time and those that know space call It space. Those versed in the art of disputation call It the object of dispute; and those knowing the worlds call It the worlds. The knowers of the mind call Atman the mind; the

The whole world has evolved from Om;

The whole world is sustained by Om;

The whole world will merge into Om-

In Om resides my strength. -Sivayave.

"OM TAT SAT OM"⁹²

knowers of the buddhi, the buddhi. The knowers of the chitta call It the chitta; and the knowers of righteousness and unrighteousness call It righteousness and unrighteousness. Some say that Atman consists of twenty-five cosmic principles; some, of twenty-six principles; some, again, of thirty-one principles; while there are yet others who describe It as consisting of an infinite number of principles. Those who know how to gratify others call Atman gratification; those who are conversant with the asramas call It the asramas. The grammarians call It the masculine, feminine and neuter genders; and still others, the Higher Brahman and the Lower Brahman. The knowers of creation call It creation; the knowers of dissolution, dissolution; and the knowers of preservation, preservation. In truth, all such ideas are always imagined in Atman. The disciple grasps only that idea which is presented to him by his teacher. Atman assumes the form of what is taught and thus protects the disciple. Absorbed in that idea, he realizes it as Atman. Atman, though non-separate from all these ideas, appears to be separate. He who truly knows this interprets, without any fear, the meaning of the Vedas. As dreams, illusions and castles in the air are viewed, so is the tangible universe viewed by the wise, well versed in Vedanta. There is neither dissolution nor creation, none in bondage and none practicing disciplines. There is none seeking Liberation and none liberated. This is the absolute truth. Atman is imagined as the unreal objects that are perceived to exist and as Non-duality as well. The objects, too, are imagined in the non-dual Atman. Therefore Non-duality is Bliss. The diversity in the universe does not exist as an entity identical With Atman, nor does it exist by itself. Neither is it separate from Brahman nor is it non-separate. This is the statement of the wise. The wise, who are free from attachment, fear and anger and are well versed in the Vedas, have realized Atman as devoid of all phantasms and free from the illusion of the manifold and as non-dual. Therefore, knowing Atman as such, fix your attention on Non-duality. Having realized Non-duality, behave in the world like an inert object. The illumined sannyasin does not praise any deity, does not salute any superior and does not perform rites to propitiate departed ancestors. Regarding both body and Atman as his abode, he remains satisfied with what comes by chance. Having known the truth regarding what exists internally as also the truth regarding what exists externally, he becomes one with Reality, he exults in Reality and never deviates from Reality.

⁹² Krishna has taught his friend that there is no goal higher than abiding in the God-within (VII.18) and

that for those who truly realize this Knowledge, nothing remains to be Known here on earth (VII.2).

If one of Krishna's pearls could be said to sum up the entirety of primordial wisdom surely his declaration - Vasudeva sarvam iti - would be the one. God is All (VII.19).

बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते .

वासुदेवः सर्वमिति स महात्मा सुदुर्लभः .. ७- १९..

bahūnām janmanām ante jñānavān māṁ prapadyate

vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ 7.19

The Sanskrit name Vasudeva literally means the God that dwells within. Vasu is the abode and the dweller. The God within abides in all beings. Krishna says that the high souled one who realizes that 'God is All' is hard to find.

When the heart and mind are deluded by guna-maya and the illusion of multiplicity, those who have not yet Realized their Oneness with the God-within worship various forms of the Creator. Without Knowledge, we are compelled by the gunas to follow our desires and hope that by performing this or that rite of worship, the desires of our material nature (Prakriti) will be answered (VII.20). God will grant an unswerving and steadfast faith (sraddham) to any who worship with a sincere heart. Worshipping any partial manifestation of the One works because the One is the All (VII.21-22). However whatever is based in the material nature (Prakriti) is temporal and subject to the laws of cyclical fluctuation. Therefore the desires that are fulfilled in such partial knowledge come to an end; and those who worship the gods, go to the gods. Those who worship the One, go to the One (VII.23). This brings up the understanding of the Lokas, or the realms more commonly called heavens and hells. Many who see beyond the five senses have reported that indeed these realms exist and correlate with the belief systems of a particular faith. Thus there is a heaven or similar realm for each faith. While we may disagree with another's way of loving God, we have no right to impose our beliefs on anyone.

Blinded by science; In the west sophisticated people may laugh at those who worship deities and ancestors, but I say that we have come to worship and idolize science in the same way. There are two excellent books on this topic: one is 'The Reign of Quantity & the Signs of the Times' written by Rene Guenon in 1945. Guenon's precision French mind makes him a brilliant metaphysical writer. I highly recommend all of his books to you; they are currently published by Sophia Perennis in New York state. Science has become obsessed with measuring those quantities endlessly produced by Prakriti. Because science has rejected anything that cannot be measured by the five senses or by the machines invented by them to serve them, science has lost even the idea of understanding the qualitative nature of what is beyond the five senses and belongs to the Soul. Rene Guenon tells us that Truth in modern times has been lost and replaced by utility and convenience. Science is no longer the pure search for truth, but the slave of commerce and industry. Science has become the servant of our consumer cravings and is dependent on producing profitable results for its survival.

Atrophied perceptions

Rather than holding these minions of corporate industry in high esteem and allowing them to dictate

the atmosphere of our very being, these unfortunates who have been blinded-by-science should be regarded as what they are – beings whose God-given ability to perceive what lies beyond the five senses has atrophied and become functionally extinguished.

Like stubborn children competing with each other for parental attention, these priests of science have become so blind that they are incapable of considering any idea outside of their own ego driven turf. They seem to have lost the ability to think in any other way.

In modern times we have all accepted a reality based solely on and limited to the five senses. During the past 6,000 years, the period known as the Kali Yuga, our innate abilities to perceive the Invisible Realms have atrophied to the point that most humans are incapable of even a remote awareness, much less the Joy of interacting with that which we cannot see, hear, touch, etc.

It is therefore understandable why most simply deny the very existence of such realities. They are not capable of perceiving them. The result of this disastrous defect of our comprehension has produced the ludicrous concept of ordinary life or real life, which in its absolute denial of anything beyond the five senses engulfs us in total delusion.

The quantification of the world

In the guise of modern science the measurement of that which can be registered by the five senses may indeed go on forever; but in doing so, mankind is left skating on the thin ice of a miasma of amnesia - which in no way reflects the totality of existence.

The quantification of the material world without an understanding of the Invisible Realms that support it, which in fact are the actual Source of such apparent solidity, is the degenerative path to the catastrophic conclusion of this cycle of time, the Kali Yuga, our current Age of Conflict and Confusion (R.Guenon).

The reduction of quality to quantity

In his book 'The Sleepwalkers, A History of Man's Changing Vision of the Universe' Arthur Koestler presented the history of how science became solely focused on quantifying matter. Koestler was one of the most brilliant scholars of his time and I feel it is a terrible tragedy that his books - like the books of the Indian scholar Krishna Chaitanya/KK Nair - seem to be going out of print.

In observing 'the reduction of quality to quantity' Koestler says, 'And so in its actual procedure physics studies not the inscrutable qualities of the material world, but pointer readings which can be observed.' Koestler quotes Bertrand Russell: 'Physics is mathematical not because we know so much about the physical world, but because we know so little; it is only its mathematical properties that we can discover.'

In the epilogue, Koestler says that once science became divorced from the search for truth and meaning, 'it carried the species to the brink of physical destruction. ... In the hands of physicists, matter began to evaporate and each advance in physical theory, with its rich technological harvest, was bought by a loss ... Words like substance and matter have become void of meaning, or invested with simultaneous contradictory meanings.' Science is only concerned with a partial aspect of reality. Modern physics is focused on 'the mathematical relations between certain abstractions which are the

residue of vanished things.'

Eventually, you get what you want.

As the narrow thinking of science continues to pursue the endless quantification's of Prakriti's guna-maya, I feel assured that she will go on and on producing more and more as yet undiscovered particles which will continue to lead us no where - except perhaps even closer to such unimaginable weapons as might destroy all life in a nanosecond. It is as Krishna says, the God-within will fulfill the wishes of whoever worships that partial manifestation of the Creator. So it is with those who want a new car, a lover, or a new particle of matter.

The partial forms are subjective

Krishna says that because the One is invisible and unmanifest (avayaktam), the ones who are unintelligent (abuddhayas) - Winthrop Sargeant also defines this word as 'the stupid ones' - make the Creator into whatever form they desire to imagine (VII.24). Thus we all 'see' and perceive the God-within as we desire It to be. While God is indeed all the forms that each being conceives, It is also beyond all those forms. God is the imperishable and eternal (avayaktam) and is uncomparable (anuttaman).

The God-within does not reveal Its shining being, which is veiled by maya, to everyone and those who are deluded by the multiplicity of the world do not recognize that which is birthless (ajam) and eternal (VII.25).

The Creator knows both the living and the dead, and those who are yet to be born - but no one knows God (VII.26).

At birth all creatures (bhutani) fall into delusion (sammoham) because of the deluding power of the dualities which are born of desire and hatred (VII.27).

The enlightened have liberated their consciousness from the confusion of the polarities. They act in purity without attachment and thus have come to the end of sin. They honor the God-within and Know the Self as the highest goal.

These will hold steadfast to Knowing the Supreme Being even at the hour of death (VII.30).

By your own Effort Alone

Take note here that in the Bhagavad Gita, in no way and no where in any verse, does Krishna ever tell Arjuna to cultivate a relationship with any being other than the Supreme Being, the Self, the God-within. He does not suggest channeling extraterrestrial entities, or communicating with ascended masters, or even praying to the angelic realms.

These beings - and there are many, perhaps millions - are fine in their exalted or temporal and limited holographic stations of consciousness. Some may be helpful in a short term experience; others may be quite harmful and delude you in lifetime after lifetime. You may have visions and learn about the myriad worlds through them, but they cannot give you your enlightenment. Only you - through your own efforts - can fuse your conscious being with the God-within you.

Brahman the Immutable is Akshara the Imperishable AUM.

Arjuna asks Krishna - What is Brahman?

The Blessed One tells his friend that Brahman is Akshara, the supreme (paramam) eternal imperishable (VIII.3). Brahman is the Adhyatman which is svabhavas, meaning the continuous flow of consciousness that will never cease (B.Marjanovic). This consciousness is the creative power (visargah) which brings all beings into life. This creative power (visargah) is named action (karma).

Krishna's teaching that Brahman is Akshara is confirmed in the Brahma Sutras:

The Akshara, the Imperishable, is Brahman because it supports everything up to the Akasha (ether).

- The Brahma Sutras 1.3.10

The etymology of the Sanskrit word Akshara is a 'syllable' and according to Sri Sankara's commentary in the Brahma Sutras, Akshara commonly represents the syllable OM. Sri Sankara quotes the Upanishads:

In that Akshara is the Ether woven like warp and woof.

- Brihadaranyaka Upanishad 3.8.11

The image of Ether (Akasha) being woven like a fabric in the Imperishable (Akshara) resonates with the nature of a hologram. Brahman here means consciousness. Note that there is a difference between the word Brahman and the name Brahma. Brahman is the principle of the Immensity that moves to create the appearance of divisions as multiplicity in space and time (Alain Danielou). The name Brahma is the deity who is the personification of this metaphysical principle.

The Hindu gods and goddesses are encrypted symbols charged with primordial metaphysical Knowledge and Wisdom. The cosmological principle of Brahman is that of creator. Brahman is the guna rajas and the source of all that is manifested in this universe. Creation is the result of the opposition between the centripetal concentration (sattva as Vishnu) and centrifugal dispersion (tamas as Shiva) forces (A.Danielou).

Brahma as creator god is known as the Lord of the Progeny. The Mahabharata says that ahamkara, the idea of individual existence, appeared first and from it Brahma was born (Shanti Parva). The Golden Egg or Embryo is Hiranya-Garbha, the symbol of that from which the universe emerges.

The perishable & the Imperishable

Krishna makes a distinction between what is perishable and that which is within, the real Doer in the body (VIII.4). That which is subject to decay, mutable and perishable is called Adhibhuta; translated literally this means the 'aggregate of physical elements' (W.Sargeant).

The God-within, who is the Supreme Agent of the All, is called Adhidaivata. The Sanskrit words Atman and Purusha are also used to describe the God-within.

The Inventor & the Vehicle

Let us suppose that an inventor created a vehicle for the purpose of exploring the universe. This vehicle is built with the capacity to automatically move through space, to collect data, and even to refuel its energy requirements through a sort of temporal perpetual-motion mechanism (yantra-rudhana).

The inventor is naturally quite fond of the vehicle - its baby - and gives it the choice to run on this autopilot function, or to rely on the Will of the inventor and in a happy union, be the instrument of

exploration and expression of its creator.

To create a vehicle with such extraordinary abilities, the inventor has given up a great deal of his or her time and resources - but for the inventor, this is all an act of love. Whatever sacrifices the inventor has made for the well-being of the vehicle, are made out of boundless love. The inventor is the Adhi-Yajna, the Lord of Sacrifice, so that the vehicle may exist.

At first - in the first cycle of time, the Satya Yuga - the inventor drives the vehicle and relishes every adventure first hand. Every new experience, each turn in the road and distant horizon is shared in perfect union with the vehicle.

The inventor delights in fine tuning the various components and instruments that make the vehicle purr like a pampered pet panther. Soon the vehicle can do anything on its own and over time - more precisely as the cycles of time proceed - the inventor, as the Creator, allows the vehicle to choose which direction they will go in, where they will travel, how fast or slow they will move, and how long they will stay in any given location, meaning in any one state of consciousness.

By the advent of the Kali Yuga, the vehicle has become totally absorbed in its autonomous 'free will' travels and has completely forgotten about the inventor. Lost in its own adventures, caught up in the sights and its desires for the next big thing, and every new sensation, the vehicle is deluded.

It no longer remembers the inventor. It has most likely been in a more than a few collisions and proudly carries numerous dents as reminders, in its once perfect body. Some of its instruments may no longer read quite accurately. In its confusion, the vehicle begins to wander aimlessly and finds that it keeps going down the same old tired roads. It wonders where it came from and why it exists at all.

The inventor lovingly observes its creation, determined not to withdraw the autonomy initially given. Thus the inventor waits patiently, knowing that at any moment the vehicle can shift gears and like a switch, turn its consciousness within to simply Recognize the real driver, its Creator, who has been seated within the vehicle all along.

"The goal which all the Vedas declare, which all austerities aim at, and which men desire when they lead the life of continence . is OM. This syllable OM is indeed Brahman. Whosoever knows this syllable obtains all that he desires. This is the best support; this is the highest support. Whosoever knows this support is adored in the world of Brahma."

There is a distinction between "success" and "substance". Success only stops at prestige and pride. Substance goes beyond the ego and accomplishes "VALUE" to other. Value is of significance. It is how much impact did you make on other, it is about how best did you deliver yourself to others. Others here is referred to down trodden, broken, less fortunate and those who are less privileged.

10. Highlights of Svetasvatara and Maitri Upanishads *Devotion and Worship*

Om !

May Brahman protect us both together.

May He nourish us both together.

May we both work together, with great energy.

May our study be vigorous and effective.

May we not hate each other.

Om !

Peace, peace, peace.

“tasyābhidhyānād yojanāt tattvabhāvād bhūyaś cānte viśvamāyānivṛttih /1.10/”

By meditating upon Him, uniting with Him, through the constant practice of reflecting upon His nature, one can over-come the ubiquitous maya of this world.

Sun the light of lights

Worship and devotion are born out of Sun.

Aloft his beams now bring the god

Who knows all creatures that are born,

That all may look upon the Sun.

A way like thieves the stars depart,

By the dark night accompanied,

At the all-seeing Sun's approach.

His beams, his ray's have shown afar

Athwart the many homes of men,

Flaming aloft like blazing fires.

Swift-moving, visible to all,

Maker of light thou art, O Sun,

Illuminating all the shining space.

*Thou risest towards the host of gods
And towards the race of men: towards all,
That they may see the heavenly light.
The broad air traversing, the sky,
Thou metest, Sun, the days and nights,
Seeing all creatures that are born.
The seven bay mares that draw thy car
Bring thee to us, far-seeing god,
O Surya of the gleaming hair.
The Sun has yoked the seven bright mares,
The shining daughters of his car:
With that self-yoking team he speeds.
Athwart the darkness gazing up,
To him the higher light, we now
Have soared to Surya, the god
Among the gods, the highest light.*

*O Thou
Who givest sustenance,
Whose blazing glory shines
On all without exclusion . . .
Show me the path
To thy sacred portal.
Lead me through thy fiery visage
To the Eternal light of thy Truth.*

- Rig Veda 1:50

Contemplation upon the mysteries of creation, the mystical Surya, the nature of the Divine Cosmic Soul, description of the Brahma wheel, nature of human existence, the triad, reasons for bondage, way of liberation, the three unborn ones, who is HARA, importance of meditation and the realisation of AUM, reaches the truth. The truth is uncovered by the devotion, regular contemplation.⁹³

⁹³ The Svetasvatara Upanishad contains ideas, which in later speculations, were formulated in the Sankhya and Yoga systems of philosophy. The word Yoga and its derivatives are of frequent occurrence throughout the Upanishad. Detailed instructions for the practice of Yoga are also found in the text. The Svetasvatara Upanishad is of a later date than the ten principal Upanishads. Here the emphasis is no longer on free inquiry but on systematisation and harmonisation of diverse ideas. The Upanishad tries to harmonise the ideas scattered among the various schools of thought that were prevalent at the time of its composition. The well-known idea of God as the One in-dwelling Presence has been kept intact. But God has become more personal in this Upanishad. The term frequently used with reference to the Ultimate Reality is "Deva". Other terms used such as Rudra and Hara were to come into vogue in a later stage of development of Hindu thought and are not found in the other Upanishads. There is also increasing emphasis on devotion to God and the need for His grace for man's emancipation. Perhaps the most remarkable aspect of the Svetasvatara Upanishad is a relatively brief theological section describing the god Rudra. As with other Upanishads, the Svetasvatara Upanishad focuses on Brahma and the Atman as the fundamental cosmic reality. Its fundamental nature is underlined by stating that it is higher than the supreme god, Rudra, who is described in nearly Yahwehistic terms. To start, however, the Svetasvatara Upanishad describes Brahma as the first cause of everything in the universe and assures the reader that knowledge of Brahma is the path to liberation. This is accomplished through performing sacrifices and by abiding by the rules of yoga. The discussion of Rudra then appears abruptly and dramatically. He is "The One spreader of the net...Who rules all the worlds....Rudra (the Terrible) is the One....He, the Protector, after creating all beings, merges them together at the end of time." He is the creator of heaven and earth and all the gods. But having exalted Rudra, the Svetasvatara Upanishad goes on to say that Brahma is higher than this. While using some terminology that appears to personify Brahma, Brahma is described as immanent in all things. The distinction is critical in comparing Hinduism with the monotheistic religions of the West. Through Zoroastrianism and then Judaism, Western religions have more or less discarded polytheism and establish monotheism as the core of their dogma. Of course, there are strands within Western religions which conceive of God as a personal god and other strands which do not; however locating creation and gods within a cosmos where the divine ground is supremely venerated has little parallel in Western religions. In contrast, the Svetasvatara Upanishad would suggest that while the world might be composed of many gods (with Rudra their ruler), the fundamental point of religion is not the veneration of a god or gods, but the recognition of the

The Svetasvatara Upanishad describes Rudra, a popular epithet for Siva, as the very Brahman. According to this Upanishad the Highest Reality is verily Rudra who is without a second. In one of the verses we come across this firm declaration of truth, "*Eko hi rudro na dvitiya tasthanur.*" It means, Rudra is truly one and there is no place for a second. A concept that subsequently became the premise for the Non-dualistic (Advaita) school of thought.

According to the Upanishad, Siva rules (isata) these worlds with His enormous powers (isanibhi). He stands apart from all creatures (pratyajanan) and He is the protector of all the worlds (visvabhuvana gopa). At the end of creation He withdraws these worlds into Himself. (3.2).

He is the source and origin of all gods, the ruler of them and as Isvara gives birth to Hiranyagarbha, the golden germ. (3.4).

White in color (aditya varnam), beyond darkness and ignorance (tamasa parastat), He alone can take us beyond the cycle of births and deaths. There is no other path that can help us. (3.8).

There is nothing else that is higher or smaller than Him. He alone pervades the whole universe. (3.9).

"Sa bhagavan tasmad sarva-gatas siva."

He is the Lord and He, Siva, is therefore found everywhere. (3.11).

The Purusha of the Samkhya school is identified in this Upanishad as none other than Siva. As Purusha He controls maya which is but Prakriti (Mayam tu prakriti viddhi, mayinam tu maheswaram).

The Svetasvatara Upanishad reflects the sentiments and the spirit of the age in which it was composed. Saivism must have already been a popular cult in many parts of ancient India and this fact was amply established by the composer of the Upanishad through his personal spiritual experience.⁹⁴

supreme reality.

Liberation for us is no different than liberation for the gods; that is, we all must seek understanding of the world that lies behind (or beyond) the apparent world of our thoughts and senses

⁹⁴ Siva or Shiva is one the gods of Hindu Trinity. He is worshipped by millions of Hindus all over the world. He is known as the destroyer of the worlds in His aspect of Rudra. He personifies anger, passion as well as compassion. He subdues all our passions and transforms the human body so as to

make it divine. "The one 'Iam' at the heart of all creation, thou art the very light of life."

The human body devoid of Siva is Sava or a dead body. Parvathi is His consort while Ganga, His second consort adorns his head. Parvathi is his better half. Parvathi literally means parva+thi, the one who occupies the one half. Ganga is the divine consciousness he bears and then allows it to flow into human or earth consciousness. The bull Nandi is his vehicle. It symbolizes ignorance, passion and animality. Lord Vinayaka and Kumaraswamy are his two children, who are gods of great powers in their own right. Lord Siva symbolizes innocence, purity, charity, spiritual wisdom, inner harmony and greater good. If He is worshipped sincerely he is bound to response and free us from the bondage or Pasa. He transforms the Pasu (animal qualities) in us. And He is the Lord of All (Pasu Pathi).

Lord Siva is popularly known as Shankara. The word Shankara is made up of two words, namely "shanka" and "hara". Shanka means doubt and hara means dispeller or destroyer. It also means lord.

The word "Shankara" thus means He who dispels or destroys doubts. dispels or destroys all doubts.

He rules over our disbeliefs and hesitations and establishes firm faith in us through his compelling nature. By dispelling our doubts and establishing faith, He destroys all our bondage.

Shankara or Sankara can also mean sankata + hara, that is he who destroys or ends all difficulties. Sincere prayers to Shankara can be very effective. The Lord is easily pleased with pure devotion and responds immediately. Siva is known for his boon giving nature, which at times causes trouble because when he is pleased he can be very generous even to the evil characters.

The Hindu Trinity comprises of Brahma, the creator, Vishnu, the preserver and Siva the destroyer. Brahma creates the worlds and the beings. He is the creative intelligence of the manifest worlds. Saraswathi, the goddess of learning is his consort. He is generally shown with four heads standing for the four yugas and the four quarters of the universe. Hamsa, the swan, is his vehicle. He is known by several other names such as Visvakarma, Pitamaha, Lokesa, Nabhija and so on.

Vishnu is the preserver. He is the solar God, the very sun, who brings sunshine into the worlds and lives of every one and assists the survival of every being. Blue in color, he is referred with many names and attributes by his devotees. Some of his popular names include, Mahavishnu, Narayana, Anantasayana, Chakradhari, Srinivasa, Padmanabha, Varadaraja, Panduranga, Venkatesa and so on. Lakshmi, the goddess of wealth is his consort. He rides Garuda, the big bird. The mace (gada) and the fiery disc (chakra) are his weapons with which he destroys evil and protects the weak and the good. He is also credited with many incarnations, the most important among them being 10 in number. He incarnates on earth from time to time to restore order and destroy evil. Nine of his principal incarnations have already taken place, which include the incarnations of Rama, Krishna and the Buddha. The incarnation of Kalki, the tenth and the last one in this cycle of creation, is yet to come.

Lord Siva is the third god of Hindu trinity. He is the destroyer of the worlds. He in fact destroys all that is evil and unwanted in order to enable the divinity to enter the world and replace the ordinary human consciousness characterized by evil passions and animal instincts. Siva is known by many names. His most popular names include, Rudra, Jatadhara, Shankara, Iswara, Maheswara, Pasupathinath, Nilakanteswara, Dakshinamurthy and so on. He dwells among the snow clad

To understand God, it is time to remove "mine" and "yours", the "me" and "my" and the "I" and "I". The only way ; the only spiritually divine way to become divine with the Divine Mother Nature; one must listen to all the four quarters of the earthen clay as if one were a close relation of the other and a child of this mother earth albeit distanced by the rejections, absence of love and lack of humanity from others. Divine Humanity - let us make it our business, our affair, our universal issue.

The poor, the down trodden, the less fortunate, the deprived, the suppressed, the oppressed, the ignorant, the rejected, the out on the limb, the labourers, the young and sick, the diseased youth, the younger children in particular who are the future of this world, all these broken people, fragmented need our love, our compassion, our divine attention; and not the churches or institutional monuments of structures and personalised temples of personalised sects and cults.

Worship implies purity, goodness, kindness, compassion but above all worship implies FRIENDSHIP and ending enmity. The very gist of devotion and worship is becoming divine. What is the point of decorating objects, and material structures and holding congress of worship if we cannot help the Earth.⁹⁵

Himalayan mountains and rules his world known as Kailas. He is prone to fits of anger and sometimes hurts those who annoy Him. He spends most of his time in deep meditation. He possesses the third eye, the eye of wisdom. Undoubtedly he is one of the most popular and powerful gods of Hinduism and inspires people to indulge in acts of courage, devotion and spiritual wisdom.

⁹⁵ That Supreme Personality of Godhead is also, by His plenary portions, alive in the heart of every living entity. Only saintly persons who can see, within and without, the same Supreme Lord can actually attain to perfect and eternal peace.

samāne vṛkṣe puruṣo nimagno 'nīśayā śocati muhyamānaḥ juṣṭam yadā paśyaty anyam īśam asya mahimānam iti vīta-śokaḥ

Although the two birds are in the same tree, the eating bird is fully engrossed with anxiety and moroseness as the enjoyer of the fruits of the tree.

"One can overcome the path of birth and death only by understanding the Supreme Personality of Godhead, Kṛṣṇa."

"yasya deve parā bhaktir yathā deve tathā gurau tasyaite kathitā hy arthāḥ prakāśante mahātmanaḥ"

One who has unflinching devotion for the Supreme Lord and is directed by the spiritual master, in whom he has similar unflinching faith, can see the Supreme Personality of Godhead by revelation.

"Bhoktā bhogyam preritārām ca matvā/sarvaṁ proktam tri vidham-brahmam etat."

There are three Brahman conceptions: prakṛti is Brahman as the field of activities, and the jīva (individual soul) is also Brahman and is trying to control material nature, and the controller of both of

Therefore, it is time that a new way of attitude is borne out of all of us alike for better way of life. The good in others should bring us goodness axiomatically therefore and none other way whatsoever.

The removal of mythological religions is the beginning to end all the differences and aggression around the world.

All the divine powers exist within the Supreme Soul. When Agni Dev gets awakened, hunger is felt. Varun Dev generates thirst for water.

Glory be to the God who is in the fire, who is in the waters, who is in the plants and trees, who is in all things in this vast creation. Unto that Spirit be glory and glory.

Prayer to Lord Shiva:

Oh lord, MahaDeva, when we are alone, thou makest us peaceful, thou are the god Rudra, the beloved of Hari, Oh Hara, thou art the Sommam, the nectar divine of Hari. Thou art Ishana, the very first of the cosmic cycle.

From your whisper, comes the trance of karma, the divine dance of Tandava.

Great is your love for us, great is your compassion for us, we embrace you Oh Lord, we embrace you and welcome you in our spiritual hearts.

Thou art the guide, that puts light into our wandering minds. Thou leads us from darkness to light, thou gives us divinity. When we wonder lost and afraid, it is you who hold us mysteriously by hand, so we may settle in peace, in your world, full of materialism, noise and haste. For the hunger satiated, you give us hope, for the hunger you bring us protection. For the world torn apart, you offer us your grace, divine, to move into the world of light.

To each divine power, a direction and a task are well assigned. To ensure that these divine powers do not work at cross-purposes a proper control and balance is maintained by the Supreme Soul which has merged itself into the creation in the form of individualized souls in the evolutionary process of consciousness. It is thus that the fascinating, extraordinary human life came into existence in the universe. From then on till date man has been like a living laboratory, exercising his freewill for ill or good. Whenever he commits mistakes he gets punished, and when he performs good deeds he is rewarded and given greater responsibilities. Misdeeds result in sorrow, good

them is also Brahman, but He is the factual controller.

deeds like benevolence and righteousness result in happiness.

This is the principle of 'Karma' - 'As you sow so shall you reap.'

Geeta; Upanishads, the Vedas, all scriptures all together perch on the discourse of 'Param-Atman-Jagadish-Hari-Bhagavan-Eishwaar-Brahma' [Sublime eternal God] and the human spirituality of realising this grandeur Great Spirit of all life in life of life itself. ⁹⁶

Shiva and Shakti are two Vedic phenomena which elucidate Shvetashvatara Upanishads in terms of reason and cause.

Both the causeless and the karmic are adhered to the same the union of Yoga. Therefore, the soul the atman and the param-atman cannot be different as the prakruti and the human entity are identical. The union of the existence and the eternal soul is delight – the greatness of million lights of eternal God Brahma that which we are now referring to as 'divya-ishvara' [God of light]. Therefore the ultimate God is not the absolute unchanging formless [nirguna] but instead the manifest; transcendental, creative; germinating, nurturing, omniscient, omnipotent, Rudra, who is the other word 'shabda' for 'bhakti-yogi'; that therefore who is poetic, devotional, theistic, philosophical, compassionate, intricate, artistic, and eternally like an elixir. Such a Rudra becomes Shiva upon the dance of the cosmic karma and upon the capering dance of Shiva, seventy two thousand motions are created and nearly eighty four million rhythms emanate emitting nearly as much as sixty four shaktis that all together unite the prakruti [existence] the energy of the flow and the source of the energy [God] together. ⁹⁷

⁹⁶ The Svetasvatara Upanishad derives its name from the sage who taught it. It is theistic in character and identifies the Supreme Brahman with Rudra (Shiva) who is conceived as the author of the world, its protector and guide. The emphasis is not on Brahman the Absolute, whose complete perfection does not admit of any change or evolution, but on the personal "Isvara", omniscient and omnipotent who is the manifested Brahma. This Upanishad teaches the unity of the souls and world in the one Supreme Reality. It is an attempt to reconcile the different philosophical and religious views, which prevailed at the time of its composition.

⁹⁷ An expression from the Svetasvatara Upanishad is discussed by Swami Sivananda. We find in the Svetasvatara Upanishad IV-5, "There is one 'Aja' red, white and black in colour, producing manifold offspring of the same nature." Here a doubt arises whether this 'Aja' refers to the Pradhana of the Sankhyas or to the subtle elements fire, water, earth. The Sankhyas maintain that 'Aja' here means

the Pradhana, the unborn. The words red, white and black refer to its three constituents, the Gunas, Sattva, Rajas and Tamas. She is called 'unborn'. She is not an effect. She is said to produce manifold offspring by her own unaided effort.

The Brahma Sutra refutes this. The Mantra taken by it-self is not able to give assertion what the Sankhya doctrine is meant. There is no basis for such a special assertion in the absence of special characteristics. The case is analogous to that of the cup mentioned in the Mantra, "There is a cup having its mouth below and its bottom above" Bri. Up. II-2-3. It is impossible to decide from the text itself what kind of cup is meant. Similarly it is not possible to fix the meaning of 'Aja' from the text alone. But in connection with the Mantra about the cup we have a supplementary passage from which we learn what kind of cup is meant. "What is called the cup having its mouth below and its bottom above is the skull." Similarly, here we have to refer this passage to supplementary texts to fix the meaning of Aja. We should not assert that it means the Pradhana. Where can we learn what special being is meant by the word 'Aja' of the Svetasvatara Upanishad? To this question the following Sutra gives a suitable answer. By the term 'Aja' we have to understand the causal matter from which fire, water and earth have sprung. The matter begins with light i.e., comprises fire, water and earth. The word 'tu' (but) gives emphasis to the assertion. One Sakha assigns to them red colour etc. "The red colour is the colour of fire, white colour is the colour of water, black colour is the colour of earth". This passage fixes the meaning of the word 'Aja'. It refers to fire, earth and water from which the world has been created. It is not the Pradhana of the Sankhyas which consists of the three Gunas. The words red, white, black primarily denote special colours. They can be applied to the three Gunas of the Sankhyas in a secondary sense only. When doubtful passages have to be interpreted, the passages whose sense is beyond doubt are to be used. This is generally a recognised rule. In the Svetasvatara Upanishad in Chapter I we find that Aja is used along with the word "Devatma Sakti - the divine power." Therefore Aja does not mean Pradhana.

The creative power is Brahman's inherent energy, which emanates from Him during the period of creation. Prakriti herself is born of Brahman. Therefore Aja in its literal sense of 'unborn' cannot apply to Prakriti or Pradhana. Lord Krishna says, "Mama yonir mahad Brahma - My womb is the great Brahman, in that I place the germ thence cometh forth the birth of all beings, O Bharata." This shows that Prakriti herself is produced from the Lord. On account of the statement of the assumption (of a metaphor) there is nothing contrary to reason (in Aja denoting the causal matter) as in the case of honey (denoting the sun in Madhu Vidya for the sake of meditation) and similar cases. The Purvapakshin however says: "The term Aja denotes something unborn. How can it refer to the three causal elements of the Chhandogya Upanishad, which are something created? This is contrary to reason." The Sutra says: There is no incongruity. The source of all beings viz., fire, water and earth is compared to a she-goat by way of metaphor. Some she-goat might be partly red, partly white and partly black. She might have many young goats resembling her in colour. Some he-goat might love her and lie by her side, while some other he-goat might abandon her after having enjoyed her. Similarly

The words 'like honey' in the Sutra mean that just as the sun although not being honey is represented as honey and speech as cow, and the heavenly world etc., as the fires. So; here the causal matter though not being a tri-coloured she-goat, is metaphorically or figuratively represented as one.

Hence there is nothing incongruous in using the term 'Aja' to denote the aggregate of fire, water and earth. 'Aja' does not mean 'unborn'. The description of Nature as an Aja is an imaginative way of teaching a transcendental divine light of Truth. The sun is the honey of the gods, though the sun is not mere honey; the fire of the orb is like the heavenly orbit and the 'vachas' sound is like the cow 'Aummmmm'. Such connotations are therefore metaphoric and imply imaginative creative thinking. Immortality cannot be attained by the knowledge of the individual soul, but only by the knowledge of the Highest Self or Brahman. Therefore Brahman alone is the subject matter of the passage under discussion. Brahman alone is to be seen or realised through hearing, reflection and meditation.

'Achintyam-avyaktam-ananta rupam, sivam, prasantam amritam brahmayonim; Tamadimadhyantavihinam-ekam vibhum chid- anandam-arupam-adbhutam.'

He is incomprehensible, unspeak- able, infinite in form, all-good, all-peace, immortal, the parent of the universe, without beginning, middle and end, without rival, all-pervading, all-consciousness, all-bliss, invisible, and inscrutable - this indicates that Brahman is the material cause of the world.

The word Yoni or womb always denotes the material cause, as in the sentence "the earth is the Yoni or womb of herbs and trees." It is thus proved or established that Brahman is the material cause of the universe that manifests as prakruti and prakruti is the finite existence of the infinite 'pranna' [life breathe of Brahma] and the functional cause of the karmic shakti of the embodiment of karmic Rudra that divinely dances yet transcends the subtle to the gross and vice versa in kundalini.

Therefore, the powers of the liberated soul are not unlimited; is also known

the universal causal matter which is tri-coloured on account of its comprising fire, water and earth produces many inanimate and animate beings like unto itself and is enjoyed by the souls who are bound by Avidya or ignorance, while it is renounced by those souls who have attained true knowledge of the Brahman.

from the indication in the Sruti that the equality of these souls with the Lord is only with regard to enjoyment and not with respect to creation, etc. As all beings honour that Deity, so do all beings honour the Divine God who knows that (Bri. Up. I.5.20). 'Through it one attains identity with the Deity, or lives in the same world with it'. The four main sections or facets of human life are the social, the psychological, the natural and the universal. We are units of human society and all our activity seems to be towards of social good of all.

The enterprises of humanity through governmental systems or social welfare organisations or family units, etc. do all seem to be tending towards a single goal of universal global achievement, namely, welfare of mankind, humanity in its entirety, social good, well-being, happiness; the greatest happiness of the greatest number, as same people put it. We may say that we are aiming at this much; nothing more and nothing less.

We would like to have the intensive form of happiness both in private and public life, in the largest quantity possible. If we carefully analyse the character of our activities and the structure of our enterprises in any field of life, we will realise that there is nothing but this much in our intentions inside while we engage ourselves in any kind of work outside. But what is the measure, or the yardstick, that we are going to employ in the judgment of social values? How are we going to discover that such and such a thing is going to pave the way for social peace? What is our concept of social well-being, what is the meaning of international good? What is it that we are actually aiming at, finally?

The aim behind this total enterprise of mankind's mind has to be measured by a standard that is set by the individual himself. What we call commonweal or social peace is the happiness or the peace that the individual aspires for. And what is society if there are no individuals, though it is true that, from the point of view of a certain branch of psychology, society has an abstract character of its own independent of the individuals that constitute it? We may, from the practical angle of vision at least, conclude that there is no society if there are no individuals. Thus, the pattern of social existence is set by the individual himself. What is good for the individual is good for the society, because the society is an enlarged form of the individual. It is a miniature '*Visvarupa*' of human nature. I myself become the standard of the judgment of social welfare. It comes to that, finally. What I regard as good for me must be good for all. I feel that a certain type of satisfaction is my requirement and I hold that it is the requirement of everybody else, also.

If this were not to be the standard of judgment of values, how else would people work

in this world? Here we come to a very interesting secret behind social life: the psychology of human nature, which seems to be the determining factor of all social activity. Our enterprises in social life, in public life or in political life, are ultimately guided by the standard set by the individual. Psychology becomes the guideline for public activity. So we move per-force from the social outlook to a study of the psychology of human nature. This is the second aspect of the study of human life. The social is the most obvious, visible side of human existence. But the strings which are behind this apparent picture of human society, controlling the movement of society as a whole, are the patterns of human nature. Psychology is not everything, though it seems to be a very important aspect of human study. What is it that determines the character of the individual? While we have concluded tentatively that human nature as a psychological unit determines social patterns of existence, we have now to understand how it is that the human mind thinks in the way it thinks.

There must be something determining the very way of thinking itself. We have an idea of what is good for us. How does this idea arise in our mind? Who put this idea into our heads? How are these ideas implanted in our being? Now we go deeper into a field which is not visible to the eyes, perhaps not included even in the field of the study of psychology. We go to a section of study, a field of analysis and research which usually goes by the name of philosophy, a poor word, indeed, which cannot connote all that we are intending to convey, but which points to a necessity to study human nature in a perspective which is wider than what is comprehended in psychological studies. Here begins the role of Yoga.

Why is Yoga so necessary for us? It tells us where we stand, and the answer to the 'why' of a thing comes from the system of Yoga. While science can tell you how things work it cannot tell you why things work in the way they work.

The 'why' is a difficult thing for us to comprehend and answer, but Yoga has the answer.

If we are thinking in a particular pattern say, in the three-dimensional pattern in thinking to which we are all shackled, unfortunately for us, it is because we are planted in a world of space, time and causal relationships.

The spatial context is the three-dimensional context. We can think only in terms of length, breadth and height. There is no other way of thinking. Even with the farthest stretch of our imagination we can think nothing else but length, breadth and height. This is what we call the three-dimensional way of thinking.

But Yoga tells us that this is not the only way of thinking possible, though perhaps it

is the only way available to us, limited as we are to the space-time set-up. It will be very interesting indeed to go a little deeper into this subject. This space-time complex weighs so heavily upon our minds that we are almost its slaves; we are not masters as we imagine ourselves to be, free to laterally observe. We are forced to think only in a particular manner. We may say, we are brain-washed by space-time which compels us to think only in this way, and no other way. Everything is quantitative. This is one way of thinking. It is a measure with length, breadth and height; even a minute particle, as small as an electron, we cannot think of it in our mind except as a very little dust which has a small dimension, albeit unimaginable. This is thinking in terms of quantity. The second aspect is the thinking in terms of quality. Every quantity has a quality. It has a character. There is a way of defining it. It has an attribute.

This is how we think of a quantitative substance, whether it is large or small. The third way of thinking is relation. Everything is related to something else.

Either it is positively connected or negatively related. Every definition is qualitative, and this definition is given through abstraction of character by relationship with other objects, and if something external does not exist, definition is impossible. So this is a third limitation on our mind. Everything is caught in terms of relationship, definition, abstraction from the external. The fourth limitation on our mind is what is called thinking in terms of conditions or modes. Everything is in some state. Everything is in a particular state, susceptible to change into another state, etc.

These are the only four ways of thinking: thinking in terms of quantity, quality, relation and mode. Now, this limitation is imposed on our minds by the peculiar set-up of space and time. It means that we are conditioned by the laws of Nature - the Universe. This is the third aspect of life which Yoga studies, apart from the aspect of human society, and human nature as a psychological unit, that is, the relationship of the human individual to Nature as a whole. You are a part of Nature; not merely a part of your family or of human society in this world.

There is a universal set-up of things beyond the natural forces definable in terms of science. What is mankind, what is human, what is human individual in this vast controlling organisation? First of all, we thought man was one drop in the ocean of human society.

Then we came to the conclusion that this drop was very important because it was the totality of the drops that made the whole called society.

Then we were led to the more advanced conclusion that even the human individual

could not be a self-determining item, because the human individual was controlled by forces which are spatial temporal, far beyond the reach of human thought, understanding or power. The last step that we have to take is towards the understanding of a universal principle latent in the individual. Our restlessness, the insecurity that we feel in life, the unhappiness to which we are subject, whatever be the nature of that unhappiness - all this is due to the working of the universal in us as particulars. There is something in us telling us that there is something wrong with us; Here comes the great clarion call of Yoga. You are not a perishable mortal physical body merely, though in your ignorance you may think that you are such. The law of the conservation of energy, with which you may be acquainted, tells us that nothing can be ultimately destroyed. There can be transformation of nature or character but annihilation is unthinkable. Death is a misnomer, finally, for Yoga. What you call death or destruction is merely the subject becoming aware of a field beyond its local measure, to which also it belongs, and where also it has a duty of its own.

Every change, every transformation or mutation, physical or otherwise, is the tendency of the individual to transcend itself into a higher order of reality to which it belongs and which it is essentially. The only word we can use to define this reality, which the individual ultimately is, is the universal. What do you mean by the universal, may be a questionable. It is that something indescribable which is the common denominator behind all individuals alike yet the very core of its substance may differ from one to another depending upon one's perception. This is the reason why we are urged by the impulse to do good to people. Otherwise, wherefrom does this impulse come? Why should I work for the welfare of people if that universal element is not present in me? There is a common principle working in all creation, not merely in human nature but even in the sub-human species, and all that we call the 'panorama of Nature' is guided by a single law, and that law is the reason behind the feeling of oneself for another, the affection that you evince, the love that you express, the connection that you wish to establish with others, and the infinitude that you wish to achieve in your personal as well as public life. The ultimate goal of all of us is, therefore, success and not failure. We are never going to fail. We are always after victory.

Sorrow, unhappiness, the sense of defeatism is born of the ignorance of these values, and a subscribing of oneself to the lower values of life, the selfish centres which begin to operate sometimes due to the limitation of our outlook to the physical body and its physical needs merely.

Yoga takes us beyond the limits of human perception and tells us that our

human outlook and aspirations are only an insignia of an omniscience that is our ultimate heritage, we being immortal units of the 'Supreme Divine Reality' which is the centre and the heart of all creation. We belong to all and everything belongs to us.

Perhaps the universe is a tremendous democratic set-up where each is for everyone else and everyone is for all.

Everything is ours and we are related in return to everyone else and everything else. Everything is your duty. It is a duty because it is our obligatory karmic right. The two are not separable from you. When the law of Nature begins to work, when the principle of universality begins to guide our life, rights and duties commingle and become one single act, while in our ordinary life they appear to be two different things, where rights are not the same as duties. But there, in that true achievement, they are identical. There is no difference. Obedience to law is happiness. Violation of law is bound bring sorrow.

Why should one violate the law when one is inseparable from the workings of the law, when the very law is working through us and our very existence is due to the existence of the law?

Thus, Yoga makes us beautiful citizens, good administrators and most unselfish individuals, not working for our own personal self, for one's own self does not exist in the scheme of creation. Such a thing 'me', 'my', 'mine', 'i' is a myth.

There is no such thing as 'I'. What exists is a universal purpose, a common good. When this is the great Reality to which we are awakened by the system of Yoga, why should not humanity live in peace? Why should not international solidarity be a reality? Why should not God descend into this world?

The word 'yoga' suggests a harmonisation and union of all the facets of personality. The four Yogas mentioned are four aspects of the working of your person. You are very active in your life, no one can afford not to be active, and this aspect of your compelling feature of personality requires to be accommodated into the practice of yoga. The human is divinely a person with feeling, emotion and affection, with determination or of will, and are a rational, reasonable, intelligent conscious being. Since the exercise of reason, will, emotion and the impulse to activity are not four different, independent things taking place in us—they are there simultaneously in us; there is consciousness which highlights the importance of great caution to be exercised in the adventure of yoga practice.

Immature minds—not properly tutored along the spiritual path—take a one-sided view and call themselves karma yogis, bhakti yogis, raga yogis, jnana yogis, and so on.

One cannot segregate any impulsion of our personality; they have to be taken as a whole. We are all these things at the same time.

Yoga is a total action, a nucleus of the whole of our being. We ought to make a serious study of the Bhagavad-Geeta.⁹⁸

The whole Gita should be studied at one stroke, not chapter by chapter as if they are different limbs of its body. With great concentration of mind and analytic capacity you must study the verses of the Gita.

You will find that every injunction is interlinked with another injunction, which, independently taken, looks like a contradiction of another thing that is said elsewhere.

The Bhagavad-Geeta states that Action [karma] becomes yoga only when it is non-motivated action [satt-karma] based on selfless-ness rather than selfishness. But such a thing is unthinkable to any one of us. Nobody will unnecessarily engage himself or herself in a work which has no meaning whatsoever. Though there is meaning in work—it is, of course, very clear—but it should not be a meaning connected with a result that is to follow remotely from it. Expecting the result of work is to expect something which is far away from the actual location of activity. There is a distance between the fruit accruing and the actual action, so it creates anxiety in the mind. The distance between our expectation and our performance causes distress in the mind: “Will I obtain what I expect from this work?” Secondly, there is an erroneous notion of how action produces a result. Mostly we have seen in our life that the expected fruit, or the result, does not follow from a particular enterprise.

Sri Krishna’s emphasis in this connection is that you have to apply reason and conscience filled with divinity before embarking or setting ourselves to any action or work. Buddhi yoga, the yoga of understanding, is expected to be at the back as a determining factor of every enterprise or work. It is not only work that is mentioned there; it is a rational work—action based on ‘sad-buddhi’ or pure understanding. An unintelligent action is not action in terms of yoga. What is the understanding that is required before we embark on doing something? There is a gradual elation of thought from the first chapter to the eleventh chapter.

⁹⁸ God is infinite, imperishable, para-ananta, vishva, undefinable. By contemplation, mediation, constant yoga, one gracefully grows closer to god.

Stage by stage we are taken, step by step, until there is what we may call the apocalypse, or the final answer to every question, which is the eleventh chapter. Bhagavad-Geeta is an answer to this great conflict of life. Life is a conflict. The desire for living and the fear of death is a the greatest conflict. We have to face something every moment of our lives. It is a war in which we are constantly engaged sub-consciously; because we have to confront something every moment of the elapsing time.

Our struggle to overcome the stress and strain of a confrontation in terms of conflict is the battle spoken of. We can never have peace of mind even for a moment in this world because we are always anxious about our future—the next moment.

To see that the next moment is a palatable and comfortable one, we struggle hard to move earth and heaven to do something in order that a result may follow which will free us from the untoward reactions of your collection karma or collective actions. But, this is attempted in an unintelligent manner. We are buffeted, briefly to speak, in four different ways. There is a push that we feel from human society outside. We can never ignore, for a moment, that we are a unit of the grand human society.

In a mood of despair, agony or anger we may feel, we may utter “*Who cares for this world of society. I am totally independent. I would like to be in an anarchical system of administration.*” We do not wish to be controlled by anybody. This is only a word of despair that sometimes comes unintelligently from the mind of a person.

What is society? Great studies have been made by specialists along this line to find out if there is really such a thing as society or if it is only a bundle of individuals. Is society a heap of individualities or is it an organised system of operation for the welfare of each and every person? Society can give comfort; it can also give discomfort. The Bhagavad-Geeta is a way to find a recipe of being in perfect harmony with human society first and foremost, before we take a step in any other direction of yoga. The yamas—ahimsa [non-violence], satya [truthfulness], asteya [non-causing/caution], brahmacharya [purity] and Aparighara [non-possessiveness] are a means to act benevolently to behave in a humane manner to avoid conflict with people.

We should not take anything for granted. Niyama is necessary though not so important, but ‘yama’ is incumbent. Yamas—the five mentioned ways—are only ways in which we have to behave peacefully with people, and perhaps behave with our own spiritual self also.

The yamas are nothing but ways of self-restraint, social as well as personal.

There is no necessity to create enemies. The adjustment of personality with society is necessary even in the path of yoga, because otherwise if the society presses us in some direction not comfortable to us, our meditation will not take place or we may not accomplish sadhana blissfully, delightfully, happily.

There is another aspect of our personality: we are living in this world of nature. If you go against the nature, we will fall sick. Disease is nothing but imbalance in our metabolism and impurity in our blood. We may become seriously ill if you go against the law of nature. There are laws of gravitation and laws connected with sunlight, air, water, food, etc., with which if you dabble erroneously, you will have to pay the penalty for it. Everybody should know how nature works. We must know how society acts. We must also know how nature works. It is a large living body that is before us which is called nature—and we know how a living body acts and reacts.

Sometimes our understanding does not go hand in hand with our feelings. The personality is not always aligned properly. Hurt and disparity prevail. There is non-alignment of the internal constituents, mostly, in persons. We grieve and weep when we are alone, though we are mighty learned in outer society.

Our emotion and our understanding do not go hand in hand, one with the other always and we will be a torn or fragmented emotionally even hurt and bruised or wounded emotionally, not in an integrated way. Yama, of course, is there, but there are other methods. When we are hammered in from three different sides; we seem to be confronting ourselves every day and finding it difficult to manage our own mind on the one hand; we cannot easily manage our connection with people outside; physically we fall sick in many ways due to the interference of nature's forces in an unbalanced manner.

There is a forth crowning factor in life, namely, the whole centre of the cosmos operating in us. There is an unknown factor behind everything in the world which is, perhaps, the deciding factor. All your efforts are finally decided by this supreme Judiciary of the cosmos. Finally, it has to give assent to whatever we do, and whatever we feel or think. Geeta mentions how our actions are determined by different factors and not only our intention, individually, by itself. The condition of the body, whatever it is, decides to a large extent the capability of your performance. Every person has a different type of physical frame, fitted for a particular purpose. So the kind of contribution that you make through your activities is decided especially by the nature of your physical constitution.

Secondly, there is another determining factor, namely, our capacity to resolve to fulfil the work and carry it on until the end. There are many people who start something [a work] and then leave it in the middle, due to many difficulties. If you face a difficulty, you will drop that work afterwards. If you engage yourself in some action and then drop it because of the fear of troubles arising from it, such an action is called '*tamasa*', or the worse kind of action, per Geeta.

This is another factor. The third conditioning factor is the capacity of our sense organs themselves. For example: if we are weak in our eyes, our ears and our sensations, our contribution to the world and contribution to our own performances, also, will be limited to that extent with constraints. Another factor that limits our performance is the diverse motives that we have behind our action. For example why we are you doing anything at all in the first place? Though we may think that the idea is clear in our mind, we will find that it is not always a clear idea at all. Our requirements, as you think them, seem to change their moods and their nature as time passes and you advance in age, and perhaps in the process of evolution.

But, there is a final thing: it has to be sanctioned by the structure of the cosmos. Whatever we may do should be approved by the constitution of the government.

Therefore, we cannot go against the cosmic law saying, '*that is wonderful for me; I shall do that!*'

This is the fourfold conflict, you may say, that we are facing every day: social conflict, personal conflict, conflict with nature, and conflict with the Almighty Creator Himself. We are distanced from society, distanced from your own true spiritual self, distanced from nature, and distanced from God. This is the tremendous war of the Mahabharata before us. Everything is pell-mell and chaotic, and we do not know what we are supposed to do. The Bhagavad-Geeta is an answer to all these conflicts. It answers our query concerning your duty towards society. This is highlighted intensely throughout the chapters, and all other things are also highlighted, gradually. The eleventh chapter, which is the crowning edifice of all the teachings, tells us there is only One Person doing all actions in the world. Everything animate and inanimate moves or does not move, is born or dies, lives healthy or diseased, every minute karmic motion is a will of the God albeit God cannot be seen nor be felt nor be sensed. There is nothing in this whole wide reality of existence that is not subjected to God's will. Geeta explicitly states that even the mere intention of our minds are due to grace of Divine will.

Divine will therefore governs everything animate and inanimate; perpetrates karma, germinates karma, pacifies karma, subdues karma, renders pain and pleasure, and gives dissolution and, rebirth. Only our divine practices and divine prayers and divine compassion can influence God. ⁹⁹

‘*Sa brahma-yoga-yuktatma sukham aksayam asnute*’ (B.G. 5-21), is Brahma-yoga, the yoga of the Absolute. There is no need of reading too many books. ‘*Krsno janati vai samyak*’: Only He who spoke it knows what He spoke. Arjuna knows something of it. Actually, he forgot it totally. Later on he asked Sri Krishna, “*I have forgotten everything, what you told me in the beginning of the battle. Would you kindly recite it to me once again?*” Sri Krishna’s answer was, ‘*I cannot repeat again. I was in union with the Absolute when I spoke that and you should not ask me to recall it again. It was the Absolute that spoke, in a cosmic form, from every angle of vision.*’ ‘*Vyaso va vyasa-putro va*’: Vyasa knows what the Geeta is; he himself recorded it. Vyasa’s son Suka knows it and Vyasa knows it.

‘*Anye sravanatah srutva*’: Others only hear it as anything that is told to them. It doesn’t enter the heart.

Therefore, Ssvetassvatara Upanishads compel the reader to make a study of the Geeta thoroughly consistently, constantly without fail.

Of course, one is free to read any commentary in order that one may be facilitated in forming an opinion about it and contemplate upon the ethos of it. God is speaking to us, and we know how we will think at that time. Place yourself in the context of God speaking us.

Yoga is not a profession. It is not even religion. It is not something that one is expected to do among many other things. It is the only thing that we have to do, and in that one thing that we sincerely whole heartedly do, every other activity is included. It is included because it is a comprehensive focussing through all the aspects of life to which reference has been made.

The practise of yoga is everything. Meditation is all things.

⁹⁹ With the knowledge of God, all fetters fall off. With the waning of ignorance, birth and death cease. Going beyond the consciousness of the body by meditating on Him, one reaches the third state, viz., the universal lordship. All his desires are satisfied, and he becomes one without a second. This is to be known as eternally existing in one’s own self. Indeed, there is nothing to be known beyond this. As a result of meditation the enjoyer, the enjoyed and the power which brings about the enjoyment – all are declared to be the three aspects of Brahman.

It is a wrong notion that meditation is somewhere, some time in life, and all your other time goes to your duties. You think that all other things that we do are our duties and meditation is not our duty, it is only a concession that we are making to some religious requirement. It is nothing of the kind. Meditation is incomplete. Contemplation is more appropriately complete and composite.

Contemplation on a consistent, constant basis yields one to the lofty subtle bliss of param-ananda-maya [eternal happiness]. Our duties are summed up in one duty of meditation on this stupendous theme—of our placement within the context of reality within everything. *Sarvatah pani-padam tat, sarvato'ksi-srio-mukham; sarvatah srutimal loke, sarvam avrtya tisithati* (B.G. 13.13): Everywhere it has eyes, everywhere It has ears, hands and feet. If you touch anything you are touching His legs, His feet, His hands; your eyes, His eyes; your ears, His ears. The whole of the Gita is this much. It's quintessence divinely is placed before us to discover in divine experiences. The All-yoga—karma, bhakti, raja, jnana—everything is inside this one divine holy scripture.

Brahmanandam parama sukhadam kevalam jnanamurtim

dvandvaateetam gagana sadrusam tatvamasadyadi lakshyam

ekam nityam vimala machalam sarvadheesaakshibuutam

bhaavaateetam triguna rahitam sadgurum tam namaami.

Shiva is the Sad-Guru; as Krsna is a sad guru.

"I salute to that Sadguru who is the source of eternal bliss, supreme happiness, who has true wisdom, who is beyond the dualities, who is infinite, whose attention is always on the divine, who is unique, eternal, pure, steady, and who sees with the eyes of wisdom who is beyond thoughts and beyond three gunas ".¹⁰⁰

¹⁰⁰ *Gurubrahmā gururvisnuh gururdevo maheśvarah Guru sāksāt param brahma, tasmai śrīgurave namah.*

Śrī Guru Maharaja is Brahmā. He alone is Visnu and the Supreme Lord Maheśa. He alone is Parabrahman, to that Śrī Guru, salutations. The Guru is Brahmā the Guru is Visnu, and the Guru is Maheśvara. The Guru is actually the Supreme Divinity, and therefore we bow down to the respected Guru. (Svami Satyananda Saraswati). The Guru is Brahma, recognised and described as ultimate reference-point. 'Brahma' - the Sanskrit root of the word is 'bra' which means: to swell or to increase. We can say that it was originally used to denote "the power of pervasive expansiveness". In time it became a prayer to activate that power by the priests. Priests directed their 'brahmans' (mantras) to

objects and deities and through this practise became themselves known as 'Brahmins'. Brahma is part of the trinity Brahma, Vishnu, Shiva to be distinguished from Brahman which according to the Atharvaveda (10.8.25) is "the universal thread of which the tapestry of existence is woven".

This is fascinating because it illuminates how the worship of deities evolved. First there is the insight, the direct experience; then it becomes ritualised, personalised and finally objectified - becoming an object to worship outside the worshipper. This is not of just intellectual interest to me, but it shows me a way back: transcending the object and its apparent practises, leads to understanding the ritual and spiritual practices, which then in turn might enable us to get in touch with the original insight. The Guru here is identified first with the outer forms, recognisable by all as the Gods Brahmā, Vishnu and Śiva. Each form highlights a different aspect of the 'power of pervasive expansiveness' (or indeed describes the three types of energy we know in Sankhya philosophy as sattva, rajas and tamas; all three can be understood as forms of Prakriti/Mahaprakriti). These are in this sutra, and in many popular places describing GOD as creator, maintainer and as the one who dissolves all these concepts. Swami Muktananda writes, "The Guru is Maheśvara (Śiva) when he destroys the world of concepts, stirring the disciple's heart; the Guru is Brahmā when he purifies the disciple's heart and sows in it the seed of highest truth. He is Vishnu when he sustains and protects this newly created wisdom of Yoga within the disciple." (Everything that exists is Śiva, p.97)

He is all those forms and in abstraction/beyond all form –he is Brahman. It is as though God in his compassion gives a choice. Those who can climb to abstract contemplation see him as nirguna - without form; others worship him as saguna - with a form.

The 'pure I' cannot be afraid - for it would melt into that power, recognising itself for it knows 'I am it'; 'I am That'. It must be the 'ego-self' which is afraid. Personally it feels as though, somehow through the many life-times and accumulated karma, there is fear of being exposed (found out). Found out for what? - Its own estrangement?

Where does this fear of 'being found out' come from? How far I have grown separate from who I really am? ... Am I frightened of my own powerlessness, or being "delivered"?

Or (if the Guru is a mirror, and Nelson Mandela is right, when he said in his inaugural speech, that we are afraid not of the darkness but of the light) — am I afraid of my own light, afraid to own my own power of divinity?

Only by recognising greatness, my own inner Self , my essence, the core of my being (which appears as the form I call "I") can that be overcome, only by recognising my own divinity can I lose that fear. Only by fully realising that I am the 'power of pervasive expansiveness'; that I am 'the universal thread of which the tapestry of existence is woven.'- only by accepting fully that "I am THAT" I realise who I

am, and with it I lose the fear of my own light.

Strangely enough, then “I” is actually not me! But “I” is the intelligent energy, the divine power of wisdom, the Guru inside me. Meaning, Brahma, Vishnu, Shiva- GURU is inside me! I am that GU-RU

Akhanda mandalākāram vyāptam yena carācaram. Tat padam darśitam yena tasmai Srī gurave namah.

Like an unbroken circle, the Guru has permeated the animate and the inert world and it is he who reveals this supreme state called, Brahman, to that Guru salutations are offered. He is the cause of the entire circle of existence. He is the means by which arise distinctions of movable and immovable objects. He is the intuitive vision of the syllable 'That'. Therefore, we bow down to the respected Guru. (Swami Satyananda Saraswati).

That one, which pervades the entire unbroken form of the circle (of creation) moving and unmoving, to that beautiful and benevolent guru through whom that state was revealed (to me), salutations. (Swami Veda Bharati). That ultimate Guru, to which even Śiva bows, (as the beginning of the Guru Gita indicates) ... is Guru beyond the limitations of our mind, and thus beyond the limitations of our perceived world of movable and immovable objects, HE pervades everything including our mind. We invoke the presence within us, by which all divisions and delusion of our minds that lead to separation, that sees existence in separate parts and identifies with them - becomes whole again.

It's fascinating to realise that it is our mind which “breaks” the world into separate bits, we call it analysis! Via this tool the mind uses, the world appears as of manifold objects, thus it makes our subjective world (which collectively makes ‘our apparent world of diverse objects’). Hence it is we ourselves who make the world as small or as big as our minds can think. Looking back through history, it is quite fascinating that on the material, analytical level - the universe expanded with the expansion of science. Once our mind had perceived another galaxy, we could invent the instruments to see, to measure, to describe the newly discovered.

We have been able to discover more species of plants and animals than ever before- yet we live in a way that extinguishes these faster than ever before. We perceive through our senses ever more parts, but have lost awareness of the underlying whole, and furthermore of the millions and millions of interconnections! We have found some threads, and delightedly cut them into strings, not realize the synergy. The carpet is more than a few bits of thread.

We segregate and illuminate some aspects and with it lose the whole; we look at brush strokes and don't see the picture. The reason is that we rely on our thinking mind, which governed by sense-input, sees only “bits”. Once we become aware that this is a limited mis-perception, we seek refuge in that

power which pervades all, which now and forever reveals itself as holding all threads in a beautiful design (mandala). In the Mandala of existence there is no division it is one complete whole; creating and dissolving simultaneously - as one. Inside is like outside, and outside like inside. To be aware of consciousness within ourselves is to find the Divine, the Guru and the whole universe within ourselves - as one beautiful Mandala: One. The Guru resides as consciousness in us, in our extended mind, in our heart - HE is the noble and beautiful wisdom, knowledge from where to restore that wholeness. Once we see – once we discover that He is that wholeness there is no division.

Guru is the one that reveals and at the same time is the One that is revealed; He is knower and the known; any further description would be a limitation. Ultimate consciousness comes forth, awareness, knowledge arises - like a beautiful sound; if we allow that vibration of knowing, that beautiful 'sound' to arise ...and don't interfere with our limited ego-minds – Brahman/Guru/Shiva arises in us.

"We allow"- is that not limiting mind again? We can use the mind to undo the mind. Use the mind energy to control the mind, to silence the continuous chatter of the mind that attaches its energy to images our senses and our ego chooses. Focused silence might be rewarded with the intuitive awareness of that state which pervades the entire sphere of this universe- pure consciousness, pure universal mind, or to phrase it differently: it might be rewarded with Śiva himself. When Śiva, the Ultimate Guru reveals himself , a state of awareness is reached, that in the scripture is often simply described as That - for mind cannot fathom it.

It says in the sutra: 'Tat padam' – referring to Him, the Guru who has been showing me that level, that awareness which is Tat (That!); to Him I bow.

And yet he is no person, he is that vibration, that sound, that vibrating energy that "Spanda", which pervades the entire universe, permanently creating and dissolving. This is, in the context of the Guru Gītā called Śiva, the ultimate Guru! Yet it equally can be called "that force, that interior sound which is the concentration of the vibration of all the mantras." (Swami Veda Bharati)

To that Śrī Guru, we bow. We come across this mantra throughout the scripture:

tasmai Śrī Gurave namah.

With this line another door is opened, because that Gu-ru, (Gu - darkness, ru, remover) who removes darkness (light removes darkness) does that, via the presence of the force (manifesting energy) called Śrī. Śrī is an honorific female address; here it addresses the energy of Śiva (we also call HER Śakti). He himself is pure potential; however the very energy of sound and vibration is his active principle, his consort. And it stands for benevolence, for beauty and divinity; it is feminine power, it's the Divine

Svetasvatara Upanishads: 1:

Rishis, discoursing on Brahman, ask: Is Brahman the cause? Whence are we born? By what do we live? Where do we dwell at the end? Please tell us, O ye who know Brahman, under whose guidance we abide, whether in pleasure or in pain. Should time, or nature, or necessity, or chance, or the elements be regarded as the cause? Or is he who is called the purusha, the living self? The sages, absorbed in meditation and contemplation through one—pointed ness of mind, discovered the creative power, belonging to the Lord Himself and hidden in its own gunas. That none—dual Lord rules over all those causes—time, the self and the rest. The sages saw the wheel of Brahman, which has one felly, a triple tire, sixteen end—parts, fifty spokes with twenty counter—spokes and six sets of eight; whose one rope is manifold; which moves on three different roads; and whose illusion arises from two causes.

We meditate on the River whose five currents are the five organs of perception, which is made impetuous and winding by the five elements, whose waves are the five organs of actions and whose fountain—head is the mind, the source of the five forms of perception. This River has five whirlpools and its rapids are the fivefold misery; and lastly, it has fifty branches and five pain—bearing obstructions. In this great Brahma—Wheel, in which all things abide and finally rest, the swan wanders about so long as it thinks the self is different from the Controller.

Mother's beauty and SHE is radiant light! In the Lalitashasranam (a scripture with thousand names for the Mother/Goddess) one of HER names is Śiva! SHE and HE are One. Now then, referring to the ONE, is referring to that indefinable womb from where all emerges; it's before there is form...There SHE and HE are One!

We have to admit, that ultimately we have no words to describe THAT which is Brahma/Shiva/Vishnu or indeed the Great Mother/or Hiranyagarbha (the eternal womb/or golden egg). To that indescribable state, to That namaha (we bow, we surrender). "Into that one I merge all my exterior beings and say of them not mine, not mine, not mine. Not mine the body, not mine the limbs, not mine the organs, not mine the senses, not mine emotions, feelings, sentiments. Not mine, intellect, intuition, doubt, resolution, not mine. Intent, declaration, statements that I am, not mine. Unto that one I surrender all my claims of ego..... "(Swami Veda Bharati).

To surrender our entire existence towards this end I surrender, meaning form dissolves into formless. Śiva and Śakti are One, Śiva becomes aware of Śiva. There is only absolute indescribable potential, Śiva himself.

When blessed by Him the self attains Immortality. It is the Supreme Brahman alone untouched by phenomena that is proclaimed in the Upanishads. In It is established the triad of the enjoyer, the object and the Lord who is the Controller.

This Brahman is the immutable foundation; It is imperishable. The sages, having realized Brahman to be the essence of phenomena, become devoted to Him. Completely merged in Brahman, they attain freedom from rebirth. The Lord, Issa, supports all this which has been joined together—the perishable and the imperishable, the manifest, the effect and the un-manifest, the cause. The same Lord, the Supreme Self, devoid of Lordship, becomes bound because of assuming the attitude of the enjoyer. The jiva again realizes the Supreme Self and is freed from all fetters. The Supreme Lord appears as Isvara, omniscient and omnipotent and as the jiva, of limited knowledge and power, both unborn. But this does not deny the phenomenal universe; for there exists further the unborn prakriti, which creates the ideas of the enjoyer, enjoyment and the object. Atman is infinite and all—pervading and therefore devoid of agency. When the seeker knows all these three to be Brahman, he is freed from his fetters. Prakriti is perishable. Hara, the Lord, is immortal and imperishable.

The non—dual Supreme Self rules both prakriti and the individual soul. Through constant meditation on Him, by union with Him, by the knowledge of identity with Him, one attains, in the end, cessation of the illusion of phenomena. When the Lord is known all fetters fall off; with the cessation of miseries, birth and death come to an end. From meditation on Him there arises, after the dissolution of the body, the third state, that of universal lordship. And lastly, the aspirant, transcending that state also, abides in the complete Bliss of Brahman. The enjoyer (jiva), the objects of enjoyment and the Ruler (Isvara)—the triad described by the know'er of Brahman—all this is nothing but Brahman. This Brahman alone, which abides eternally within the self, should be known. Beyond It, truly, there is nothing else to be known. The visible form of fire, while it lies latent in its source, the fire—wood, is not perceived; yet there is no destruction of its subtle form.

That very fire can be brought out again by means of persistent rubbing of the wood, its source. In like manner, Atman, which exists in two states, like fire, can be grasped in this very body by means of Aum.

By making the body the lower piece of wood and Om the upper piece and through the practice of the friction of meditation, one perceives the luminous Self, hidden like the fire in the wood. As oil exists in sesame seeds, butter in milk, water in river—beds and fire in wood, so the Self is realized as existing within the self, when a

man looks for It by means of truthfulness and austerity—when he looks for the Self, which pervades all things as butter pervades milk and whose roots are Self—Knowledge and austerity.

That is the Brahman taught by the Upanishad; yea, that is the Brahman taught by the Upanishads.

Chapter II:

May the sun, at the commencement of yoga, join our minds and other organs to the Supreme Self so that we may attain the Knowledge of Reality. May He, also, support the body, the highest material entity, through the powers of the deities who control the senses. Having received the blessings of the divine Sun and with minds joined to the Supreme Self, we exert ourselves, to the best of our power, toward meditation, by which we shall attain Heaven (Brahman). May the Sun bestow favour upon the senses and the mind by joining them with the Self, so that the senses may be directed toward the Blissful Brahman and may reveal, by means of Knowledge, the mighty and radiant Brahman. It is the duty of those brahmins who fix their minds and senses on the Supreme Self to utter such lofty invocations to the divine Sun, omnipresent, mighty and omniscient. For He, all—witnessing and non—dual, is the dispenser of sacrifices. O senses and O deities who favour them! Through salutations I unite myself with the eternal Brahman, who is your source. Let this prayer sung by me, who follow the right path of the Sun, go forth in all directions. May the sons of the Immortal, who occupy celestial positions, hear it!

If sacrifices are performed without first propitiating the Sun, then the mind becomes attached to sacrifices in which fire is kindled by the rubbing of the pieces of fire—wood, the oblations are offered to the deity Vayu and the soma juice is drunk excessively. Serve the eternal Brahman with the blessings of the Sun, the cause of the universe. Be absorbed, through samadhi, in the eternal Brahman. Thus your work will not bind you. The wise man should hold his body steady, with the three upper parts erect, turn his senses, with the help of the mind, toward the heart and by means of the raft of Brahman cross the fearful torrents of the world.

The yogi of well regulated endeavours should control the pranas; when they are quieted he should breathe out through the nostrils. Then let him un-distractedly restrain his mind, as a charioteer restrains his vicious horses. Let yoga be practised within a cave protected from the high wind, or in a place which is level, pure and free from pebbles, gravel and fire, undisturbed by the noise of water or of market—booths and which is delightful to the mind and not offensive to the eye.

When yoga is practised, the forms which appear first and which gradually manifest Brahman are those of snow—flakes, smoke, sun, wind, fire, fire—flies, lightning, crystal and the moon.

When earth, water, fire, air and ‘akasa’ arise, that is to say, when the five attributes of the elements, mentioned in the books on yoga, become manifest then the yogi’s body becomes purified by the fire of yoga and he is free from illness, old age and death. The precursors of perfection in yoga, they say, are lightness and healthiness of the body, absence of desire, clear complexion, and pleasantness of voice, sweet odour and slight excretions. As gold covered by earth shines bright after it has been purified, so also the yogi, realising the truth of Atman, becomes one with the non—dual Atman, attains the goal and is free from grief. When the yogi beholds the real nature of Brahman, through the Knowledge of the Self, radiant as a lamp, then, having known the unborn and immutable Lord, who is untouched by ignorance and its effects, he is freed from all fetters. He indeed, the Lord, who pervades all regions, was the first to be born and it is He who dwells in the womb of the universe. It is He, again, who is born as a child and He will be born in the future, He stands behind all persons and His face is everywhere. The Self—luminous Lord, who is fire, who is in water, who has entered into the whole world, who is in plants, who is in trees—to that Lord let there be adoration! Yea, let there be adoration!

Chapter III:

The non—dual Ensparer rules by His powers. Remaining one and the same, He rules by His powers all the worlds during their manifestation and continued existence. They who know this become immortal. Rudra is truly one; for the knowers of Brahman do not admit the existence of a second, He alone rules all the worlds by His powers. He dwells as the inner ‘Self-Spirit’ of every living being.

After having created all the worlds, He, their Protector, takes them back into Himself at the end of time. His eyes are everywhere, His faces everywhere, His arms everywhere, everywhere His feet. He it is who endows men with arms, birds with feet and wings and men likewise with feet. Having produced heaven and earth, He remains as their non—dual manifester.

He, the omniscient Rudra, the creator of the gods and the bestower of their powers, the support of the universe,

He who, in the beginning, gave birth to Hiranyagarbha—may He endow us with clear intellect!

O Rudra, Thou who dwellest in the body and bestowest happiness! Look upon us with that most blessed form of Thine, which is auspicious, un-terrifying and all good. O Dweller in the body and Bestower of happiness, make benign that arrow which Thou holdest in Thy hand ready to shoot, O Protector of the body! Do not injure man or the world! The Supreme Lord is higher than Virat, beyond Hiranyagarbha. He is vast and is hidden in the bodies of all living beings. By knowing Him who alone pervades the universe, men become immortal.

I know the great Purusha, who is luminous, like the sun and beyond darkness. Only by knowing Him does one pass over death; there is no other way to the Supreme Goal. The whole universe is filled by the Purusha, to whom there is nothing superior, from whom there is nothing different, than whom there is nothing either smaller or greater; who stands alone, motionless as a tree, established in His own glory.

That which is farthest from this world is without form and without affliction; they who know It become immortal; but others, indeed, suffer pain. All faces are His faces; all heads, His heads; all necks, His necks. He dwells in the hearts of all beings. He is the all—pervading Bhagavan. Therefore He is the omnipresent and benign Lord. He, indeed, is the great Purusha, the Lord of creation, preservation and destruction, who inspires the mind to attain the state of stainlessness. He is the Ruler and the Light that is imperishable. The Purusha, no bigger than a thumb, is the inner Self, ever seated in the heart of man. He is known by the mind, which controls knowledge and is perceived in the heart. They who know Him become immortal. The Purusha with a thousand heads, a thousand eyes, a thousand feet, compasses the earth on all sides and extends beyond it by ten fingers' breadth. The Purusha alone is all this—what has been and what will be. He is also the Lord of Immortality and of whatever grows by food. His hands and feet are everywhere; His eyes, heads and faces are everywhere; His ears are everywhere; He exists compassing all. Himself devoid of senses, He shines through the functions of the senses. He is the capable ruler of all; He is the refuge of all. He is great.

The Swan-like, the ruler of the whole world, of all that is moving and all that is motionless, becomes the embodied self and dwelling in the city of nine gates, flies outward. Grasping without hands, hasting without feet, It sees without eyes, It hears without ears, it utters without mouth, and it touches without the skin, a megamagnificent super-natural divinity.

It knows what is to be known, but no one knows 'It'. They call; it the First, the Great, the Full. The Self, smaller than the small, greater than the great, is hidden in the hearts of creatures.

The wise, by the grace of the Creator, behold the Lord, majestic and desire less and become free from grief. I know this un-decaying, primeval One, the Self of all things, which exists everywhere, being all—pervading and which the wise declare to be free from birth. The teachers of Brahman, indeed, speak of it as eternal. Only in Hindu Sanatana Vedic dharma, such a powerful exemplification of the shiva-shakti, hari-hara, bhakta-bhagavan, naar-naaryaana, and atman-parama-atman conceptualisation is portrayed in multiferous scriptures for the same annotation of the purport.

God is absolute almighty, absolute supreme, from which the existence was born, from which the whole of the eternal essential nature was born and of which we are a grain, a small constituent, a microcosm.¹⁰¹

¹⁰¹ Here is enlisted some of the prominent inference of Bhagavan:

1. God is Satchidananda: Existence Absolute, Knowledge Absolute and Bliss Absolute.
2. God is Antaryamin: He is the Inner Ruler of this body and mind. He is omnipotent, omniscient and omnipresent.
3. God is Chiranjeevi: He is permanent, eternal, perpetual, indestructible, immutable and imperishable. God is past, present and future. He is unchanging amidst the changing phenomena.
4. God is Paramatma: He is the Supreme Being. The Bhagavad Gita styles Him as 'Purushottama' or Supreme Purusha or Maheswara.
5. God is Sarva-vid: He is ever-knowledgeable. He knows everything in detail. He is 'Swasamvedya', that is, he knows by Himself.
6. God is Chirashakti: He is ever-powerful. Earth, water, fire, air and ether are His five powers. 'Maya' is His illusive Shakti (power).
7. God is Swayambhu: He is self-existent. He does not depend upon others for His existence. He is 'Swayam Prakasha' or self-luminous. He reveals Himself by His own light.
8. God is Swatah Siddha: He is self-proven. He does not want any proof, because He is the basis for the act or process of proving. God is 'Paripoorna' or self-contained.
9. God is Swatantra: He is Independent. He has good desires ('satkama') and pure will ('satsankalpa').
10. God is Eternal Happiness: Supreme Peace can be had only in God. God-realisation can bestow supreme happiness on humankind.
11. God is Love: He is an embodiment of eternal bliss, supreme peace and wisdom. He is all-merciful, omniscient, omnipotent and omnipresent.
12. God is Life: He is the 'Prana' (life) in the body and intelligence in 'Antahkarana' (fourfold mind: mind, intellect, ego and the subconscious mind).
13. God has 3 Aspects: Brahma, Vishnu and Shiva are the three aspects of God. Brahma is the creative aspect; Vishnu is the preservative aspect; and Shiva is the destructive aspect.

Chapter IV:

He, the One and Undifferentiated, who by the manifold application of His powers produces, in the beginning, different objects for a hidden purpose and, in the end, withdraws the universe into Himself, is indeed the self—luminous—May He endow us with clear intellect! That Supreme Self is Agni (Fire); It is Aditya (Sun); It is Vayu (Wind); It is Chandrama (Moon). That Self is the luminous stars; It is Hiranyagarbha; It is water; It is Virat. Thou art woman, Thou art man; Thou art youth and maiden too. Thou as an old man totterest along on a staff; it is Thou alone who, when born, assumest diverse forms. Thou art the dark—blue bee; Thou art the green parrot with red eyes; Thou art the thunder—cloud, the seasons and the seas. Thou art beginning-less and all—pervading. From Thee all the worlds are born. There is one unborn prakriti—red, white and black—which gives birth to many creatures like itself. An unborn individual soul becomes attached to it and enjoys it, while another unborn individual soul leaves it after his enjoyment is completed. Two birds, united always and known by the same name, closely cling to the same tree. One of them eats the sweet fruit; the other looks on without eating. Seated on the same tree, the jiva moans, bewildered by its impotence; but when it beholds the other, the Lord worshipped by all and His glory, it becomes free from grief. Of what use are the Vedas to him who does not know that indestructible Substance, that akasa—like Brahman, which is greater than the Unmanifested and wherein the Vedas and all the gods are sheltered? Only those who know It attain bliss. The sacred verses, the offerings (yajna), the sacrifices (kratu), the penances (vrata), the past, the future and all that the Vedas declare, have been produced from the imperishable Brahman. Brahman projects the universe through the power of Its maya. Again, in that universe Brahman as the jiva is entangled through maya. Know, then, that prakriti is maya and that Great God is the Lord of maya.

14. God has 5 Activities: 'Srishti' (creation), 'Sthiti' (preservation), 'Samhara' (destruction), 'Tirodhana' or 'Tirobhava' (veiling), and 'Anugraha' (grace) are the five kinds of activities of God.

15. God has 6 Attributes of Divine Wisdom or 'Gyana': 'Vairagya' (dispassion), 'Aishwarya' (powers), 'Bala' (strength), 'Sri' (wealth) and 'Kirti' (fame).

16. God Lives in You: He dwells in the chamber of your own heart. He is the silent witness of your mind. This body is His moving temple. The 'sanctum sanctorum' is the chamber of your own heart. If you cannot find Him there, you cannot find Him anywhere else.

The whole universe is filled with objects which are parts of His being. By truly realising Him who, though non—dual, dwells in prakriti, both in its primary and in its secondary aspect and in Whom this whole world comes together and dissolves—by truly realising Him Who is the Lord, the bestower of blessings, the Adorable God, one attains the supreme peace.

He, the creator of the gods and the bestower of their powers, the Support of the universe, Rudra the omniscient, who at the beginning gave birth to Hiranyagarbha—may He endow us with clear intellect! He who is the sovereign of the gods, in whom the worlds find their support, who rules over all two—footed and four—footed beings—let us serve that God, radiant and blissful, with an oblation.

By realising Him who is subtler than the subtlest who dwells in the midst of the chaos, who is the Creator of all things and is endowed with many forms, who is the non—dual Pervader of the universe and all good—by realising Him one attains the supreme peace. It is He who, in proper time, becomes the custodian of the universe and the sovereign of all; who conceals Himself in all beings as their inner Witness; and in whom the sages and the deities are united. Verily, by knowing Him one cuts asunder the fetters of death. He who knows Brahman, who is all Bliss, extremely subtle, like the film that rises to the surface of clarified butter and is hidden in all beings—he who knows the radiant Deity, the sole Pervader of the universe, is released from all his fetters. The Maker of all things, self—luminous and all—pervading, he dwells always in the hearts of men. He is revealed by the negative teachings of the Vedanta, discriminative wisdom and the Knowledge of Unity based upon reflection. They who know Him become immortal. When there is no darkness of ignorance, there is no day or night, neither being nor none—being; the pure Brahman alone exists. That immutable Reality is the meaning of "That"; It is adored by the Sun. From It has proceeded the ancient wisdom. No one can grasp Him above, across, or in the middle. There is no likeness of Him. His name is Great Glory (Mahad Yasah). His form is not an object of vision; no one beholds Him with the eyes. They who, through pure intellect and the Knowledge of Unity based upon reflection, realise Him as abiding in the heart become immortal. It is because Thou, O Lord, art birth-less, that some rare souls, frightened by birth and death, take refuge in Thee. O Rudra, may Thy benign face protect me for ever! O Rudra, do not, in Thy wrath, destroy our children and grand—children. Do not destroy our lives; do not destroy our cows or horses; do not destroy our strong servants. For we invoke Thee always, with oblations, for our protection. This is the obscurity of many verses, which may be due to decomposition from its original true Sanskrit text meaning.

It is therefore, considered much prolific to read the analogy or the metaphoric subtle meaning of the attempt made herein.

Chapter V:

In the Immutable, infinite Supreme Brahman remain hidden the two: knowledge and ignorance. Ignorance leads to worldliness and knowledge, to Immortality. Brahman, who controls both knowledge and ignorance, is different from both.

He, the non—dual Brahman, who rules over every position; who controls all forms and all sources; who, in the beginning, filled with knowledge the omniscient Hiranyagarbha, His own creation, whom He beheld when He (Hiranyagarbha) was produced—He is other than both knowledge and ignorance.

At the time of the creation the Lord spreads out individual nets in various ways and then at the time of the cosmic dissolution withdraws them into the great prakriti. Again the all—pervading Deity creates the aggregates of body and senses, both individual and collective and their controllers also and thus exercises His overlordship. As the sun shines, illumining all the quarters—above, below and across—so also God, self—resplendent, adorable and none—dual, controls all objects, which themselves possess the nature of a cause.

He who is the cause of all and who enables all things to function according to their nature; who brings to maturity all that can be ripened; who, being non—dual, rules over the whole universe and engages the gunas in their respective functions—He is concealed in the Upanishads, the secret part of the Vedas. Brahma knew Him who can be known only from the evidence of the Vedas.

The gods and seers of olden times who knew Him became Brahman and attained Immortality. Endowed with gunas, the jiva performs action, seeking its fruit; and again, it reaps the fruit of what it has done.

Assuming all forms and led by the three gunas, the jiva, ruler of the pranas, roams about following the three paths, according to its deeds. Of the size of a thumb, but brilliant, like the sun, the jiva possesses both volition and egoism. It is endowed with the qualities of both buddhi and Atman.

Therefore it is seen as another entity, inferior and small as the point of a goad. Know the embodied soul to be a part of the hundredth part of the point of a hair divided a hundred times; and yet it is infinite. It is not female, it is not male, nor is it neuter; whatever body it takes, with that it becomes united.

By means of desires, contact, attachment and delusion, the embodied soul assumes, successively, diverse forms in various places, according to its deeds, just as the body grows when food and drink are poured into it. The embodied soul, by means of good and evil deeds committed by it-self, assumes many forms, coarse and fine. By virtue of its actions and also of such characteristics of the mind as knowledge and desire, it assumes another body for the enjoyment of suitable objects. He who knows the Lord, who is without beginning or end, who stands in the midst of the chaos of the world, who is the Creator of all things and is endowed with many forms—he who knows the radiant Deity, the sole Pervader of the universe, is released from all his fetters. Those who know Him who can be realised by the pure heart, who is called incorporeal, who is the cause of creation and destruction, who is all good and the creator of the sixteen parts—those who know the luminous Lord are freed from embodiment.

Chapter VI:

Some learned men speak of the inherent nature of things and some speak of time, as the cause of the universe. They all, indeed, are deluded. It is the greatness of the self—luminous Lord that causes the Wheel of Brahman to revolve. He by whom the whole universe is constantly pervaded is the Knower, the Author of time. He is sinless and omniscient, It is at His command that the work which is called earth, water, fire, air and akasa appears as the universe. All this should be reflected upon by the wise. The yogi who first performs actions and then turns away from them and who practises one, two, three, or eight disciplines, unites one principle with another principle and with the help of virtues cultivated by the self and of subtle tendencies attains Liberation in course of time. He who attains purity of heart by performing actions as an offering to the Lord and merges prakriti and all its effects in Brahman, realises his true Self and thereby transcends phenomena. In the absence of maya, both collective and individual, all his past actions are destroyed. After the destruction of the prarabdha karma he attains final Liberation. The Great Lord is the beginning, the cause which unites the soul with the body; He is above the three kinds of time and is seen to be without parts. After having worshipped that adorable God dwelling in the heart, who is of many forms and is the true source of all things, man attains final Liberation. He from whom this universe proceeds is higher and other than all forms of the Tree of the World and of time. When one knows Him who is the indweller, the bringer of good, the destroyer of evil, the Lord of powers, the immortal support of all, one attains final Liberation. We know Him who is the Supreme Lord of lords, the Supreme Deity of deities, the Ruler of rulers; who is higher than the imperishable prakriti and is the self—luminous, adorable Lord of the world.

He is without a body or organs; none like unto Him is seen, or better than He.

The Vedas speak of His exalted power, which is innate and capable of producing diverse effects and also of His omniscience and might. He has no master in the world, no ruler, nor is there even a sign of Him by which He can be inferred. He is the cause, the Lord of the lord of the organs; and He is without progenitor or controller. May the non—dual Lord, who, by the power of His maya, covered Himself, like a spider, with threads drawn from primal matter, merge us in Brahman! The non—dual and resplendent Lord is hidden in all beings. All—pervading, the inmost Self of all creatures, the impeller to actions, abiding in all things, He is the Witness, the Animator and the Absolute, free from gunas. There is a non—dual Ruler of the actionless many; He makes the one seed manifold.

Eternal happiness belongs to the wise, who perceive Him within themselves—and not to others. He is the Eternal among the eternal, the Conscious among the conscious and though non—dual, fulfils the desires of many. He who has known Him, the luminous Lord, the Great Cause, to be realised by Knowledge (Samkhya) and yoga, is freed from all fetters. The sun does not shine there, nor the moon and the stars, nor these lightnings—much less this fire. He shining, everything shines after Him. By his light all this is lighted.

In this universe the Swan, the Supreme Self alone exists. It is He who, as fire, abides in the water. Only by knowing Him does one pass over death; there is no other way to reach the Supreme Goal. He who is the support of both the un-manifested prakriti and the jiva, who is the Lord of the three gunas and who is the cause of bondage, existence and Liberation from samsara, is verily the Creator of the universe, the Knower, the inmost Self of all things and their Source—the omniscient Lord, the Author of time, the Possessor of virtues, the Knower of everything. He who constantly rules the world is verily the cause of bondage and Liberation. Established in His own glory, He is the Immortal, the Embodiment of Consciousness, the omnipresent Protector of the universe.

There is no one else able to rule it. Seeking Liberation, I take refuge in the Lord, the revealer of Self—Knowledge, who in the beginning created Brahma and delivered the Vedas to Him.

When men shall roll up space as if it were a piece of hide, then there will be an end of misery without one's cultivating the Knowledge of the Lord, who is without parts, without actions, tranquil, blameless, unattached, the supreme bridge to Immortality, an like a fire that has consumed all its fuel.

Through the power of austerity and through the grace of the Lord, the sage Svetasvatara realised Brahman and proclaimed the highly sacred Knowledge, supremely cherished by the company of seers, to sannyasins of the most advanced stage. The profound mystery in the Vedanta was taught in the previous cycle. It should not be given to one whose passions have not been subdued, nor to one who is not a son or a disciple. If these truths have been told to a high-minded person who feels the highest devotion for God and for his guru as for God, then they will surely shine forth as inner experiences—then, indeed, they will shine forth.

Holding the body steady, with the three upper parts erect, and causing the senses with the mind to enter into the heart; a wise man with the Brahma-boat should cross over all the fear-bringing streams. Having repressed his breathings here in the body, and having his movements checked; one should breathe through his nostrils with diminished breath.

Like that chariot yoked with vicious horses, His mind the wise man should restrain un-distractedly. In a clean, level spot, free from pebbles, fire, and gravel, by the sound of water and other propinquities favourable to thought, not offensive to the eye, in a hidden retreat protected from the wind, one should practice yoga.

Fog, smoke, sun, fire, wind, fire-flies, lightning, a crystal, a moon; these are the preliminary appearances, which produce the manifestation of Brahman in yoga. When the fivefold quality of yoga has been produced, arising from earth, water, fire, air, and space, no sickness, old age, no death has he who has obtained a body made out of the fire of yoga.

Lightness, healthiness, steadiness, clearness of countenance and pleasantness of voice, sweetness of odour, and scanty excretions; these, they say, are the first stage in the progress of yoga. Even as a mirror stained by dust shines brilliantly when it has been cleansed, So the embodied one, on seeing the nature of the Soul, Becomes unitary, his end attained, from sorrow freed. When with the nature of the self, as with a lamp, a practitioner of yoga beholds here the nature of Brahman, Unborn, steadfast, from every nature free by knowing God, one is released from all fetters!

He is beyond thought and invisible, beyond family and colour. He has neither eyes nor ears; he has neither hands nor feet. He is everlasting and omnipresent, infinite in the great and infinite in the small. He is the Eternal whom the sages see as the source of all creation.

The Peace Chant

Om. That is full; this is full. This fullness has been projected from that fullness. When this fullness merges in that fullness, all that remains is fullness.

Om. Peace! Peace! Peace!

Maitri Upanishads

To understand this excerpt, it is important to know that in Vedic Sanatana Dharma, Buddhism, Sikhism, Jainism and Indian Hinduism, devotees focus on God, the Ultimate Reality, by outwardly and inwardly reciting the word A-U-M (OM) - ॐ. Aum is a symbol, a yantra, tantra and a mantra of Brahma.

Also known as Matrayaniya Upanishad, it belongs to the Black Yajur Veda. Sage Maitri describes two kind of Atman. The ‘phenomenal’ or the ‘bhutatman’ reaping the fruits of good and bad karma is the changing self. The ‘noumenal’ Atman is the Atman that is unaffected by the phenomenal world and abides “in its own greatness”. This cannot be perceived by the senses but only can be intuited by the intellect. The illusory character of the world and the transience of the phenomenal world implied to here suggest Buddhist thought and influence. Maitri Upanishad is of much later date than the classical Upanishads. Mention is made here of the Trimurthi concept of Brahma, Vishnu and Shiva. The three forms are traced to the three gunas, namely rajas, sattva and tamas. ¹⁰²

¹⁰² The Liberation From Suffering in the Upanishads: The problem for Upanisadic men & women is SAMSARA which means rebirth & also suffering. Rebirth must go on until MOSKA (liberation) is reached and therefore rebirth is the chief source of suffering. The concept of rebirth is not in the RG Veda (it may have come from the Harappans of the Indus Valley civilisation) – but it appears in the Upanishads as a well-developed concept. One of its first appearances is in the BRHADARANYAKA Upanishad, the oldest (800 B.C). In it Svetaketu is taking instruction from a teacher called Jaivali who says: ‘Do you know how people here, on dying, separate in different directions?’ ‘No,’ he answered. ‘Do you know how they return to this world?’ ‘No,’ he answered. ‘Do you know why that other world (heaven) is not filled up with the many who go there, again and again?’ ‘No,’ he answered. The reason people do not fill up heaven is because they are reborn. Why are they reborn? Because of KARMA. They get the cosmic justice they deserve (Vedic concept of RTA). As stated in the BRHADARANYAKA: ‘Truly, one becomes good by good actions, bad by bad action.’ III 2:13

Karma: The self is reborn because it chooses to it is its desire (KARMA), therefore this is a major cause of SAMSARA, - ‘He who desires desirable things and broods upon them is born again because of that desire.’ Mundaka Upanishad III. Only when desire for the world has ceased will we not be reborn.

What is the root of Desire? – AVIDYA

i.)The other cause of this bondage is ignorance AVIDYA

ii.) It is ignorance and the absence of higher knowledge (of the self) which is the chief cause of bondage: 'Believing falsely that the rites and sacrifices of the Vedas are the highest these fools do not understand that other way (knowledge of the Self), so having enjoyed the temporary fruits of heaven they re-enter his world or a lower one.' MAYA:

iii.) One of the consequences of AVIDYA is MAYA, originally meant the magical power through which Brahman reveals and conceals itself in creation. The Upanishads argued that Brahman as a creator projects itself as the world, thereby revealing itself in the creation. The creation is said to be MAYA or appearance to be caught in MAYA is to believe in the illusion that the world is real.

The remedy or Upaya:

- i.) The solution to the problem of Samsara, of re-birth is MOSKA liberation.
- ii.) In Hinduism MOSKA is one of the four ARTHAS (aims) in the life of a person.
- iii.) They have a legitimate place within the ASRAMAS (stages) of Hindu life

THE ASRAMAS

i.) According to tradition these stages came into being during the Upanishadic period. A human life time ideally should be 100 years and be split into 4 periods of 25 years: " BRAHMACARYA – Student Stage" GRHASTHA – The householder stage, during which time he attended to which ever life he inherits from his father i.e. priest, soldier, merchant etc. " VANAPRASH – The retirement/forest dweller stage; he may go forth from the village into the forest and reside there, controlling his senses. In order to attain complete(union with) the Self, (let him study) the various sacred texts contained in the Upanishads..' Laws of Manu Vi 36 41-43. 'SANNYASA' – The ascetic wanderer stage. The wandering holy man moves from village to village intent only on pursuing MOKSA.

THE ARTHAS

i.) Each of the ASRAMAS has a ARTHA – goal, at which it aims:" ARTHA – also means wealth and the accumulation of during the householder stage helps to achieve the other asramas." KARMA – is the goal of sensual love/sexual desire, by pursuing Karma the householder produces sons & daughters. It is an acceptable goal of the householder." DHARMA – goal of duty, duty to follow ones vocation and obey the laws of God & man. It is a goal for the Student, householder & forest dweller. The wanderer has already passed beyond laws and desires.

" MOKSHA - emancipation – the goal of liberation, release or freedom from life and death cycles Samsara. It is the immediate goal of the forest dweller and the wanderer, achieving the goal brings wisdom & contentment as both ignorance and desire are destroyed and the Self is absorbed into Brahman. The ways to MOSKA are found in the practice of two yogas: " DHYANA YOGA – the way of meditation and "JNANA YOGA – the way of knowledge.

The word yoga comes from the Sanskrit root yui meaning 'to control' – controlling the ego/self OR 'to

The God who is both higher and lower, who is called by the name of ‘Aum’ OM, is soundless and devoid of being.

join’ – being absorbed into Brahman in knowing ATMAN. The Upanishads recognise a lower self – JIVA and a higher self – ATMAN. By calming the self through DHYANA yoga, it lets the self be uncovered and known by mystical knowledge through JNANA – this leads on to MOKSHA and enlightenment. To reach the pure self you must go through three circles (the gunas). To reach the Atman the Yogi must pass through the three Gunas, they are described in the MAITRI Upanishad in the following terms: “ Guna 1 – ‘SATTVA GUNA is the strand or quality of goodness, rightness, purity, light. Illumination, knowledge, and wisdom, in a word brightness.’” Guna 2 – RAJAS GUNA is the strand or quality of ‘inner lusting, attachment, feelings, jealousy, outer lusting, maliciousness, hatred, envy, insatiability....ambitiousness...and gluttony,’ in a word, action.” Guna 3 – TAMAS GUNA is the strand or quality of ‘delusion, fear, depression, sleepiness, tiredness, forgetfulness, old age, sorrow, hunger, thirst, anger, heterodoxy (believing false doctrines), ignorance, stupidity..’, in a word inertia.

Every object in the Universe is made up of the 3 Gunas, in some objects one Guna predominates etc. One may be present actually whilst the other two are present potentially.

THE YOGAS

i.) Their aim is to penetrate the guna layers and reach the Atman: ‘Take up the great weapon, the Upanishads, as the bow, fix on it the arrow sharpened by meditation. Draw it back with a thought directed to the very center of Reality and then penetrate to that Unchanging Target.’ Mundaka Upanishad II 2.3-4. The Maitri Upanishad lists a series of stages through which the Yogi will pass in meditation: ‘The way to the uniting of the ATMAN and the BRAHMAN is this: The control of the breath (PRANAYAMA); the withdrawal of the activity of the senses (PRATYAHARA); meditation (DHYANA); concentration (DHARANA); contemplation (TARKA); and finally absorption (SAMADHI) into that ultimate unity of Brahman and Atman.

LIBERATION - moksha?

iii.) The Upanishads seem to show liberation for BRAHMINS, KSATRIYAS and VAISYAS, whilst previously in the Vedas only the BRAHMINS held the key. They do not show escape for the SUDRAS, this becomes reality in the BHAGAVAD GITA THE WAY TO LIBERATION FROM SUFFERING: THE UPANISHADS

Therefore a person should concentrate on the highest place. The body is the bow, the syllable OM is the arrow, the mind is its tip, and darkness is the goal. Piercing darkness one reaches that which is not wrapped in darkness - LIGHT. Piercing that which is wrapped in darkness one beholds God [delight]. One sees as it were a sparkling wheel of fire, of the colour of the sun, powerful, beyond darkness, the Ultimate that shines in yonder sun, in the moon, in fire, and in lightning. Having seen him one enters upon immortality. Inward-directed contemplation on the Highest is often deflected to outside objects. Unqualified understanding thus becomes qualified. But the happiness obtained when the mind is absorbed by God has only the *Self* as witness. That is Reality, the pure, the immortal that is the goal, which certainly is the world! If someone has the senses withdrawn as in sleep and a perfectly pure heart, he sees as if in a dream in the emptiness of the senses the substance, the Leader whose form is light, who is beyond sleep, old age, death, and sorrow. Then that person himself becomes the one who is called substance, the Leader whose form is light, who is beyond sleep, old age, death, and sorrow.

By the sound Om one proceeds upward and attains rest in the soundless. This is the goal, this is immortality, this is union, this is happiness. Just as a spider that climbs up its own thread reaches free space, so also one who meditates rises up by repeating Om and reaches ultimate freedom. (Maitri Upanishad, 6:22)

The Maitri Upanishad mentions two aspects of Brahman, the higher and the lower. The higher Brahman is being the Unmanifested Supreme Reality which is soundless and totally quiescent and restful, the lower being the Shabda Brahman which manifests itself into the ever-changing restless cosmos through the medium of sound vibrations. The Upanishad says that “Two Brahmanas there are to be known: one as sound and the other as Brahman supreme.”

The process of manifestation is from soundlessness to sound, from monumentality to phenomenology, from perfect quiescence of “being” to the restlessness of “becoming.” This process can be reversed through Om meditation and the aspirant, like a spider that “climbs up its own thread,” can go back from the sound to the soundless, from phenomenology to monumentality, from the restlessness of the “becoming” to the perfect quiescence of “being.” Through Om he can arrive at the source. The grand idea of the Unmanifested Brahman becoming manifest and its perfect quiescence converting into restlessness is beautifully portrayed in a poetic elaboration of an aphorism of the Brahma Sutra, worded lokavattu lilakaivalyam, being Aphorism 33 of Pada 1.

The poetic version of this aphorism has been reproduced at length by Dr. Bhagwan Das in his book, entitled *Essential Unity of All Religions*, without mentioning the name of the poet who composed the poem. I cannot resist the temptation of quoting a few lines from it as they are germane to the subject under consideration.

In the vast ocean boundless, fathomless, a giant billow surges; in the immense Sleep of the Infinite, Eternal space there is a stirring, and a central point Of whirling, vibrant restlessness doth rise; from restful Brahman restless Brahman is born.

Om is the sound vehicle of Shabda-Brahman. As a Mantra it has the power to arouse sound waves and vibrations. By vibrations is not meant the undulating gross sound that is heard by the ears.

The spiritual efficacy of Om is based not on the gross sound, but on the subtle sound, which is heard, not by the ears but by the heart, which is uttered not by the mouth but by the mind.

Lama Anagarika Govinda in his famous book *Foundations of Tibetan Buddhism* while eulogizing Om says: “Om is the quintessence, the seed-syllable (bija mantra) of the universe, the universal force of the all-embracing consciousness.”

He asserts that the sound Om surcharges the innermost being of man with vibrations of the highest reality, destroying in the process all the artificial limitations that he has imposed upon himself through his petty egoistic self. Om is the primordial sound of the timeless reality which vibrates in all creation, including man, from the time manifestation of the cosmos came to be. It is the eternal rhythm that reverberates within us all the time, though unknown to us. When Om-consciousness deepens after prolonged practice its sound ceases to be audible and merges into the stillness of the higher Brahman, the ultimate reality. There are a few treatises in which the cardinal points of Om meditation, called the Nada Yoga, are discussed. They mention four types of sound, among which the grossest is named vaikhari, that is the audible sound heard by the human ears. It is the least effective spiritually, since it is closest to the material plane. For attainment of the Brahman Consciousness only the subtler varieties of sound can prove effective, the subtlest of them, known as para, being the ultimate step leading to the merger of the aspirant’s soul with the Supreme Reality. Two of the lesser known Upanishads, named Nadabindu and Hamsa, have thrown abundant light on the process of Om meditation. The Nadabindu Upanishad says:

“Being indifferent towards all objects, he who has controlled his passions should continuously concentrate upon the sound which dissolves the mind....the sound proceeding from Pranava (Om) which is Brahman itself.”

This Upanishad exhorts that the sound of Om is of the nature of effulgence; that mind exists so long as the sound exists, but when sound is absorbed in the soundless Brahman, mind is dissolved finally and irrevocably. The state of self-realization is now reached. Through sound the soundless Brahman has been revealed, the din and darkness of worldly life is ended for ever and silence now prevails, the eternal silence in which the sound, spirit and matter merge together losing their separate identities. This is a state of luminous consciousness, a new life—simple, pure, limpid and dynamic which defies all description. The delight of Brahma is the light of million lights and it is this great divinity that the human must experience. ¹⁰³

103 One of the principal texts in this collection -- the Chandogya Upanishad -- tells us of what we are likely to encounter after we die. In a dialogue between Prajapati, one of the main characters, and the god Indra, we are told that this body is mortal. It has been appropriated by Death. [But] it is the standing-ground of that deathless, bodiless Self (Atman)... that serene one, when he rises up from this body, reaches the highest light.

The Yogakundalini Upanishad adds that after a person's body "wears off," he or she attains "a disembodied state," after which the person "discards the body," as if "moving through the air."² The "highest light" that the emancipated "Self" reaches is Divine by nature. Divinity goes by many names in Hinduism (e.g., Indra, Vishnu, Siva, Purusha, Brahma, or Brahman). However, the tradition is very clear on the point that these are just different manifestations of one Divine reality. This divinity is "higher than the highest, greater than the great, and naturally brilliant," according to the Naradaparivrajaka Upanishad.³ Vishnu, so says the Skanda Upanishad, is the "Light of all Lights."⁴ The Kaivalya Upanishad goes on to identify the One who is formless, wonderful, all-pervading, indestructible and Lord of all: He only is Brahma. He only is Indra. He only is Vishnu. He only is Self-Shining. The "real seat of Vishnu," then, dawns on man "as the form of light."⁶ Brahman is seen as the light of an endless sphere. The "Brahman-OM" is "the highest light, the foundation and sovereign lord of all. Brahma is light, says the Maitri Upanishad, and the mystic symbol OM is "a leader, brilliant, sleepless, ageless [and] deathless. Brahma, "the limitless One," is that "shining form which gives heat in yonder sun. Unending are the rays of him. Brahman is "self-shining," "self-luminous," and "shines by his own brightness." As He shines "does everything else shine after." As we find in the Brahmarahasya Upanishad, Brahma is the Light of lights. He is Self-luminous. He is Supreme Light. He is ultimate light. He is an embodiment of Light; by His Light all else shines. Another of the great scriptures of Hinduism is the Bhagavad-Gita, written perhaps in the 2nd century B.C.¹⁴ The Gita deals with our topic in compelling fashion. According to this text, as with the Upanishads, the Light of the

By the Yoga of meditation and contemplation the wise saw the power of God, hidden in his own creation. It is he who rules over all the sources of this universe, from time to the soul of man. And they saw the Wheel of his power made of one circle, three layers, sixteen parts, fifty spokes, twenty counter-spokes, six groups of eight, three paths, one rope of innumerable strands, and the great illusion. There is the soul of man with wisdom and un-wisdom, power and powerless-ness; there is nature, Prakriti, which is creation for the sake of the soul; and there is God, infinite, omnipresent, who watches the work of creation. When a man knows the three, he knows Brahman. There is ONE in whose hands is the net of Maya, who rules with his power, who rules all the worlds with his power. He is the same at the time of creation and at the time of dissolution. Those who know him attain immortality. He is Rudra, he alone is the ONE who governs the worlds with his power.

spiritual path is glorious and Divine: If there should be in the sky; a thousand suns risen all at once Such splendour would be Of the splendour of that Great Being. This brilliance "illumines the entire universe."¹⁶ Within the Divine light abides "supreme peace and the eternal abode."

Whoever encounters this extraordinary light achieves "incomparable bliss,"¹⁸ and "the highest happiness... happiness beyond end." That this light is divine in origin is abundantly clear: With infinite power, without beginning, middle or end, with innumerable arms, moon and sun eyed, I see Thee, (with) Thy blazing, oblation-eating mouth; burning all this universe with Thine own Radiance. Filling whole of the all the universe with splendour, thy terrible rays consume it, O Vishnu!

Similarly, the *Maitreya Upanishad* makes very clear identification of the soul with God, in several verses:

I am Siva; I am the Seer of all; I am the emancipated One. I am the Light. There is no doubt that he who has realized himself thus, is Myself. Whoever hears (this) once becomes himself Brahman, yea, he becomes himself Brahman. Thus is the Upanishad. The Supreme Being, who is eternal, pure, enlightened, free, true, subtle, all-pervading, unique, and an ocean of bliss,-- I am He, the inner essence. Of this I have no doubt

Among the most compelling statements to this effect are found in the *Bhagavad-Gita*:

"Also this is said to be the light of lights that is beyond darkness; It is knowledge, the object of knowledge and that which is to be attained through knowledge. It is seated in the hearts of all. 'For I am the foundation of Brahman, of the Immortal and the Imperishable, and of everlasting virtue, and of absolute bliss'."

He watches over all beings and rules over their creation and their destruction. His eyes and mouths are everywhere, his arms and feet are everywhere. He is God who made heaven and earth, who gave man his arms and who gave to the birds their wings.

Greater than all is Brahman, the Supreme, the Infinite. He dwells in the mystery of all beings according to their forms in nature. Those who know him who knows all, and in whose glory all things are, attain immortality. He is the inmost soul of all, which like a little flame the size of a thumb is hidden in the hearts of men. He is the master of wisdom ever reached by thought and love. He is the immortality of those who know him. He has innumerable heads and eyes and feet, and his vastness enfolds the universe, and even a measure of ten beyond. Concealed in the heart of all beings lies the Atman, the Spirit, the Self; smaller than the smallest atom, greater than the greatest spaces. When by the grace of God man sees the glory of God, he sees beyond him the world of desires and then sorrows are left behind. The soul can be thought as the part of a point of a hair which divided by a hundred were divided by a hundred again; and yet in this living soul there is the seed of Infinity. The soul is not a man, nor a woman, now what is neither a woman nor a man. When the soul takes the form of a body, by that same body the soul is bound. The soul is born and unfolds in a body, with dreams and desires and the food of life. And then it is reborn in new bodies, in accordance with its former works.

The consciousness, the supreme intellect that is subtle intellect beyond the 'ahamkara' [ego] and the 'manas' [mind] is the spirit of life that is similar to the grand great cosmic spirit of all life. This consciousness is amongst things animate and inanimate in this world and yet is above the things of existence.

The consciousness is pure, clear, and in the peaceful blissful trance of a void of vastness. Just as when seven seas become a grand ocean, the ocean is no more sea but a divine ocean. Just as the sky leaves the orbit and space goes beyond the gravity of the orb, the ether becomes the vast teeming void.

The spirit is invisible, without a body and the spirit is the driver of the chariot – consciousness. Brahma is the seer, the cosmic energy [shakti] is the dynamism that transcends or ascends from the subtle most sphere to the gross most sphere. Aum is the mantra, tantra and yantra, symbol, word, sound, and current with which contemplation from the gross levels to the subtle levels is possible. The Gayatri mantra is the embodiment of the 'Aum' that ignites the sparks of fire towards the hue of the Sun such that the transmigration of life takes place in one's upper mind the consciousness.

Therefore the consciousness of a pure spirit of life becomes quiet and serene and in quietness of mind overcomes goodness based on fruits and refrains from evil. Therefore, quietness contemplates upon the peacefulness and tranquillity beyond the metaphors of the samsahr. The end of the Aum is silence unperturbed just as the sound of a conch shell or a deep ocean, or a teeming sky. God is this sound.

God is also silence. If God were to be given a form, symbol, name, mantra, tantra, his first and last is AUM. Aum therefore the sound and silence of God; even as fire without fuel finds peace in a resting place when thoughts become silence the soul finds peace in its source.

The mind which longs for the truth finds truth unfailing; finds peace of its own source and falsity ceases, false inclinations cease, and delusion of senses ceases. Transmigration of the spiritual consciousness and spiritual awareness takes place in one's mind. When the mind is silent, contemplation upon silence and the Brahma [Aum] frees one from the bondages of desires, attachments, falsity, ownership, ambition, neutralises all the hurt, and transforms sorrow into eternal divine happiness a state which is independent of people or circumstances or conditions.

The mind [manas] must not be left to wonder. It must be treasured in the deepest most spiritual seat of the emotional heart and it must contemplate upon the highest to reach the highest loftiest and most benevolent to experience spiritual liberation and to experience spiritual emancipation. Words cannot adequately or appropriately elucidate the ecstatic eternal happiness or joy sparked from the soul that has been cleansed in deep contemplation and whose impurities have been eradicated. One who is pranna-atman-jivan-atman-awakened and aware merges eventually with the parama-atman or the eternal grand divine soul.

Even as water becomes one with water, the earthen clay one with the body, fire one with the fire of the Sun, the air one with the air of the pranna, the spirit enlightened to take a glimpse and leap towards the grand mystical unknown spirit of all life – param atman. We learn that mind is indeed the source of all troubles and mind is indeed the source of all unhappiness and sorrows. We realise that mind is our greatest enemy and mind is the place where contemplation must begin to liberate it from the dire bondages of desires, lust, anger, greed, grief of hurt, ambitions, wondering noises, haste and wastages. One whose mind has become quiet and tranquil will keep away from the noises and will become ever so united in the contemplation of Agni. Agni the God of fire, dwells in the earth, who nurtures the earthen clay, keeps illumed the world, to this glorious light of million delights the divine light of our soul is afforded in contemplation.

Glory to Vayu the cosmic God of the wind, who dwells in the air who reveres and remembers this world, who gives us the 'life-breathe' 'pranna'. Glory to the great Vayu putra Hanumantha who is immortal on earth even today! Glory to the 'Aditya' the God of Sun – whose effulgence Gayatri mantra keeps the sky serene, and the ocean still, who maintains the time, the perpetuity of the humanity and divinity through time eternally! Aum shantih.

My personal reflections on Maitri Upanishads (BC 800)

How does one shed all the dross one has gathered due to wrongful thinking and wrongful illusions and wrongfulness? One must purify ones mind, through penance, sacrifice, charity, and the like, and by renouncing ownership and possessions, by giving up control, by letting go of everything animate and inanimate close to one's desires; by being impartial and neutral about relationships and by becoming subtle and humble. The kingship is false and the idea of becoming a significant figure for sake is wrong too. When a human is freed totally from the dialogues of attachments and desires and from the dialogues of mine and yours, one is vital part of spiritual self-realisation process, worthy of worshipping in tranquillity; contemplating the kind of truth that dawns into the heart of the seeker.

One engages in deeper meditation than knowledge of meditation itself and one contemplates upon the silence, the spiritually divine silence of "Aum". When the seeker has experienced that great divine vision of million lights of delights, the real truth about one appears and one is therefore able to disconnect one's karmic chords and bondages of karma with the wheel of samsahr by divinity, contemplation, constant and consistent sadhana [spiritual practice], and one is therefore a bonafide spiritual practitioner in the world of humankind without attachments. One is infinitely united in YOGA with the all pervading Brahma. One has become the light of very light, the delight of very delight, the bliss of very oceanic bliss, the teeming vastness of the very sky. In that plenary realisation, one is more than just the mind and the body.

One is divinely delightful. We are what our deep driving desire is; as our deep driving desire is, so is our will; as our will is so is our deed; as your deed is so is our destiny. Where there is joy there is creation. Where there is no joy there is no creation: know the nature of joy. Laughters bring joy and creation is spiritual creation. Let a human strive to purify one's thoughts. What a human thinketh that he or she is; this is the eternal mystery. Dwelling within oneself with thoughts serene, one will obtain imperishable happiness. One's own thought is one's world. What a person thinks is what he becomes.

The wise should surrender speech in mind, mind in the knowing self, the knowing self in the Spirit of the universe, and the Spirit of the universe in the Spirit of peace. When the mind is silent, beyond weakness or non concentration, then it can enter into a world which is far beyond the mind: the highest End; the honey from the flowers of the senses; ever present within, ruler of time, goes beyond 'fear'. For this self is Supreme! As one acts and conducts oneself, so does one become. The doer of good becomes good. The doer of evil becomes evil. One becomes virtuous by virtuous action, bad by bad action. Falsity attracts only falsity and beauty begets only beauty.

"Glimpses of the Kaushitaki Upanishads

Speech consumes the highest energies. When a human speaks, one cannot breathe at the same time. Breathing and speaking contradicts. Therefore, the singing opens voice and controls breathing axiomatically. The breath sacrifices to the speech and vice versa. Prannayam refrains one from speech and focuses purely on the breathing and opening of the lungs. Gayatri mantra is the mantra of illumination without a doubt. Gayatri mantra should be recited at the dawn, the dusk; at 12:30 hours and the two times one being the 14:45 hours and another being 9:15 hours when the hands of the clock are apart. These five times are auspiciously spiritual times to worship Sun to grant us liberty from sins.

Human functions are sinful as long as they are function from the mind and the senses and devoid of divinity or altruism of purity.

To worship Sun and to worship the Brahma to make us pure is therefore the prelude to becoming united with the Brahma. When the fire burns within our own spirit of life, Brahma shines and when the fire within us the flame of divinity dies, the Brahma also goes to the Sun and its breath of life to the winds; its tranquillity back to the oceans and its matter like the earthen clay.

When the Sun dawns, the Brahma shines and greets us spiritually; and when the Sun dusks or sets, Brahma goes back to the Ocean. Its light becomes the light of moon, the life of moon and its breath of life to the wind.

When the moon shines, the Brahma shines and when the moon no longer is, Brahma goes back to the spiritual world; its light goes back to the flash of lightening and its breath of life to the wind.

When the flash of lightening shines, the Brahma sparks again and it goes back as soon as the flash of the lightening stops or goes back. Its light goes to the regions of heaven and its breath of life goes back to the winds.

Pratardana, son of Deva-Dasa, fought the inner fight of conflict with utmost divinity and with all his soul divine conquered the light of his spirit of life, thus reaching the eternal light of Indra – the cosmic illuminator and became illuminated without realising. Indra being very touched by the contemplation, asked Pratardana to seek for a boon from Indra for his victorious accomplishment. At that moment, Pratardana asks for a gift of boon that is best for the humankind. Indra compassionately sheds tears of love and joy!

Indra utters: 'My precious Pratardana; how could I impose upon thou such a gift; for such is a burden upon you oh beloved of Hari'.

Pratardana replied: 'In which case I shall not ask for a gift.'

However, Indra, illuminated one, left not the path of divinity and truthfulness for God is truthfulness and Divinity and thus said: 'I shall let you conquer me in full for that is enough for humankind to be bestowed with divinity and truthfulness.'

Indra eloquently spoke to Pratardana with much compassion and love:

'The breath of life, the consciousness of life, the light of life, the divinity of compassion and the humanity of life all theses are immortal essence of Brahman in my soul embodiment; know these; realise these; conquer these; and thou shall know Brahma without a doubt.' The breath of life prana is unilaterally universal in all and one is all and all is one. The breath of life in the celestial world and the terrestrial world is one. When we utter speech from our mouths, we have become slaves to our spoken words and therefore we have let life speak in reality. Therefore, what we speak carry enormous energies far greater than mantra, yantra or tantras put together for speech is 'vachas' the prelude to life. Therefore refrain from wasting speech. When we see we see life and life of life sees. Therefore all that we see is divinely beautiful our soul divine becomes that – beautifully divine [its true essential nature].

When we hear, the life of life hears and therefore, all that we hear essentially good and positive and energising will yield positivism and divinity. We must shun and discriminate all that is negative and not worthy of our consciousness to be illumined. Otherwise the fire will be wasted to fire, the earth will be wasted in excretion, the water will be wasted to water, the winds will be wasted to winds, and the prana will be lost in darkness of ignorance. Ignorance is the greatest enemy of humankind. When we think, we let our consciousness tap into our subtle most spiritual faculties. When we breathe we let our life of life the spirit of life within us breathes. There is something much more subtle and great than the breath of life; for one can live without speech, one can live without sight, one can live without hearing;

one can live without having the right mind even. However, there is one thing called the consciousness of life which becomes the breath of life and gives life to a body. The breath of life is the consciousness of life and the consciousness of life is the breath of life. When consciousness rules speech, breath, sight, hearing, energy of speech and the senses of the mind, our entire faculty becomes divinely pure, divinely subtle and divinely Brahman. It is therefore important and significant to know the source behind these faculties of human function rather than the functions the real spirit of life behind all! ¹⁰⁴

¹⁰⁴ In order to know the form of PRAJAPATI, knowledge of three (3) things is necessary. VEDA, which is related to the Mind (Man); Sacrifice, which is related with PRAN (Pran); and PRAJA, that is related to SPEECH (Wak). Prajapati is divided into three (3) parts – Navel (Nabhi), IDOL (Murti), and MAGNITUDE or GREATNESS (Mahima). Vedas are also three – Rigveda, Yajurveda, and Sam-Veda. All these three, are of 3 kinds each – ‘RUS’ (Ras), ‘METRES’ (Chhand), and ‘VIDANT’ (Vidant).

The ‘RUS’ is divided into three parts – ‘MAHOKTHA’ (Mahoktha), ‘Maha Vrat’ (Mahavrat), and ‘AGNI’ (Agni). The substance that loses the life part in it, is ‘MAHOKTHA’; the life part that comes to replace the loss, is ‘MAHA-VRAT’. Both these parts, become ‘AGNI’. The form of the substance, is created by Agni. The ‘CHITYA AGNI’ is unconscious. It accumulates the thing. ‘CHITYA NIDHEYA AGNI’ is awake. This Agni is known as ‘YAJU’. Some scholars hold that ‘Aditya Agni’ is the most important, while others think, that, ‘VAYU’ is the chief. The ‘YAJU’ creates Seasons, in the form of ‘SAMWATSAR AGNI’. The action of ‘Mahoktha’ and ‘Maha-Vrat’, take place, due to AGNI only. The MIND dwells in the Navel, and creates SPEECH (Wak); with the help of ‘PRAN’. In the out-going ‘AGNI-PRAN’, the Mind and Speech also are combined, and this itself is called RIGVEDA. The ‘PRAN’ going towards the Navel, is ‘SOM’. This itself is known as ‘SAM’. The flows of SAM, are many-fold, but the death is only one; because, the streams of SOM, come from different directions, but end in one centre only. SAM is in the form of PRAN (Life), and hence, the form of the substance is not destroyed even though, the AGNI oozes out, continuously. Therefore, it is known as the food of Deities.

‘Ruk’ and ‘SAM’, are the horses of INDRA. The Indra exists in the Sun, which comes to the Earth, through the medium of ‘Ruk’. Indra is the Deity of Light. ‘Ruk’ and SAM, are also known as the pots of drinking SOM. The deficiency of Agni, due to ‘Ruk’ is fulfilled by SOM. ‘Ruk’ and SAM, get destroyed in YAJU, they are created from YAJU, and they exist in YAJU. SOM has praised AGNI, by saying that AGNI is independent, and RUCHAS (Ruchayen) have the lust, for him only. SAM also rushes towards them. SOM says, that, he is smaller than AGNI, because, AGNI is food, SOM is food. Ruk, Yaju, and Sam, all the three Vedas, are in the form of Speech, and ‘PRAN’ exists in them. This PRAN exists in three Worlds (Lok), and, hence, it is known as ‘TRIVIKRAM’ (Trivikram). This Trivikram, is VISHNU, in the form of Sacrifice. The PRUTHWI (World), is the idol of offerings. Agni exists in it. The MAHOKTHA, starting from the Earth, crosses the Sky, and reaches the Heaven; but the MAHA – VRAT remains in the Sky only, because, after entering the Idol, it becomes AGNI. Hence, the Pruthwi is called ‘AGNI’,

the Sky is known as 'MAHAVRAT', and the Heaven, is called 'MAHOKTHA'. Out of these, 'Mahoktha', is the Sea of 'Ruchas', 'Mahavrat' is the Sea of SAM, and 'AGNI' and 'AGNI', is the Sea of YAJU. VISHNU, in the form of SEA, resides in it only. In Vedas, 'PURUSH', stays in Yaju – Mandal, and he is the Death (Mrutyu). The four sides of SAM, consist of Nectar (Amrut). That itself is SAM. Being surrounded by that, even the MRUTYU (Mrutyu) never dies. According to 'RUS-VEDA', (Ras Veda), the three Vedas, are substances. The accumulation of AGNI, is YAJUR VEDA; and, it is called, 'AGNI-RUS' (Agni-Ras). The 'Tatva' (Tatva) going out of it, is RIGVEDA, and the 'Tatva', coming inside, is SAM VEDA.

Prajapati has three extremities – 'NABHI-BINDU', 'MURTI-PRUSHTHA', and 'BAHI-PRUSHTHA'. Nabhi – Bindu has no length, and every substance there, is weight-less. When, we try to touch, any substance, the spot where our hand stops, is the 'MURTI-PRUSHTHA', and the spot, upto which, we can see the thing, is 'BAHI-PRUSHTHA'. The Bahi-prushtha extends slowly, and that itself, is SAM, and Vignan. The second circle, becomes SAM, than the first one. The first circle is called 'Ruk', and, in between these two, there is 'Yajuhu'.

"Agnirja ----- Nyokaha" / (RIGV. 4 / 2 / 25). The 'SKANDHA' (Skandha) is formed from atom. The magnitude of Atom, is much less, but that of SKANDHA, is much more. The magnitude of the Sun, is 25 Crores 'YOJAN'. The atoms of the diameter, decrease one by one, and hence, the lines moving forward, meet at one point, and produce Atom. The magnitude of the Circle, is upto that point. Its forward movement, ends there. The same is 'Chhand Ved'. That is 'Ruk' and 'Vangmaya' (Speech or eloquence). The three substances are produced from PRUTHWI – 'Wak', 'Gau' and 'Dhyau'. They produce three surfaces – 'RATHANTAR' (Rathantar) 'VAIRUP' (Vairup), and 'SHAKWAR' (Shakwar). The three substances are produced from the Sun also—'JYOTI' (Jyoti), 'GAU' (Gau) and 'AYU' (Ayu).

The 'BRUHAT' (Bruhat) is formed, from Jyoti; 'VAIRAJ' from 'Gau'; and 'RAIVAT' (Raivat) is formed from 'Ayu'. AGNI is spread upto Rathantar; PRAJANYA (Prajanya) upto VIRUP; and 3 Lokas – 'Bhuhu, Bhuwaha, Suvwaha' upto 'SHAKWAR SAM'. The Jyoti of the Sun, is occupied upto 'BRUHAT – SAM'. The 'Rutu' is spread upto VAIRAJ SAM. The animals, which become the vehicles of Deities, are spread upto RAIVAT SAM. All these SAM, have mutual contact. The Circle formed, having the Diameter, from the centre of the Earth, to the Sun, is 'RATHANTAR'.

Thus, the Sun is only upto the Earth. A little apart, from the Centre of the Earth, there is 'RATHANTAR SOM'. The Circle formed with the radius, upto the Rathantar, is 'BRUHAT SAM' (Bruhat Sam). The Circle formed, from the BRUHAT SAM, to the centre of the Earth, is 'VAIRAJ SAM'. In this way, these SAM are created. There is AIR (Vayu), around the World. The first VAYU, is the land of the Earth, spread to a distance of 12 YOJAN. The second layer consists of minute air, and in the third layer, there is still minute air. The minutes VAYU, in the third layer, is known as 'Shakvari'. Our life is created from this (Shakvari). This is 'SWARLOK' (Swarlok). Between the World and Swarlok, there is SKY (Antariksha). The World is 'Wak'. The 'Gau' is spread, outside the World. The 'Dhyau' has surrounded the Earth, all around. Similarly, the SUN has 3 layers – The first one is LIGHT (Prakash), the second one is called 'Gau', and the PRUTHWI becomes strong, with that. The third part is 'Ayu', due to which, the Head or branches, rise in the upward direction. The functions of the NATURE, take place, due to these

'The Self is verily God, Creator, Sustainer, and the destroyer of time's material frames; life's material flames; for God is the 'Self', the subject ness in things, the being, the root, and the "I" in all that moves.

As wind it blows, as fire does it burn, as earth does it supports, as rain it inundates abundance, all strength is its Sun, all-power is this God Who defies knowledge as the knowing self, subtly pervading process of knowing, not knower, knowledge, known or connection, but ranging high above relation's realm, one knows it, for it knows itself alone.

When the consciousness is pure, it is immersed in the light of delight of million Suns and Indra illuminates the consciousness, whereat Brahma Shines effulgently like the brilliant Sun! The cycle of samsahr is like the wrath of flood and ravage, pestilence and death, bereavement and grief, pain and strife, battle and war, destruction and obstructions all caused by deliberation of wrongful attachment to objects, falsity of ownership, control, ambition of the ego, the mind wondering in million directions fretting in fear of insecurity, the defeated and battered. To raise the self by the self is the Yoga's course of contemplation upon consciousness in constant consistent spiritual practice known as sadhana.

six substances.

According to Ved-Vignan, the TEJ-MANDAL, of every substance, is spread upto 'BRUHAT SAM'. In this way, the whole 'PIND' (Round Object), is formed, together, at the same time. The retention (Dharna), that some 'TEJ' (brightness), is created somewhere, and reaches somewhere, is not correct. Thus, 'Chiyaman Ras Agni' is Yajurveda. The issuing 'RUS MAHOKTHA' is 'Ruk'. The 'RUS MAHA-VRAT' is SAM. This is the form of 'RUS VEDA'. In, 'VITAN VEDA', the steady Idol, is RUK (Ruk). Mandal (Circle) is SAM, and the combination of these two, is YAJU (Yajuhu). According to 'Chhandoved', the one going out, is 'Ruk' one coming inside, is SAM; and one remaining, between these two, is YAJU. Amongst these also, 'Chhandoved' is RUK 'Ruk'; VITAN-VEDA is SAM, and 'RUS-VEDA' is YAJU. The whole Sacrifice, takes place due to RUS-VEDA, as the sentiment of 'Anna-Annad', is there. The reduction and enlargement of every substance, takes place due to 'VITAL VEDA'. The substance becomes invisible, after some distance, due to 'Chhandoved'.

According to the present Science, the sight of the man, can only reach, upto the MOON. But, the fact is, that all the substances, reach the surface of our eyes, and can be seen. All are staying, on their Navel. The Speech (Wak) cannot stay without Life (Pran), and PRAN cannot stay without Mind (Man). The PRAN stays, upto where, the MIND is spread. These 3 move hand-in-hand. The substance, that exists, becomes available, and hence, that is the form of VEDA (Vedrup). This Veda is unmanly (Apaurusheya).

The field, energy, mind, intellect, cause darkness and these four awaken the inner most consciousness to greatest divinity of million lights of delights; know for sure that the inner glow is the greatest truth and light not the outwardly wondering indulgences in self-praises! Out of the fourteen spheres the seven spheres are divine spheres as the Bhur, Bhurvah, svahr, Mahah, Jana, Tapah, Satya, all elite divinity. The higher worlds above the human range revel in light and joy's uprising waves. The world of blessed, pious earth's above is blessed with divinity and divine spirits of lives divine peopled with serene, contented souls. Beyond are masters fine art's excellence, 'Gandharvas' with their 'Apsaras' consorts, whose music thrills and melts the hardest hearts, enthrals the wild and pleases trees and stones. The angels, the Devas, rise above these joys, dwellers of fire and lightning, Svarga it is called – the celestial heaven. The Chief of gods and angels, Indra, reigns, with greater puissance and rejoicing's peak; the reigning ruler but he wields the rod, His wisdom lagging pressed by mind's impulse. Brihaspati, preceptor even God's rises beyond in wisdom's strength and bliss whose might and grandeur all the gods excels, then, further, what lies who can dare to speak, Creator's realm is wonder wonder's great absolute brilliance; comprising millions of rays of which human is greedy of only one whereas the godly spark thousand volts of lights in greater much more divine delight! Such grandeur melts all and samadhi links one's consciousness to God's everlasting realm of fullness of all in one and one in all in grand fusion of ecstatic delight! As rivers enter the ocean leaving their identities, so the wise one liberated from samsahr; become delight!

True Divine Knowledge

Unhappiness comes from the sense of I and mine. As long as these feelings are there, true knowledge is impossible. Eliminating these individualisms of 'I' and 'me' means the elimination of one's ego. If one thinks of ignorance as a tree, the seed and the trunk of the tree are formed by the ego. Houses and land are the tree's branches, wives and sons smaller branches and material wealth the tree's leaves. 'Paapa' [wrongfulness] and 'punya' [righteousness] are the tree's flowers, and happiness and unhappiness the fruits of the tree. People get tired of the hurly burly of life and seek comfort under the tree's shade. But these are transient comfort and transient happiness. True happiness and true comfort come when one recognises that the tree itself is an illusion. Those who are learned chop down the tree with the axe of divine knowledge. Such people are considered by Garuda Purana to be Divine illuminated souls who have contemplated upon Vishnoo for long and are now divinely related to the cosmic great spirit of all life. Their souls are awakened souls.

They can unite with the Brahman and it is such people who become truly free. As long as one is ignorant, one confuses the physical being (jiva) with the soul (atman). What really is knowledge? The place where one lives is a house – make it home with love and compassion. That which provides nourishment is food. And that which removes ignorance is knowledge. All else is useless. Home is one's shrine, home is one's heaven. A person seeking true knowledge meditates as follows:

A true seeker will perform regular constant and consistent sadhanas of mantra, yantra, tantra, puja, rites, rituals and contemplate in divine silence upon the many facets of divinity and overcome the illusionary myths of man made religious superstitions, metaphoric beliefs based on fragmentations and limitations of lower mind and physical knowledge of institutional power. The power known by righteous spirit of life is virtue, truthfulness, sincerity and stability. The Atman or the consciousness of the awakened spirit says: 'I am not the physical body; I am the shining Brahman; I have no birth or death; I have no connection with the earth and whatever is in it; I am the shining Brahman. I am independent of the air, the sky and the five elements. I am the shining Brahman; I have no place of habitation but I am everywhere as God is everywhere; I am the shining Brahman; I cannot be smelt; I am the shining Brahman; I cannot be touched; I am the shining Brahman. I cannot speak or hear; I am the shining Brahman. I have no senses and I have no breath of life; I am the shining Brahman. I am beyond all ignorance; I am the shining Brahman. I am always pure, always happy and all-knowing as God is in me.

Those who can realize this knowledge are freed from all worldly ties. It is only the ignorant who continue to be born again and again on earth.

Yoga is the union of the atman with the Brahman [Param-Atman]. "Al-Rahman-Ramaneer-AlahaRahim" [correlating to BRahmaraHim] is the same in Islam; just as Holy Spirit is Hari.

Before this union can be achieved, the intelligence, the mind and the senses have to be controlled and concentrated on meditating on the Brahman or atman or the self or the soul.

There are six techniques of yoga. These are known as *pranayama*, *japa*, *pratyahara*, *dhyana*, *dharana* and *samadhi*. *Pranayama* is the control over breath, while *japa* is the repeated chanting of a mantra or Vishnu's name. *Pratyahara* is control over one's senses. *Dhyana* is meditation on an object. The object of meditation can be the Brahman or even an image of Vishnu's. When *dhyana* is continuous and focused, it becomes *dharana*. *Samadhi* is the final stage.

This happens when the object of meditation is seen everywhere. There is a complete sense of union between and the atman and the Brahman.

There is a tremendous sense of freedom when this knowledge is attained. One feels as if one had been asleep earlier. It is realized that the atman has nothing to do with the happiness or unhappiness in a worldly life. A fire without smoke burns brighter. Once the smoke of illusions is taken away, the atman shines brighter. This sort of knowledge is far far superior to whatever punya may be acquired through a thousand yajnas.

Universal faith in humanity implies that we restore back our faith in each other. This faith is a faith in one's divine integrity, in one's divine spirit of life, respecting and honouring one's divine spirit of life and humility and dignity not without dignity and self-respect.

Universal humanity transforms even a lifeless stone into living symbols of divinity capable of supernatural powers. Many such exemplifications have prevailed in the history of humankind.

Faith and trust are vital prelude to divinity. If we have so much hatred, anger and anguish between one another how can divine faiths arise between two human beings?

God is firstly therefore internal faith with utmost loving compassion, and internal respect with utmost integrity.

No one can replace integrity and character once they are lost. Money can replace all else but not integrity and character. These are life of very life and eternally divine beyond the metaphor of matter irreplaceable like a mirror once broken can never be mended to be the same without cracks again!

There are two (2) forms of the 'Final BEATITUDE' (MOKSHA, MOKSH, MUKTI) (which implies liberation from the cycle of Births and Deaths). The liberation from sorrows, is the first form, and attaining bliss, or joy (Anand), is the other form. Those who believe, in the first form, think that 'ANAND' (Anand) is the part and parcel of the utmost sorrowful consciousness or condition, and "SUSHUPTI" (Sushupti), is the best example of that. Hence, 'SANKHYA' (Sankhya) states "Sushupti Bramharupta", which means that, similar to 'SAMADHI' (Samadhi) and 'SUSHUPTI' etc., MOKSHA, also is the form of BRAMHA (Bramharupta). On the other hand, those favouring the theory of ANAND, are of the opinion that only the miseries are hidden, in the state of SUSHUPTI, and no pleasure (Anand) is attained.

When, the man awakes, he utters the words, that he enjoyed nice sleep, and this itself represents 'ANAND'. This is because, during the state of SUSHUPTI, there is no feeling of either the happiness, or sorrow. If, this state of being void of sorrow or happiness, is considered as ANAND, then the man who has breathed CHLOROFORM, and one who is dead, also should be considered as in the state of ANAND. The stones, earth, and walls, also should be considered as LIBERATED (Mukt). But the real meaning of 'MUKTI', is to attain ANAND, and hence this doctrine of MOKSHA, is incorrect. The second form of MOKSHA, is ANANDA. But, ANAND is not obtained, till the sorrows are averted. Thus, the real state of MOKSHA, lies in the freedom from sorrows, and attainment of ANAND (JOY). Let us therefore think seriously, about the aversion of miseries, and attainment of JOY. Freedom from miseries, means to get rid of the natural ties, of the curb of 'MAYA' (COSMIC ILLUSION). The state of being void of sorrows, is attained only on getting rid of the Physical body and subtle body. The 'Nyayshastra' (Hindu Logic), states that the BODY is the root - cause, of miseries. All sorts of miseries, 'Adhyatmik' (Relating to SOUL), 'Adhidaivik' (brought on by FATE), 'Adhibhautik' (brought by elements, animals etc.), are created by the body only. Hence, the sorrows are avoided only after the destruction of the body. But, ANAND is not attained, only by getting rid of miseries. Let us therefore go deep, into understanding, what is the actual ANAND (JOY).

The joy can be divided into two forms. The first one implies that I should not get any sort of misery, and should enjoy all the Worldly pleasures, and make myself happy. The second form holds, that I should not experience any kind of sorrow, and should attain the SUPREME ALMIGHTY (GOD), and enjoy his Love. Amongst these two forms, the first one includes the longing for the Self, as well as, the worldly pleasures, while in the second one, there is eagerness for the God. Hence, we have to choose, the one, which is proper.

There is no ANAND (JOY), in worldly pleasures, because it is not obtained, without the presence of body, and the body itself is the house of miseries. So, whatever little worldly pleasure, we experience, through the calamity - producing body, is troublesome, as it is mingled with sorrows.

Thus, the enjoyment of worldly pleasures, cannot be called 'ANAND'. The second alternative left, is the longing for self, but that also is not 'ANAND'. No person can be much satisfied, with the longing for Self, and secondly, the brain or knowledge is necessary, for knowing the SELF. No thoughts will be created, unless the Head exists. Therefore, as this Anand acquired from thoughts, is also dependent on body, it is mixed with miseries.

The third point, which destroys this Self - anand, is the 'SOUL' (Atma), and its nature. The nature of SOUL is such, that it produces the feelings of desire, hatred, happiness, sorrow, knowledge, and attempting. So, one cannot enjoy Self - anand, calmly. This proves that the longing for self, is not joy. Now, let us consider the second form of joy. It is said that, this joy is attained by the knowledge of Almighty, by union with GOD, and being completely engrossed with him, and that is correct. In order to get pure, permanent JOY, there is the necessity of some substance, that can endow, pure permanent anand. With this view 'UPANISHAD' has stated - "Tadvidnyanen Yadwibhati", which means :- "The Learned Pandits consider SCIENCE, as the nectar, embodied with JOY." The reason for this is that it is free from natural ties, it is omniscient, and touching all the fields. Hence, it includes only joy, and no miseries.

The second reason of this joy is, that after the attainment of God, all the doubts are cleared, and nothing in the World, remains to be known. - "Bhidyate Paravare ||" (Mu.Oo. 2/2/8). Therefore, it is unnecessary, to quarrel regarding 'Dwait' (Dualism) and 'Adwait' (Non-dualism, or Identity). Let us now consider, how Vedas and Upanishads have described the attainment of JOY through association and identity or unity with GOD.

A few sentences are quoted below :- "TamevAyamatma Bramha" (Upanishadwahan). These quotations from 'UPANISHAD', describe the attainment of Almighty God, perceiving (Darshan) him, and union and identity with Him. This clarifies that joy can be obtained only after His (GOD) attainment. Hence, the freedom from natural ties, or liberation from the cycle of births and deaths, and attaining 'GOD', can be known as 'MOKSHA'. And, this itself, is the VAIDIC and PURE form of 'MOKSHA' (Moksh).

Trees yield fruits for the benefit of others. Healthy trees yield healthy fruits; diseased trees yield diseased fruits and collapse with the force of the winds inevitably.

Worn and tired, the diseased trees cannot sustain life and hence, there is not shelter from them as no branches nor leaves sprout from their ill-barks. When trees no longer have a purpose, they must be uprooted from the earthen soils. Rivers carry water for the use of others, just as Cows give milk for the good of others and therefore, sacred cows that give milk must be treasured, nourished and revered.

It must be realised that the human body is vehicle of servitude, and its life is given for serving others.¹⁰⁵

'Vedhaaham etham Purusham Mahaantham Aadithyavarnam thamsah parasthaath'

The light of million delights of the truth [sattya] is like the divine effulgent Surya [Sun] in its transcendental mode of the dawn and the dusk without the darkness of ignorance or the taint of doubt or the egotistic illusions or the selfish stubbornness.

The Rigved accords equal importance to the spiritual as well as the material side of life. Because the commencement of progress begins from the material part, the same way as seed breaks and a sprout comes out only with properly tending to the soil. Thus, this world is not exactly incorporeal like a mirage. The good of the Brahma is inherent in the good of this world. In the Rigved, the Rishis invoke the Gods repeatedly, requesting them to work continuously for the good of the world and protect them. Joy and paramaAnanda are the base of this universe, to realise eternal infinite joy, to relish the prosperity of Gods, to endure in leela with God, is love.

There are three great deities of the Rigved - Agni, Vayu, and Aditya. All other deities are parts of these three, who sustain the universe.

¹⁰⁵ FOR the benefit of others, trees yield fruits. Likewise, for the benefit of others in the world, rivers carry water. Cows, without consuming their milk, take the trouble to produce milk for the benefit of others. Man also, without considering his own personal interests, should use his body for the benefit of others.

"Shareeram Aadhyam Khalu Dharma Saadhanam" (The body is the primary requisite for the achievement of *Dharma*). The body has to discharge a variety of functions for the sake of the family, the society and the nation.

"Aham Eva Akshaya Kaalah" (I am the indestructible Time), says the Lord in the Geetha. This Time is not a momentary phenomenon. It is the embodiment of eternal and infinite Time. The sages called this Time as *Vathsarah*. This name signifies the presence of the Divine as the Time-Spirit in all human beings. Moreover, God is the basis for all that happens, either through instrumentality or by direct intervention. He is the basis for what is permanent and what is temporary, for birth and death, for joy and sorrow. For this reason the Divine Time-Spirit has been called *Hethu* (the Cause). *Hethu* means that God is the primal cause of everything. He is also the eternal witness. He is *Pramaanavarupa* (validating authority) for everything. Hence

He is described as omnipresent, having His feet, etc., everywhere. Time is the basis for everything. *Samvathsara* (year) is also called *Vikshara*. All objects in the world are subject to the process of creation, growth and decay. But the name *Kaala-Svarupa* was given to the Divine, who is not subject to birth, growth or decay. This changeless Divine is called *Vikshara*. Since the year is associated with *Vikshara*, God is *Samvathsara Svarupa* (the embodiment of Time and its periods).

The main deity of these three is Agni, the Fire God, Who remains existing even after the destruction in the form of Uchchishta Brahma, and causes the genesis of the next universe. As soon as the next universe is generated, He takes on a benevolent, gentle form and is called "Vaishwanar". This is the Deity that Kulish has accepted in the book. The God Vaishwanar exists in the kitchens of every household, and provides nourishment to people. Vashistha Rishi says in the Rigved (7.2.5), "First offering is being made to the Fire God Who resides in the stoves in the peoples' households, Who is the Carrier Who carries everything to the other gods, and Who is the Guardian (Brahma)." The first roti or bread made on the stove is to be offered to the Fire God. In order that the Vaishwanar should not extinguish himself, the burning embers in the stove are covered with ash. Now the cooking gas has destroyed all these feelings and understandings, but this feeling still exists in village areas.

In the Rigved, Vaishwanar is treated as a bachelor, because He accepts the offerings made in each household, just as a bachelor does.

Thus, the bachelor and Vaishwanar are both very common.

In the present times, due to casteism, roots of the tree of the society have become very weak, and it may get destroyed any time because of the defects that have developed in it. Greatly disturbed and moved with this feeling, the poet wants to draw the attention of the society towards the Vedic social system.

This means that caste is decided on the basis of the nature of one's duties, and the Varna is decided by birth. In the Rigved, Varna means 'nature of the individual'. Thus, based on the stars at the time of birth, even a Brahmin can be a Shudra or low caste. According to the Vedic Varna system, the concept of untouchability does not exist. It is the social system that is defective, and these defects can be removed.

In the Rigved, the Rishis instruct, "Fellow men! Bring equality and coordination in the mind, your utterances and your duties, so that you can live peacefully and happily." If we want to establish moral and ethical values in the society, then we must follow the Vedic Rishis' instructions. Kulish asks, why are those who have the Vedic wealth still confused? The Rigvedic Rishi says, "Wasted is his life who does not befriend the Veds that uproot communal feelings, inequalities and social defects. His participation in the universe of knowledge is in vain." Kulish's Dhoohdhadi Dohas are full of nationalism, self respect and the sense of social good, which is exactly what the Vedic Rishis desire. In a nation where the Rishis and sages made human life a true joy by purifying the social, political and natural environment by performing Yajnas, contemplation, and good deeds, now treacherous leaders, sadhus, mahants, religious leaders, the wealthy, the administrators etc. are destroying the very roots of the nation by creating and diffusing the most undesirable feelings.

These people are making a mockery of the Vedic culture and, dividing the society into sects and groups, they are going on the path of violence. The poet's sensitive mind is disturbed when he senses the intellectual and moral downslide of the Indians. He bitterly criticizes the anti-social elements. He says to these ignorant people who have lost the support of the Veds in the style of Kabir, the great medieval saint-poet, " _____ "

Knowledge and patience

Knowledge enhances human's status; it is a Hidden Treasure of Time.

Knowledge confers endless Joy, eternal bliss, fame and divine happiness.

Knowledge is the Guru and Wisdom is the Param_Guru - for Wisdom contemplated with experience and divinity renders truth and delight of million lights. Knowledge is the teacher of teachers, as it is one's only real relative in alien pilgrimages and voyages. Knowledge and knowing, being aware and wise, becoming weary and cautious, makes a human more spiritual and more adorable.

Wisdom is a third Eye for Man; even kings adore Knowledge' and not Wealth; for without knowledge, a human is like an animal.

Only knowledgeable and wise can have patience. Forbearance was esteemed by the Vedic seers as the highest quality in humankind. Adherence to truth was the strictest form of penance and freedom of the spirit of life.

Maternal love was deemed the sweetest feeling. Charity was esteemed greater than life itself. When maternal and paternal love denies and obstructs out of fear the welfare of children, without patience, children suffer the consequences of karma in long tiresome trials.

Maternal and paternal imply godliness and god wise qualities of being aware, knowledgeable and wise for the future generation children.

When our parents lack patience, and forbearances, and premmia or compassionate love towards children, and indulge their lives in pleasure, ambitions, and false pride, children suffer in long karmic trials.

Know that we are all flowers of the same creepers.

Our minds are the collective fruits of karma that grow on the karmic tree of creepers and our hearts are the branches of the same karma.

The flowers may be different, but the creepers are similar, because we are the children of the same mother divine earth, as we are the children of humanity and we belong to human spirit of life all alike whether one likes it or not. Since we belong to illustrious race of humanity and existence, our dharma, our ways of belief and our ways of trust therefore cannot vary but be one in the oneness of the universal spirit of all life – the divine God, the divine sky, the divine ocean, from where we are either different trees or different rivers eventually merging in destiny. Since we are born of the same race, we should therefore radiate the oneness of the humanity without harbouring hatred and anger against one another because hatred and anger are NOT verily the nature of DIVINITY.

The word Veda is often derived from five roots these days: *Vid jnaane*: To know; *Vid sattaayaam*: To be, to endure; *Vid labhe*: To obtain; *Vid vichaarane*: To consider *Vid chetanaakhyaananiveseshu*: To feel, to tell, to dwell. To these roots is added the suffix ‘ghaw’ according to Ashtadhyayi 3.3.19, the celebrated text of Sanskrit grammar of Panini. Accordingly, the word Veda means ‘the means by which, or in which all persons know, acquire mastery in, deliberate over the various lore, or live or subsist upon them’. Traditionally, the Vedic literature as such signifies a vast body of sacred and esoteric knowledge concerning eternal spiritual truths revealed to sages (Rishis) during intense meditation. They have been accorded the position of revealed scriptures and are revered in Hindu religious tradition. Over the millennia the Vedas have been handed over generation to generation by oral tradition and hence the name “**shrutis**” or “that which is heard”. According to tradition, they are un-authored (Apaurusheya) and eternal. The Vedic literature is also called by several other names – **Nigama**: Traditional wisdom transmitted from generation to generation; **Amnaaya**: The root texts or primordial texts of (Hindu) tradition; **Trayi**: The Vedic texts; comprising; various 'verse and rites' mantras, prose mantras, and melodies {hymns and sacred poems}. The Vedas are considered full of all kinds of knowledge, and an infallible guide for man in his quest for the four goals – *Dharma*, *Artha* (material welfare), *Kama* (pleasure and happiness) and *Moksha* (Salvation). Mantras and Brahmanas together form the wisdom and divine knowledge of God. Brahmanas are texts, anthological literature of many Aranyakas embedded to form upanishads or merging sacred texts to elucidate the higher Brahma. Brahma is not the personal symbolised god but the nirguna or the formless God that prevail omni presently. Brahmah that Upanishads speak of is a God realised through its divine sacred wisdom, contemplation, YOGA, and divinity.

The whole human life is based on faith, trust and truthfulness. Whether anybody accepts it or not, by applying logic, some kinds of faith do exist in his inner core.

Thete, a German philosopher, has written, "There is one and the only subject of discussion and explanation, and all the other subjects are its subsidiaries – the distance between belief and disbelief". All the various religions have developed, based on these beliefs. Because of the atmospheric, historical, geographical conditions, everyone has got a peculiar way of life. All the major religions in the world believe that they were originated from the divine voice of the Almighty, and these preachings by the Almighty are collected in the chief holy scriptures of those religions. Every religion believes that it is the only true religion, and looks down upon the other religions.

It is because of this contempt for other religions and because of the superiority complex of the particular religion, that throughout history, there have been conflicts based on religion, there have been wars and massacres. Things have not changed much even today. All these unfortunate things happen because all the sects and faiths have completely forgotten about their original source, and are immersed in the outer rituals. The religions have lost soul, only the bodies exist.

Truth-seeking thinkers and philosophers in every country have endeavored to get out of this situation. They discovered the divine light in their quest and called it 'Brahma', the Superior Being, the Almighty, Purush, God, Allah, etc. Those for whom this manifestation was more intense, experienced that their narrow-mindedness, ignorance went on disappearing, to be replaced by the sense of oneness of all the living beings, and reasoning, wisdom made this firmer. Surprisingly, the rigidity, hatred existing in the various religions is limited only to their preachings, beliefs, behaviour, ideals and their fantastic scriptures. As far as philosophy is concerned, there is very little difference of this sort. There is almost no difference in the Shruti, but it is more in the Smriti, and rituals.

So, when we conduct a comparative study of the religions, we are surprised to see that there is very little difference in the basic philosophy and principles of most of the religions. And from this fact has originated the idea of a common religion of humanity. As the experience that all the religions have the same goals took firm roots, and as man began to realize that all the people are children of the same Superior One, the sense of oneness of man began to rise above the differences, and the idea of universal brotherhood was developed. The knowledge that the light existing in all the people is part of the same eternal light became firm.

Although this is seen in all the philosophies and saints of all the religions, it is much more prominent and clearer in the Indian Aryan religion. In India in the ancient times, religion was far away from the narrow meaning of ‘Mazhab’ or ‘Sect’. The Vedic Rishis had experienced much earlier, that the thing called ‘ostentation of religion’ is highly misleading from the basic truth. People, forgetting the eternal truth, were wandering in the darkness of ignorance in those times as well.

‘Shruti’ has reminded us repeatedly that all religions converge and merge in the same Almighty, just as different rivers lose their different names and merge together in the same ocean. Also, that there is only one truth, but scholars tell it in different ways.

In the Shastras, Puranas, Smriti, many features and qualities of a religion are mentioned. They have different orbits, different viewpoints, but a true religion has only one quality – it binds the hearts together, rather than separating them. Religion never separates or divides, because anybody intelligent enough can see that the whole universe is the diffusion of the Almighty, and service to the universe is service to the Almighty. This is the reason why, in our culture, to eat only after one has fed others, or to die so that others may live, is considered as religion. Our culture and philosophy never worries about own food, does not feel contented with our own happiness, it seeks well-being of all.

A famous Sanskrit saying goes like this: May all be happy and contented, and may all be healthy and pure. This is the essence of the true religion of humanity.

Bhagwan Vyas has said that there nothing superior to human. By ‘human’, he refers to a man who is awakened, who has had self-realisation, and in whom the presence of the Almighty can be experienced. The oneness of body and soul has not been separated here, because in the final analysis, both things belong to Him. There are many levels of human consciousness. In the Puranas, they are divided into two types – Demonic and Divine. In some places, they are divided into three types – Demonic, Human and Divine. In the lexicon of philosophy, three forms, three levels and three tendencies of these are mentioned. The tendencies are – Irascibility (Tamasi), Sensuality (Rajasi), and Benevolence (Satviki). The three levels are – Morbidity (Vikriti), Normality (Prakriti), and Culture (Sanskriti). From the viewpoint of philosophic development, these go like this –

Morbidity = Irascibility = Demonic

Normality = Sensuality = Human

Culture = Benevolence = Divine

The conventions which lead man from morbidity to normality, and from normality to culture, are the true religion. It is the religion which acts as a bridge between man and God. An Indian philosopher has said that if we do not know about God, then we do not know about Man. In fact, all the qualities, rules, conventions, behaviour and activities which help man and God to meet, are the religion.

There are various types of religion, based on the region, country, time, community, etc. e.g., Aryan Religion, but the ancient Hindu religion is the only one which exists everywhere and at all times. All the other types of religion mentioned above are included in it. Bhagwan Shrikrishna has said about following the religion, that one's own religion or duty, however without virtues, is more desirable than the religion of others, however followed in the best of the ways. Here, by one's own religion, humanity or the religion of humanity is indicated, and by religion of others, devilishness and beastliness is indicated. In short, man must never lose his humanity. Truth, non-violence, theism, compassion, beneficence etc. are the various qualities of a religion, of which, beneficence is the most superior.

Vyas has described the gist of the eighteen Puranas, that beneficence is the sacred deed, whereas making others suffer is a sinful act.

In fact, religion is at the core of human life. Though man has to face many difficulties and hindrances in living religiously, nothing is impossible for the true followers of religion. This world is transient. All things in the world are destructible and temporary in nature. It is only the religion that is perpetual and indestructible. Moreover, even after attaining a body like a man, if he does not attain fulfillment of his life by following his religion, then he is an inert fool. Scholars and thinkers believe that this world is ever-changing and destructible, but it is only the religion in this world, that is immortal and a true friend of man.

So, in this devious 'Kaliyug', man must always be firm on his religion, only then he can be worthy of calling himself 'man'. In fact, religion is the only great source of man's all-round development. Following the path shown by Shruti-Smriti, pious behaviour, empathy towards all the living beings, and purity of the mind, body and language, are said to be the basic principles of religion. In the present materialistic era, if man does learn to behave properly with man, it will not be long before man eats man. This is why the present impersonal education is leading man towards beastliness instead of towards humanity. Today, on the one hand, atheist and non-believer in religion man is producing nuclear weapons and is bent on destroying the religion of humanity, and on the other hand, he is making hydrogen bombs and displaying demonic tendencies.

In such catastrophic conditions, where is the wonderful slogan of universal brotherhood? All human beings are children of the Almighty, and this whole world is one family, so why are there repeated conflicts and wars?

Actually, humanity is the religion of man, and it teaches to love all human beings. There is no place here for differences based on caste and creed, community, race, country, faith. The ideals of the religion of humanity are extremely lofty, and the progress and development of human life depends on following it. It is like the bone structure of the body. Without it, cultural development is just thin air.

The goal of religion of humanity is that humanity may develop, and at the same time, all the people in the whole world may live in peace, love and contentment. The soul of each living being is part of only one – the Supreme Being. The Almighty is reflected in everybody. All should understand this and have proper mutual respect and love in mind for each other. Only then these feelings will be maintained on the international level, in all the fields, whether political, economic, social or cultural, and they can be developed even further.

The religion of humanity is closely related with philosophy and ethics. If a man is not behaving or living piously, does not have faith in the ideals of character or ethics, does not possess compassion, beneficence, empathy, etc., then just assume that he has yet to learn the basics of the religion of humanity. Vinoba Bhave, the originator of 'Sarvodaya' movement, has written in his commentary on the Bhagwatgeeta, 'Geetai', that in order to destroy the religion of humanity, man has created a wall of selfishness all around him, and he is not able to come out of it, and unless he breaks it and frees himself, he can never become humanitarian. So, it is necessary to make our mind broad and liberal. One must bathe freely in the sea of love. Only a person who is always engaged in acts of beneficence can make humanity his religion. For achieving this, the support of philosophy and ethics is absolutely a must. The highest ideal of human life must be, as Vyas has said: beneficence is the sacred deed, whereas making others suffer is a sinful act. This is the reason why many saints of the ancient times as well as the modern era have toiled hard to protect the human religion and develop it, and for the well-being of crores of human beings, they have preached only one religion – the religion of humanity. There seems to be only one way of well-being of all, and that is, complete development of the religion of humanity. With this view, great personalities like Swami Ramkrishna Paramhans, Swami Vivekanand, Swami Ramtirth, Swami Dayanand etc. preached it, traveled far and wide to implore as many people as possible to proceed on this path towards well-being.

All of them preached just one thing: all the people are equal in the court of the Supreme One, all are worthy of receiving His grace, and becoming devoted to Him. All should renounce guile, hypocrisy, wickedness etc. and live with love and affection in the heart, and without any differences. The Rigved says that the essential element of the religion of humanity is that man should protect man. In fact, many such edicts can be found in many of the ancient scriptures. When one starts believing that God resides in the body of all the others, just as He resides in one's own, one very easily achieves the eternal bliss. This is the true religion of humanity. In the modern times, human is not only experiencing suffering and sorrow, one is practically immersed in the ocean of sufferings and sorrows, because instead of acquiring virtues, one is striving hard to get vices; and dance in the glory of materialism and material wealth. The only way to perpetual well-being is for all to acquire virtues leading towards the religion of humanity.



Summation of Svetasvatara and Maitri Upanishads:

Many faiths and cultural religions explain differences in people's lives, people's karmic fortunes and native repercussions and endowments as a consequence of some inheritance from the past loom of family deeds, ancestry karmic bank and individual karmic bank. This karmic inheritance is conceived in two ways, either as karma from past lives or as the inherited sins of the fathers. These doctrines encourage us to accept our lot in life and to suffer it patiently, in order to work out the residue of past deeds and earn merit. Furthermore, they teach that the individual is not an island unto himself or herself. Rather, we each stand in solidarity with the larger community of the human race and necessarily partake of its good and evil within ourselves. Karma means action, and all actions have consequences for good or ill/bad/ negative. In accordance with the theory of reincarnation, which is common to the religions born in India, differences in fortune, social position, and endowment are the inherited consequences of actions done in previous lifetimes, collectively. In Hinduism this doctrine affirms the absolute justice of the universe with its many inequalities; for whom is one to try and change what has been fated by one's karma?

The doctrine of karma has been criticised for fostering the fatalistic and complacent acceptance of the caste system, poverty, and social injustice. But with careful understanding, we may regard karma as explaining the inequalities in human life without justifying them in propagated mythologies. After all, if a person escapes from his caste, or a caste is given preferential favors by government decree, or the caste system is dissolved altogether, may not such also be seen as the fruit of previous good deeds?

On the other hand, Buddhism cautions against interpreting karma as a deterministic principle. In Theravada Buddhism, karma is but one among twenty-four factors (paccaya) that condition a person's life, and a particular tendency due to past karma may be actualized only when other circumstances, some under the volitional control of the individual, are conducive to its expression. Some Hindu scriptures teach that divine grace can annulify and supersede the effects of past deeds.

In religions which do not accept the doctrine of reincarnation, the individual's connectedness or interwoven web of karma to the larger humanity through time may be understood through lineage and family rather than through the continuity of a single soul inhabiting many past lives. The sins of the fathers, when they have not been properly expiated, are passed on and lead to evil consequences for subsequent generations. Likewise, an ancestor's merits and good works, when they are not reaped as blessings in his own life, will accrue as blessings for one's descendants. Inherited sin, like karma, is passed on from birth, but its transmission is analogous to the transmission of the parents' biological endowment rather than through the entry into the womb of a previously incarnate soul.

Individuals are also connected to the larger humanity through space; they are a part of the collectives of nation, race, tribe, religion, and suffer or prosper with the fortunes of those collectives.

For example, we face consequences when a community or a nation "WRONGS" and faces punishment--war, famine, disease, or an epidemic of drugs and crime. Each of its members suffer as a consequence of belonging to that community. Each of its younger siblings and children suffer insecurity, and disturbances. We may call this collective sin or collective wrong, and it also helps to explain people's unequal fortunes. Inherited sin, karma, and collective sin or collective vikarma or wrong each give a partial explanation for the inequalities of the world within which the individual must find his way. Like the waves in great rivers, there is no turning back of that which has previously been done. The soul is the spirit of life, like a lame human--bound with the fetters made of the fruit of good and evil.

By the delusions of imagination, touch and sight, and by eating, drinking, and impregnation there is a birth and development of the human spirit of life and human spirit of existence self. According to his deeds (karma)) the embodied one successively assumes forms in various conditions. Coarse and fine, many in number, the embodied in karma, one chooses forms according to his own qualities. Each subsequent cause of one's union with them is seen to be because of the quality of one's own karmic acts and of one's own religious spiritual practices.

If it be that good men and good women, who receive and retain this discourse, are downtrodden, their evil destiny is the inevitable retributive result of sins committed in their past mortal lives. By virtue of their present misfortunes the reacting effects of their past will be thereby worked out, and they will be in a position to attain the consummation of Incomparable Enlightenment.

The wise one must realise the present life time as the grand opportunity to replenish the karma of all previous lives collectively. The wise one must become divine, elated and for fruits of karma, of the previous life time, collective family ancestry and the collective karma of one's own spirit of life, one's deeds must be clean. One who is spiritually divine, awakened and spiritually aware, as human, will NOT perform any deeds that covet, covet or hate or rage in anger. One who is wise shall not exhibit false power through the infatuation of one's own false pride, false presence and false ego. One will bear needful consequences, leaves the mechanism of loop of the vicious cycles of karmic death. To be blessed by good family is a boon from GODS. It is a clear affidavit of good family karma. Loving family, love and compassionate togetherness in a family is vitally a symptom of good karma. Frequently, we are given life lines and only rarely we take the afforded opportunities to transform them into objective karmic fruits. To be born in a high family is a blessing and to be frequently in a low one is a trial. This is the essence of karma. I am not mean, nor noble, nor do I desire social preferment. Merely reflective of karma, I am reflecting on the premise that one must not brag about his family or about one's glory, or for what should one long for in desire, maya and moha or attachment. Therefore a wise man should neither be glad nor angry about his lot [family]: One should know and consider about the happiness of all living creatures and to never hurt anyone. Carefully conducting one's life karma, one should always bear in mind, that hurting another always hurts one's own life, one's own body, and one's own mind. One may experience blindness, deafness, dumbness, be one-eyed, hunchbacked, black, white, and every color; because of one's own carelessness or one's own karma. One is born in many births and one experiences many feelings in this lifetime, the present lifetime.

Shubha, the son of Thoddeya, asked the exalted One: "What is the cause and what is the reason, O Gouttama, for which among men and the beings who have been born as men there is found to be lowness and excellence? Some people are of short life span and others of long life span; some suffer from many illnesses and others are free from illness; some are ugly and coveted, and others are beautiful and unique; some are of little account and others have great power supreme real spiritual power; some are poor and others are wealthy; some are born into lowly families and others into high families; some are devoid of intelligence and others possess great wisdom. So, what is the cause, what the reason for which among humankind who have been born as human there is to be found lowness and excellence?"

"Karmic deeds" are the only factors that attach to one's health, spiritual health and material health. One's karma shapes one's very own life and they are inheritors of deeds, deeds are their matrix, deeds are their kith and kin, and deeds are their support. It is deeds that classify men into high or low status. Some aggressively take another's self-respect, dignity, integrity and humble honesty. Here, a taker of life, fierce, with hands stained by blood, engaged in killing and beating, without mercy for living creatures wrongs the law of GOD. As a result of deeds thus accomplished, thus undertaken, ONE who hurts another reborn on the breakup of the body, after death, into a state of woe, of ill plight, of purgatory or hell, or if he comes to be born as a human, wherever one may be reborn one is of a short life span. This course--that he is a taker of life, fierce, with hands stained by blood, engaged in killing and beating, without mercy for living creatures, leads to shortness of life. Violence is not just physical violence. Here violence is referred to as taking away one's integrity, self-respect, dignity, and humiliating another instead of comforting and being humane. This is the essence of all eastern religious teachings. On the other hand, one who shows mercy, laying down the weapon [anger, hatred, jealousy, envy, and greed], conscientious, endowed with mercy and sensitive to the weal of all living beings. As a result of the sattvic or the pure divine deeds thus accomplished, thus undertaken, one is reborn on the breakup of the body, after death, into a happy state, into a heavenly world, or if he comes to be born as a human, wherever one is reborn one has a long life span. This course--that one gives up violence, the taking of life and abides laying down the rod, laying down the weapon, conscientious, endowed with mercy for living creatures, leads to longevity. Devotion and bhakti give longevity, health and true spiritual wealth. Without the shadow of the doubt, one who hurts deliberately another, shall by nature be a tormentor and is reborn into suffering much from sickness. By karma, when one leaves aggression and violence, and is no longer a tormentor of living beings, such a one is dear to God and is free from sickness.

Wrathful humankind, wherever one is reborn is ugly. But kind and loving humankind are beautiful and handsome. The jealous-minded, wherever one is born is of little account; but one who has freed from envy and jealousy bears great spiritual power. One who pays respect and gives homage to the pious and honest and humble, here such a one is truly wealthy. One who insults Brahmins and does not pay respect to the dues of the Brahmin can suffer poverty. Karma and karmic deeds determine the fate of one's lifetime health, wealth and longevity. Human are karmic inheritors of their deeds, their deeds are their kith and kin, and their deeds their support. It is their deeds that classify men into this low or high status.

For example, the murderer of a brahmin becomes consumptive, the killer of a cow becomes hump-backed and imbecile, the murderer of a virgin becomes leprous—all three born as outcastes. The slayer of a woman and the destroyer of embryos becomes a savage full of diseases; who commits illicit intercourse, a eunuch; who goes with his teacher's wife, disease-skinned. The eater of flesh becomes very red; the drinker of intoxicants, one with discolored teeth.... Who steals food becomes a rat; who steals grain becomes a locust... perfumes, a muskrat; honey, a gadfly; flesh, a vulture; and salt, an ant.... Who commits unnatural vice becomes a village pig; who consorts with a Sudra woman becomes a bull; who is passionate becomes a lustful horse.... These and other signs and births are seen to be the karma of the embodied, made by themselves in this world. Thus the makers of bad karma, having experienced the tortures of hell, are reborn with the residues of their sins, in these stated forms. - Garuda Purana 5

Karma impediments, does not fall on the offender himself, it falls on his sons; if not on the sons, on his grandsons. - Laws of Manu 4.173

Loose us from the yoke of the sins of our fathers and forefathers and also of those which we ourselves have committed. - Rig Veda 7.86.5

One is so powerful as to enter inside the small medicine gourd to shelter one's self from danger. Reminded by many plights, one is reminded of one's children; one's wife and one's family. The evil seed, the human sows, in thoughts, actions, deeds and karma, shall be reaped by one's offspring. Cruelty, like *adie irana*, is never without repayment. However late it is, The repayment will come when it will. What goes around therefore comes around eventually, sooner or later. Happy are the righteous! Not only do they acquire merit, but they bestow merit upon their children and children's children to the end of all generations. Woe unto the wicked! Not alone that they render themselves guilty, but they bestow guilt upon their children and children's children unto the end of all generations.

Bhagavan Vishveshvara, the ParamaBrahma ParamaAtman JagadaPurusha, Hari-Hara is the God hidden in all beings, all pervading, the self within all beings, watching over all, just as the dusk and the dawn is kissed in tryst by the sun and the Grand Divine Ocean. God is the supreme spirit of life, the soul confluence of the grand Cosmic Maestro, the witness, the perceiver, the one that is the effulgence of million lights of delight, free from the qualities of the PRAKRUTI, God is the sole supreme eternal phenomenon, of celestial divinity, of grand divinity, God is the immanent reality of the creation, in the realm of grand existence, without fear, without rancor, timeless, nirguna [without form]; light, delight, unincarnated, self-existent, realised by the grace of the holy preceptor, God is the highest ATAMAN.

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¹⁰⁶ This universe existed in the shape of darkness, unperceived, destitute of distinctive marks, unattainable by reasoning, unknowable, wholly immersed, as it were, in deep sleep. Then the Divine Self-existent, himself indiscernible but making all this, the great elements and the rest, discernible, appeared with irresistible power, dispelling the darkness. He who can be perceived by the internal organ alone, who is subtle, indiscernible, and eternal, who contains all created beings and is inconceivable, shone forth of his own will. He, desiring to produce beings of many kinds from his own body, first with a thought created the waters, and placed his seed in them. That seed became a golden egg, in brilliancy equal to the sun; in that egg he himself was born as Brahma, the progenitor of the whole world. The Divine One resided in that egg during a whole year, then he himself by his thought divided it into two halves; And out of those two halves he formed heaven and earth, between them the middle sphere, the eight points of the horizon, and the eternal abode of the waters. From himself he also drew forth the mind, which is both real and unreal, likewise from the mind ego, which possesses the function of self-consciousness and is lordly. Moreover, the great one, the soul, and all products affected by the three qualities, and, in their order, the five organs which perceive the objects of sensation. But, joining minute particles even of those six, which possess measureless power, with particles of himself, he created all beings. - *Laws of Manu 1.5-16*

¹⁰⁷ As the web issues out of the spider And is withdrawn, as plants sprout from the earth, as hair grows from the body, even so, The sages say, this universe springs from The deathless Self, the source of life.

The deathless Self meditated upon Himself and projected the universe As evolutionary energy. From this energy developed life, mind, the elements, and the world of karma, Which is enchained by cause and effect. The deathless Self sees all, knows all. From him Springs Brahma, who embodies the process Of evolution into name and form By which the One appears to be many. - *Hinduism. Mundaka Upanishad 1.1.7-*

Nothing whatsoever exists without or beyond GOD. The atoms of the universe may be counted, but not so manifestations; for eternally God created innumerable worlds. Thou art the sun Thou art the air Thou art the moon Thou art the starry firmament Thou art Brahman Supreme; Thou art the waters, the Creator of all; Thou art woman, thou art man, Thou art the youth, thou art the maiden, Thou art the old man tottering with his staff; Thou facest everywhere. Thou art the dark butterfly, Thou art the green parrot with red eyes, Thou art the thunder cloud, the seasons, the seas. Without beginning art Thou, Beyond time and space; Thou art He from whom sprang The three worlds.

“I am the nucleus of every creature, Arjuna; for without Me nothing can exist, neither animate nor inanimate.... Wherever you find strength, or beauty, or spiritual power, you may be sure that these have sprung from a spark of my essence.” - *Hinduism. Bhagavad Gita 10.39, 41*

To love is to know Me, My innermost nature, The truth that I am. AUMTATSAT TATVAM ASI HARI AUMSTATSAT. - *Bhagavad Gita 18.55*

God: He, indeed, is the great Purusha, the Lord, who inspires the mind to attain the state of stainlessness. He is the Ruler and the imperishable Light.

Giving no pain to any creature, any person, one should slowly accumulate spiritual merit for the sake of acquiring a companion in the next world. For in the next world neither father, nor mother, nor wife, nor sons, nor relations stay to be his companions; spiritual merit alone remains with him. - *Laws of Manu 4.238-39*

Meditate upon him and transcend physical consciousness. Thus will you reach union with the Lord of the universe. Thus will you become identified with him who is One without a second. In him all your desires will find fulfillment. The truth is that you are always united with the Lord. But you must know this. – [SVU/ 1.11-12]

Even as fire without fuel finds peace in its resting-place, when thoughts become quietened, the spirit of life becomes placidly perched and the soul finds peace in its own source. The wheel of Samsara in Karma, the transmigration of life, takes place in one's own mind in salient contemplation. Let one therefore keep the mind pure, the heart placidly content, for what so ever a person thinketh, that one becomes: this is a mystery of Eternity. A quietness of mind overcomes good and evil works, and in quietness the soul is One: then one feels the joy of Eternity. If the humankind would have thought of God as much as they think of the world, would one not attain liberation therefore?

The mind should be kept in the heart as long as it has not reached the Highest End. This is wisdom, and this is liberation. Everything else is only words.

Words cannot describe the joy of the soul whose impurities are cleansed in deep contemplation. Words cannot elucidate how one who is one with his Atman, his own Spirit of life is rejoicing in blissful blessings of divine grace. Only those who feel this inner divine joy know what it is.¹⁰⁸

¹⁰⁸ Summation of Maitri Upanishads:

1. The Soul (atman) is in two parts, the pranna jivan atman the life breath and the divyaAtman the sun. These are its two paths, the inner and the outer. They both move on in a day and a night. The sun is the outer self, the breath the inner self. The movement of the inner self is measured by the movement of the outer self. The one who, knowing, freed from evil, the overseer of the eye, his mind purified, based upon that, with his sight turned inwards. The going of the outer self is measured by the going of the inner self. The person made of gold within the sun, who watches this earth from his golden seat, is the one who rests within, in the heart-lotus, and eats sacred divine food.
2. The one who rests within, in the heart-lotus, and eats holy food is the fire resting in the sky, the solar fire called time, the invisible one who eats all beings as food. "What is the lotus? What is it made of? The sages say that the lotus is a sacred space. The four directions and the four intermediate directions form its petals. The breath and the sun move down its stem. One should worship them as OM, with the syllable, the utterances (m,ahrti), and the Savitri.
3. There are two forms of brahman, the 'shaped' and the 'unshaped'. What is shaped is the unreal. What is unshaped is the real; it is the parama-brahman: it is the light of eternity. What is light is the Sun. This light is OM, its sound is OM, its symbol is OM, its vibration is OM, its ultimate space is OM, its infinite is OM. It became the self. It divided itself into three. OM is three elements. Through them, all this is woven on it as warp and weft. Someone has said, One should apply (yu)- oneself while meditating on this: the sun is OM.
4. 'Udgitha' is the reverberation. The Udgitha, called the reverberation, the leader, with light as its form, without sleep, free from old age, free from death, with three feet, with three syllables: again it should be known as fivefold, hidden in the secret place. This syllable is pure. This syllable is supreme. Knowing this syllable, whatever one wishes for, one has. Therefore Gayatri mantra is the mother of all mantras.
5. What OM is its sound-body. Feminine, masculine and neuter are its gender-body. Fire, air and the sun are its light-body. Brahma, Rudra and Visnu are its overlord-body. The Garhapatya, Dakshinagni and Ahavaniya are its mouth-body. Re, yajus and saman are its knowledge-body. BHUH, BHUVAH and SVAH are its world-body. Past, present and future are its time-body. Breath, fire and the sun are its heat-body. Food, water and the moon are its growing-body. Intelligence, mind and sense of 'I' are its consciousness-body. Breath, lower breath and diffused breath are its breath-body. So by saying 'OM'

these bodies come together. OM is brahman, both the higher and the lower.

6. ‘Truth’, Prajapati, after raising heat, uttered: BHOH BHUVAH SVAH. This is the coarsest body of Prajapati, the world-body. SVAH is its head, BHUVAH its navel, BHOH its feet, the sun its eye: for the great element of a person depends on the eye. For this element moves by eye.

Truth is in the eyes; placed in the eyes, the person moves among all objects across horizons. Worship of the Gayatri mantra in the ‘BHOH BHUVAH SSUVAH”, by its contemplation, Prajapati comes to be worshipped as the self of all, the sight of all. This is the all-bearing body of Prajapati, Everything is hidden in it, and it is hidden in all this, that and the other. So one should worship Prajapati.

7. “Tat savitur varenyam”: Savitr is the sun; He is to be chosen (pra-vr-) by one who desires the self: so say the scholars of brahman. “Bhargo devasya dhimahi” is the God (Deva) whose effulgent shakti is Savitr. So I contemplate the one who is called its glory (bhargas): so say the scholars of brahman.

“Dhiyo yo nah pracodayat”: Minds (dhiyah) are intelligences: so say the scholars of brahman.

“AuM”: “Aum Tat Sat”: Glory. The one who is hidden in the sun, the star in the eye, is called glory. It is glory (bhargas) because of its going (gati) by light (bha): or it is glory because it parches (bhrJ-): so say the scholars of brahman. “It is bha because it lights (bhas-) the worlds. It is ra because it delights (raj-) beings. It is ga because creatures go (gam-) into it and come (a-gam-) out of it. So because it is bha ra ga it is bhargas. It is the sun (sun,a) because it is perpetually produced (su-). It is Savitr because it inspires (or presses Soma: su-). It is Aditya because it carries off (d-da-). It is water (apah) because it causes to swell (d-pyd-). Where knowledge has become dual one hears, sees, smells, tastes and touches: the self knows all. Where knowledge has become non-dual, freed from object, cause and action, without speech, incomparable, indescribable, what is it? It cannot be spoken but it can be experienced, in contemplation.

8. The self is ‘Issana’, ‘Sambhu’, ‘Bhavar’, ‘Rudra’, ‘Prajapati’, the ‘All-Creator’, ‘the golden embryo’ [Surya], the truth [AgnéeSurya], the breath [pranna], the hanss [swan], the teacher, Vishnu, Narayana, Arka, Savitr, Dhatri, Vidhatri, the emperor, Indra, Indu, Varuna, and Vasus. He, the one who gives heat, hidden by the thousand-eyed golden egg like fire hidden by fire, is the one that one must want to know, must seek for. By granting freedom from fear to all beings, going to the forest, and setting aside the objects of sense, one may win him from one's own body, Of all forms, yellow, all knowing, the supreme goal, the one light, giving heat, thousand-rayed, existing in a hundred forms, the magnificent sun rises as the breath of every being.

9. So the one who knows this has both as self. He meditates on the self, sacrifices to the self. This is meditation, mind resting in the practice, purified mind, as praised by the wise. One should purify the mind by chanting Touched by Leftovers. One chants the mantra: Whether it be left over or touched by leftovers, or given by an evil man, or impure from a stillbirth, may the purifier of Vasu, may Agni and the rays of Savitr purify my food, and anything else that is ill-done. First one surrounds it with water. One makes offering with the five: To the breath, SVAHA! To the lower breath, SVAHA! To the diffused breath, SVAHA! To the central breath, SVAHA! To the up-breath, SVAHA!

10. The person is the observer who rests inside matter. He is the enjoyer of the senses and the sense

organs: he enjoys the food of nature. The elemental self is its food: matter is its agent. So with its three strands it is the object of enjoyment. The person rests inside. What is seen is the proof here. Since all animals are produced from seed, the seed is the object of enjoyment. By this is explained the fact that matter is the object of enjoyment. So the enjoyer is the person, nature is the object of enjoyment, and resting in it he enjoys it.

The food of nature, through the development of the distinction of the three strands, is the subtle body, which begins with the great and ends with the particularities. In this way the fourteenfold path is explained: This world, known as joy, sorrow and delusion, has become food, that which is consumed and recycled into energy, proteins and life again. As long as there is no bringing forth, there is no grasping of sweetness. It, too, turns into food, in three states. They are childhood, youth and old age—because of development, it becomes food. When matter has reached manifestation in this way, it can be got hold of. Then it has the sweetnesses, intelligence, etc.: they are called intelligence, resolution and conceit. Now the five sweetnesses are the sense objects, likewise all the activities of the senses and the activities of the breath. So there is manifest food and unmanifest food. The enjoyer of it is free of the strands. Because he is the enjoyer, he clearly possesses consciousness. Just as, among the gods, Agni is the eater of food and Soma is food, the one who knows this enjoys food with Agni. The elemental self is called Soma and the one who has the unmanifest as his mouth is Agni, the person enjoys the three-stranded matter with the unmanifest as his mouth. The one who knows this is a renouncer, a yogin and a sacrificer to the self. Just as no one touches amorous women if they have entered an empty house, the one who does not touch sense-objects is a renouncer, a yogin and a sacrificer to the self.

11. Food is the highest form of the Brahma manifestation. It is the physical self, for breath is made of food. If one does not eat, one becomes unable to think, unable to hear, unable to touch, unable to see, unable to speak, unable to smell, unable to taste, and one gives up one's breaths. If one eats one becomes filled with breath and becomes able to think, able to hear, able to touch, able to speak, able to taste, able to smell, able to see. Whatever creatures depend on earth, are born from food. By food they live,

And into it go in the end, either as energy, food or recycled decay.

12. All beings fly out day by day desiring to get food. The sun takes up food with its rays, and so gives heat. When sprinkled with food, the breaths digest. By food, fire burns; through the desire for food, all this was shaped by the Brahman. One should worship food as the Brahman-self for food is sacred. Beings are born from food: Born, they grow by food. It is eaten and it eats beings, Hence it is called food.

13. Food is the form of the blessed Visnu that is called the All-bearing. Breath is the essence of food; mind of breath; knowledge of mind; joy of knowledge. The one who knows this becomes embedded with the blessings of good food, graced with breath and with mind, one is healthy with knowledge, and with joy one feels good. Food keeps away old age; Food, it is said, makes folk well disposed; Food is the breath of animals; Food is the eldest; food, it is said, is medicine.

14. Food is the source (yoni) of all this. Time is the source of food, the sun of time. Its form consists of the units of time, moments and so on: t is the year, with its twelve parts. Half of it belongs to Agni and half to Varuna. In the sun's course from Magha to half-way through Sravistha it belongs to Agni, and in its upward course from the constellation of the Serpents to halfway through sravistha it belongs to Soma. In it, each part of the self has nine divisions according to the corresponding progress of the sun. Because of the subtlety, this is the measure: time is measured by it. Without a measure, there is no getting hold of the thing to be measured.

Moreover, because of its separateness, the thing to be measured becomes the measure for the purpose of making itself known. Someone has said: The one who worships time as brahman moves on through all the divisions of time that there are, and time moves very far away from him. Because of time, beings move on; Because of time, they grow up; In time they reach their end; Time, though unshaped, possesses shapes because of cycles of food.

15. There are two forms of brahman, time (kala) and the timeless (akala). That which was before the sun is timeless, without parts (akala). That which began with the sun is time, with parts (sakala). The form of that with parts is the year: for all creatures are born from the year; once born here, they live by the year; in the year they meet their end. So the year is Prajapati, time, food, the nest of brahman, and the self. Time ripens all beings in the great self. But the one who knows in what Time is ripened, knows the Vedas. One who understands the Vedas in experiential contemplation realises the true BRAHMIN.

16. The time that has a body is the ocean of creatures. Resting in it is the one called Savitr from whom the moon, stars, planets, year, etc. are produced. From them comes all this here, whatever is seen in this world, fair or foul. So brahman has the sun as its self. So one should worship the sun under the name of time: some say that the sun is brahman. The Hotr, the enjoyer, the offering, the mantra, The sacrifice, Visnu, Prajapati He is all these, the lord, the witness Who shines in yonder circle.

17. In the beginning all this was brahman, one, infinite: infinite to the east, infinite to the south, infinite to the west, infinite to the north, infinite upwards and downwards, infinite on every side. The directions, east and so on, do not apply to it, for the supreme self is inconceivable either across, downwards or upwards, immeasurable, unborn, unguessable, unthinkable. He has space as his self. In the universal dissolution, he is the one awake. From space he awakens this, which is pure consciousness. By this it is born, and in it it meets its end. It is the radiant form of this that gives heat in the sun, and the brighter light that is in a smokeless fire, and the one who rests in the belly and digests food. The one who is in fire, the one who is in the heart and the one who is in the sun are one. The one who knows this attains oneness with the one.

18. Then there is the method of practice called the six-limbed yoga: restraint of the breath, withdrawal, meditation, maintaining, thinking, concentration. When, seeing by this, one sees him, coloured like a gold piece, the maker, the powerful one, the person, womb of brahman then knowing him one leaves behind good and evil and makes all one in the highest unfailing. Just as deer and birds do not resort to a mountain on fire, faults never resort to one who knows brahman.

19. When one who knows, restraining the outer mind and causing the objects of sense to enter the breath rests without forming concepts. Since the life which is called the breath is produced from that which is not breath, it is the breath. One should maintain the breath in what is called the fourth state. As not-thought in the midst of thought, Unthinkable supreme secret, one should meditate on thought.

That is the subtle form without dependency.

20. By pressing together the palate and the tip of the tongue, by the cessation of speech, mind and breath, one sees brahman by investigating. When, on the dissolution of the mind, by the self one sees the self, which is subtler than the subtle, shining, then, by the self seeing the self, one becomes selfless. Because one is selfless, one can be thought to be uncountable, without source—the mark of liberation. That is the highest secret. By the calming of thought one destroys action both fair and foul: With self calmed, resting in the self one wins unfailing divine joy.

21. The channel called Susumna, which goes upward together with the breath, cuts through the palate. When it is joined with the OM and the mind, the breath can go out by it. By turning back the tongue-tip against the palate and harnessing the senses, as greatness one may see greatness. Then one reaches selflessness. This state is called “Sattvic”, because one is selfless, one no longer experiences joy and sorrow: one reaches absoluteness. Setting up the highest before one, One should restrain one's breath. By the shoreless one should cross to the other shore and afterwards become united (yuj-) in the head. It is like the sea meeting the shores then the shores unite with the sea to become the ocean. Grand divine ocean is absolute.

22. There are two brahmans to be named, sound and the soundless. The soundless is revealed through sound. The sound is OM. By it one goes out upwards and finds cessation in the soundless. This is the bourne, this is immortality, this is union of two lights and also ultimate bliss. Just as a spider goes up outwards by its thread and finds space, so one meditates on OM and by it goes up outwards and finds independence. Those who profess sound, practise differently. By joining ear and thumb, they listen to the sound of the space within the heart. That is compared to seven things: rivers, a bell, a metal pot, a wheel, the croaking of frogs, rain, and the sound made in a windless place. Going beyond their separate characteristics, they meet their ultimate spiritual end in the supreme soundless unmanifest Brahman. There they are without separate nature, indistinguishable, like different flavours combined into sweetness. It is blissful, nirvana, sheer continence. There are two brahmans to be known, the sound-brahman and the supreme. By bathing in the sound-brahman one wins the brahman that is supreme brahman. Sound is the manifestation of the mantra and the mantra is the bridge between the individual soul and the grand transcendental soul.

23. What the sound is is OM: this is the imperishable. The peak of it is peaceful, soundless, fearless, sorrowless, joyful, content, steadfast, immovable, immortal, unfallen, constant, known as Visnu: one should worship it to achieve supremacy over all. The conch shell is a beautiful symbol of GOD's divine presence. The god, the higher and the lower, is called by name the OM: Without sound, become void, One should then concentrate on it in its place in the head. This is the final silence unperturbed by

even trance or vision or contemplation....it is sheer peace.

24. The body is the bow; OM is the arrow; the mind is its point. By piercing the target of darkness one comes to the darkness which is pervaded by non-darkness. By piercing that which is pervaded, one has seen the supreme brahman, blazing like a circle of torch-light, the colour of the sun, powerful, beyond the darkness. That which is in the sun shines also in the moon, in fire and in lightning. By seeing it, one becomes immortal. The meditation on the supreme entity within is placed on the objects of sense, so the knowledge that is without distinction becomes subject to honorary distinction. The delight that is witnessed by the self when the mind is dissolved in Brahman is immortal, pure, it is the bourne, it is the world.

25. When one's senses are hidden as if by sleep, then, unmastered, with completely pure mind one sees, as if in a dream, in a gap in the senses, the one who leads on out (pranetr,) who is called the OM (pranava,), in the form of light, free from sleep, free from old age, free from death, and free from sorrow. Then one also becomes one who leads on out who is called OM, in the form of light, free from sleep, free from old age, free from death, and free from sorrow. Since one joins or unites (yuj-) In many ways breath and OM and all, It is known as yoga. Since it is the oneness of breath and mind and senses too. The renunciation of all becoming is named yoga.

26. Just as a bird catcher draws up the water-fowl with a device made of net, and offers them in the fire that is his belly, so one draws up the breaths with the OM and offers them in a fire that is free from disease. Then one is like a heated pot. Just as a heated pot blazes up through contact with melted butter, grass or sticks, the one who is called 'not-breath' blazes up through contact with breath. That which blazes up is the form of Brahma, Visnu's highest step, the Rudra-ness of Rudra. Divided up into countless parts it fills the worlds. Just like sparks from fire come rays from the sun, and so too do breaths, etc. come forth in order here.

27. This is the brightness of brahman, the supreme immortal, the bodiless. The warmth of the body is its ghee. It is set, visible, in space: they dispel the space within the heart with one-pointed mind so that its light strikes them, as it were. Then one quickly attains the state of that, Just as a lump of iron placed in the earth quickly¹⁸¹ attains the condition of earth, just as fire, blacksmiths and so on have no power over a lump of iron that is in the clay-like state, thought perishes along with its support. The treasury formed of the space in the heart, Joy, the supreme abode. It is itself, and our yoga and the splendour of fire and the sun.

28. When one has gone beyond the elements, senses and objects, then one seizes the bow whose string is the renouncer's life and whose stave is steadfastness, and with an arrow made of freedom from conceit one strikes down the primal door-keeper of brahman. (That overseer of conceit, who has confusion as his crown, craving and envy as his earrings, and sloth, drunkenness and impurity as his staff of office, seizes the bow whose string is anger and whose stave is greed, and kills beings with an arrow made of wanting.) After killing him, one crosses to the farther shore of the space within the heart on the boat of the OM. Then, as the space within becomes visible, slowly, as a miner in search of minerals enters a mine, one should enter the hall of Brahman. Then by the Guru's instruction one

should throw off the sheath of brahman with its four layers of net. Then pure, cleansed, void, at peace, without breath, selfless, without end, indestructible, steadfast, eternal, unborn, independent, one rests in one's own greatness. Seeing the one who rests in one's own tranquil greatness, one looks upon the wheel of samsara as a wheel that rolls on as if by the reason and cause of karmic effect without getting engrossed in the gist of the illusions of the social realm. For the embodied one who has practised for six months, eternally freed, the endless supreme secret, the right yoga, moves on: Truth is not for the embodied one who is all ablaze, pierced by passion, surrounded by darkness, is attached to children, wife and family.

29. After he had said this, Sakayanya went within his heart. He paid homage to him. Then he said: 'O king, by this knowledge of brahman the sons of Prajapati mounted the path of brahman.

'By the practice of yoga one achieves contentment, endurance of the pairs, and peacefulness. "One should not make known this supreme secret to one who is not a son, not a student, or not at peace": so one should give it to one who is devoted to nothing else, who is blessed with all virtues.

30. 'OM. One should be in a dean place, clean, resting in purity (sattva), studying truth, speaking truth, meditating on truth, sacrificing to truth. Then one finds fulfilment in the true brahman, that delights in truth. Having become other, and cut what binds one to the fruits of that, one lives free from expectation towards others as to oneself, freed from fear, without desire, having attained indestructible, measureless joy. This is the ultimate digging up of the supreme treasure—freedom from desire. The person made of all desires, whose distinguishing mark is determination, will and conceit, is bound: the one opposite to this is freed. 'On this, some say: "Under the influence of the differentiation of nature, the strand has taken on the bondage of the self to determination." When the fault of determination perishes, there is liberation. By mind one sees; by mind one hears. "Desire, imagination, doubt, trust, lack of trust, constancy, inconstancy, shame, meditation, fear—all this is mind." Carried along by the floods of the strands, soiled, unsteady, fickle, greedy, yearning, unconcentrated, one goes on to conceit. Thinking, "This am I, this is mine", one binds oneself by oneself like a bird in a net. 'So the person whose distinguishing mark is determination, will and conceit, is bound: the one opposite to this is freed. Therefore one should stay without determination, without will, without conceit. "This is the sign of liberation; this is the path to brahman here; this is the opening of the door here: by it one will go to the far shore of the darkness. Here all desires are brought together. On this folk say: When the five knowings cease, together with the mind, and the intelligence does not stir, they call that the highest bourne out of time, out of contemplation, out of experience, out of realisation. After Sakayanya had said this, he went within his heart. He paid homage to him revering him in the proper way: and having done what was to be done, as Marut he went by the northern path. One cannot get there by a lesser road. This is the road to brahman here. Breaking through the door of the sun one goes up outward. The one who, lamp-like, rests in the heart of pashupattinath, padmanatha has endless rays, white and black, brown and blue, tawny and faintly red. A single one of these, set above, breaks through the circle of the sun, and gains the world of Brahman. By it folk go to the highest bourne. It has another hundred rays arrayed above

By which one wins the very own homes of the troops of gods. Below them, it has rays of many forms, faintly glowing. By them here the powerless one wanders round to experience his actions.' So the blessed sun is the cause of creation, heaven, and release of karma.

31. With the self as self; the self goes out of the senses and the sense organs and the body and controls them becoming a seer, observer and experiencer. There are avsarases and maricis, daughters of the sun, so-called. So one eats the sense-objects with five rays. Which one is the self? The one who is pure, cleansed, empty, said to have the primal mark of peace, is to be grasped by its own signs. Some say that the sign of the one who is signless is what heat, and that which is pervaded by it, is to fire and what the most delicious flavour is to water. Some say that it is speech, hearing, the eye, the ear, the breath. Others say that it is intelligence, steadfastness, memory, knowing. But those are to it what shoots are to a seed, and what smoke, flames and sparks are to fire.

Just like sparks from fire become rays from the sun, and so too do breaths etc. come forth in order here to merge with the hue of the Sun.

32. All breaths, all worlds, all Vedas, all Gods, all beings come up from this one in the self. Its inner meaning (upanisad) is 'the truth of the truth'. 'As smoke billows out in all directions from a fire that has been laid with damp fuel, just so is everything breathed out from this great being: the Rgveda, the Yajurveda, the Samaveda, the hymns of the Atharvans and Arigirases, history, legend, science, the Upanisads, verses, sutras, explanatory passages and expositions, all beings are breathed out from it.'

33. The fire which is the year has five bricks. Its bricks are spring, summer, the rains, autumn and winter. It has a head, two wings, a back and a tail. This is the man-shaped fire. This is the first fire-laying of Prajapati. With its hands it has thrown the patron of the sacrifice up to middle-air and offered him to air. Breath is air; breath is a fire. Its bricks are the breath, the lower breath, the diffused breath, the up-breath and the central breath. It has a head, two wings, a back and a tail. This is the man-shaped fire. This is middle-air, the second fire-laying of Prajapati. With its hands it has thrown the patron of the sacrifice up to the sky and offered him to Indra. The sun is Indra; it is a fire. Its bricks are the Rgveda, the Yajurveda, the Samaveda, the hymns of the Atharvans and Angirases, and history and legend. It has a head, two wings, a back and a tail. This is the man-shaped fire. This is sky, the third fire-laying of Prajapati. With its hands it makes an offering of the patron of the sacrifice to the knower of the self. Then the knower of the self has thrown him up and offered him to Brahman. There he becomes blissful, contented.

34. Earth is the Garhapatya; middle-air is the Dakṣiṇagni; sky is the Ahavaniya. They are the Pavamana, Pavaka and Succi. He makes offering in the mouth. Hence the fire of digestion is the coming together of 'the purifying', 'the purifier' and 'the clean'. So fire is to be sacrificed to, thought of, praised and meditated on. Taking the melted butter, the patron of the sacrifice desires to meditate on the deity: A bird of golden hue is set in the heart, in the sun, cormorant, goose, brightness, bull — to thee we sacrifice in this fire. So that one understands the meaning of the mantra, one should meditate on 'the lovely glory of Savitr' as being that of the one who rests within the intelligence. Meditating, one recollects the state of peace of mind, and places it in the self. So the recollection of

the heaven of the state of brahman is barred to those who do not make offering to fire, think of fire, or meditate on fire. So fire is to be sacrificed to, thought of, praised, meditated on and then contemplated upon.

35. Homage: 'Homage to Agni, dwelling in the earth, protector of a world! Assign a world to this patron of the sacrifice. Homage to Vayu, dwelling in middle-air, protector of a world! Assign a world to this patron of the sacrifice. Homage to the sun, dwelling in the sky, protector of a world! Assign a world to this patron of the sacrifice. Homage to brahman, dwelling in everything, protector of everything! Assign everything to this patron of the sacrifice, the face of truth is concealed by a vessel made of gold. Reveal it, Pusan, to Visnu who has truth as his dharma. That person who is in the sun—I am thee.'

One who has truth as his dharma is the sun-ness of the sun the jyottirr of the Jyott [the white form of light from the yellow light, the white illuminating light from the rainbow]. Just a portion of the energy that exists within the space is that which is in the middle of the sun, in the eye, and in fire. This is brahman; this is the immortal; this is glory; this is the one who has truth as his dharma. Just a portion of the energy that exists within the sky is the immortal which is in the middle of the sun, of which Soma and the breaths are shoots. This is brahman, this is the immortal; this is glory; this is the one who has truth as his dharma. Just a portion of the energy that exists within the sky is the yajus which shines in the middle of the sun. OM water light juice immortal brahman BHUH BHUVAH SVAH OM.

The eight-footed pure goose, three-threaded, subtle, unfailing, blazing with the energy of double dharma

seeing the Great one, one sees everything as Brahman. Just a portion of the energy that exists within the sky is 'Ud', in the middle of the sun. It becomes two rays. This is 'the knower of unity', the one who has truth as his dharma. This is the yajus; this is asceticism; this is fire; this is air; this is breath; this is water; this is the moon; this is the pure; this is the immortal; this is the realm of brahman; this is the ocean of light. In it, patrons of the sacrifice are dissolved like salt. This is the oneness of brahman: in it, all desires are brought together. Like a lamp stirred by a slight breeze one blazes up, the one who exists among the gods. The one who knows this is a knower of unity, a knower of duality. One comes to the Great one's abode, and has that as self. Those who constantly move above like water-drops, like lightning, the clouds' flames, in the highest heaven, through the power of their source, of the splendour of the flame, are like crests of black-tracked fire.

36. There are two forms of the light of Brahman: the 'peaceful' is one and the 'wealthy' another. Space is the support of the peaceful one whereas food is the support of the wealthy one.

One must sacrifice inside the ritual enclosure with mantras, herbs, melted butter, meat, rice-cakes, the offering called sthalipaka and so on; and in the mouth with the food left over by the fire, thinking of the mouth as the Ahavantya—for wealth of brightness, for the purpose of winning meritorious worlds, and for immortality. One should offer the Agnihotra Agnee Deva while seeking heaven.' By the Agnistoma one wins the kingdom of Yama; by the Ukthya the kingdom of Soma; by the Sodasin the kingdom of Surya; by the Atiratra one's own kingdom; by the rite that lasts to the end of a

Aum is Brahma, Aum is the mantra, Aum is the sound, Aum is the yantra, Aum is the tantra, Aum is the symbol, Aum is all, Aum is verily the compliance of GOD. Reciting the mantra, one obtains Brahmana, and one becomes that which is the light. ^{109;110}

thousand years, the rank of Prajapati. As the existence of a lamp comes from the joinine of wick, base and oil both self and the pure one exist from the joining of the inner one and the egg.

37. The very own form of the sky is the supreme brightness that exists within space. The very own form of the sky that exists within space is the syllable, OM. It is disposed in three forms: in fire, in the sun, and in the breath. By it one perpetually wakes up, rises up, and recovers one's breath. So by OM one should worship the limitless brightness. This channel takes the offering called 'abundance of food' to the sun. The essence that has flowed from it rains down the Udgitha. So because of the breaths (prana), living beings (prana) are creatures. On this, folk say: 'The offering that is offered in the fire, it takes to the sun. The sun rains it down with its rays. So it becomes food. From that comes the uprising of beings.'

The offering duly cast in the fire attends upon the sun. From the sun arises rain by the divine grace of waters and the wind and the air and the ether: From rain, food; from that, creatures.

38. Offering the Agnihotra, one breaks the net of greed. Then, having cut through delusion, not praising angry states, meditating on one's desire—Then one breaks the sheath of brahman with its four layers of net. For here are the spheres of Surya, Soma, Agni and purity (sattva).

Then, having broken through farthest space one sees, resting in its own divine greatness, that which rests within purity, unmoving, immortal, unfallen, constant, named Visnu, the foundation beneath everything, endowed with true desire, true resolve, and omniscience, independent, made of intelligence. According to Vedas and the Upanishads and the Puranas: Soma the divine nectar rests in the midst of the sun; Brightness rests in the midst of Soma; Purity rests in the midst of brightness; The unfallen rests in the midst of purity, when one meditates on it, its body a span or a thumb in length, subtler than the subtle, one attains supremacy. Here all desires are brought together. The one whose body is a thumb or a span in length, one who is radiant with light, double or threefold, Brahman, greatness who is praised, As a god has entered all beings.' OM homage: homage to Brahman.

¹⁰⁹ The Gāyatrī Mantra is a highly revered mantra, based on a Vedic Sanskrit verse from a hymn of the Rigveda (3.62.10), attributed to the rishi Viśvāmitra. The mantra is named for its Vedic Gāyatrī metre. Its recitation is traditionally preceded by om̐ and the formula bhūr bhuvaḥ svaḥ, known as the mahāvāhṛti ("great utterance"). The Gayatri Mantra is repeated and cited very widely in vedic literature, and praised in several well-known classical Hindu texts such as Manusmṛti, Harivamsa, and the Bhagavad Gita. The stanza is the subject of esoteric treatment and explanation in some major upanishads, including mukhya works such as the Brhadaranyaka Upanishad, the Svetasvatara Upanishad and the Maitri Upanishad; as well as other well-known works such as the Jaiminiya

Upanishad Brahmana. Just like the Sun annihilates darkness, so does the Gayatri Mantra destroy ignorance. The Gayatri Mantra invokes the power and radiance of the Sun to energize all earthly life, to destroy our sins and to reveal the Supreme Self to us. Krishna in the Bhagvad Geeta says: "Amongst the Mantras, I am the Gayatri" The Gayatri Mantra is the essence of the three Vedas. It is the Vedas simplified. The more one contemplates and meditates upon the Gayatri, the more complexities are revealed to one. "OHM" Oh Supreme Lord "BHUR" The protector of the earth, the material sheath, The Life breath of the Universe; From the feet to the navel center. "BHURVAH" The sky [eternal God who pervades and eliminates all miseries]; From the navel to the throat center. "SSUVAHAR" - the heavens; For God is all Bliss and celestial God blesses the devotees with happiness; From above the throat center to the thousand petaled lotus. "TAT" That (That Thou Art) "SAVITUR" The energy shakti of the SUN, Creator, Preserver and Self Luminous, the central mantra of the Solar Science. "VARENYAM" Most fit to be worshipped; Most choice worthy. "BHARGO", is the burning splendor of the Sun that dispels ignorance and therefore sorrows and miseries. "DEVASYA" The 'Devaya', The God, He who is All Bliss, The Joyful One, The Shining One, The Revealer of All Glory "DHEEMAHI" We meditate upon thee. "DHEEYO YO NA" Who Inspires and illuminates our intelligence and Wisdom "PRACHODAYAAT" radiantly like the Glorious Sun. "AUM" is the illuminating mantra of the BRAHMAN.

¹¹⁰ Word meaning with explanation: *sūryasya*, of supreme God *savitṛ* who activates all *ṛtam*, the supreme Truth in its own form, *ṛtena*, by the truth in the form of the universe standing as the three worlds denoted by the term lower half, *apīhitam*, concealed *apashyam*, I have seen *yatra*, in which supreme Truth *vām*, of you both, *mitrā varuṇayoḥ*, Mitra and Varuṇa, the place is *dhruvam*, secure or eternal; where *ashvān vimuchanti*, they mass the rays and marshal them. And where *dasha-shatā*, the ten hundred rays stood together in on place *devānām vapuṣhām shreṣṭham tad ekam*, of those that had attained the form of the Gods or of the embodied Gods, the excellent, most auspicious Form, presiding over, yet above the Cosmos, known to the *ṛishis* famously as That, without compeer, dazzling, brilliant, the Form of Truth, have I seen. Here it is to be noted: Sāyaṇa explains *vām* in the third case as the subject of the impersonal voice; we read it as your place, seat, *vām yuvayoḥ*, sixth case. Either way there is ellipsis. That the seat of Mitra and Varuṇa is the World of the Sun is not disputed. Sāyaṇa says *ṛtena* is "by water and *ṛtam* is the solar orb. I, the *ṛishi* have seen the sun covered by the water". On the other hand we say: it means the *ṛishi* says he had beheld the Light celebrated in the Hymns as *vareṇyam bhargāḥ* the excellent Effulgence, *tad viṣṇoḥ paraman padam*, that highest step of Viṣṇu *sarvadhātāmam shreṣṭham*, the excellent all-sustainer the One supreme Truth known by the terms *tat*, That, shining in that High Ether, the pure, intense and substantial Consciousness--known as *akṣhara*, the Immobile, the Truth whose symbol is the Sun. To Sāyaṇa, *ashvāḥ*, means ten hundreds of rays. To us also this is acceptable. But Sāyaṇa goes on to explain the purport by drawing upon legends which speak of the horses of *sūrya* imprisoned by *asurās* called *mandeha* and others, being released by the prayers of the invokers. We would suggest that the mention of release and dwelling together indicate the massing and marshalling of the brilliance's of

the Light of Truth denoted by the word Ray. We accept too the figurative (metaphorical) meaning “of the embodied Gods” given by Sāyaṇa to *devānām vapuṣham*. If it be asked what are two *ṛtams* spoken of in *ṛtena ṛtam*, we would point out: the current use of the terms *ṛta* and *satya* to mean one and the same thing is also to be found at times in the Veda. But really there is a distinction between the two.

The world *satya* signifies that which is the eternal, the supreme, Existence in its own form *sat*. *ṛtam* signifies that which is evident or perceptible, manifested out of the *satya*, what has come to be in accordance with *satya* or that which represents the *satya*. In this *rik* word *ṛta* has been explained in terms of *satya*. Both the *ṛtams* are indeed *satya*. One is the supreme *satya*, Truth, the Eternal of Upper Half known as the supreme Ether. That Truth, is here said to be covered by an inferior truth of the lower half. Sāyaṇa explains the passage to mean that the cloud covers the Sun and the ṛṣi saw the Sun on the exit of the cloud. Now, one need not be a ṛṣi to be able to see the Sun when the cloud has passed; anyone with ordinary eyes can do that! No wonder the moderns, on the strength of such explanations, speak lightly of the ṛṣhis of the Veda as simpletons, idiots who see a great wonder even in the everyday sight of the sun and go into ecstasies over it!

The import is clear: the highest eternal Truth standing over, beyond, is covered by the inferior truth of this creation and when this cover is removed, one comes face to face with that higher Truth. Sāyaṇa's gross interpretation has it that the dwelling place of Mitra and Varuṇa is the Sun.

The hymns laud both of them as the guardians of the Truth whose Law is the truth and whose dwelling also is the *paramam vyoma*, the supreme ether. “With the Truth as your law, you stand in your carriage in the supreme Ether protecting the Truth” RV (5.63.1). This and similar *riks* convey the identity between (the two) Mitra and Varuṇa on one hand and the Sūrya that is the Truth on the other. In explaining this *rik*, we have indicated somewhat, the trend of thought in Sāyaṇa's commentary as also our own. **The *rik* (5.62.1) of the seer: “*shrutavit atri ṛtena ṛtam apihitam dhruvam vām sūryasya yatra vimuchanti ashvān dasha shatā saha tasthūḥ tadekam devānām shreṣṭham vapuṣhām apashyam.*”**

Translation:

“There is a truth *ṛtam* covered by a (inferior) truth *ṛtena* where your place is secure, where they unyoke the horses of sun; the ten hundreds stood together, where was that One, I saw the greatest of the embodied Gods” RV (5.62.1).

The import is clear: the highest eternal truth standing over, beyond is covered by the inferior truth of this creation; when this cover is removed, one comes face to face with the higher truth. The translation given here is according to the esoteric view. We discussed in detail Sāyaṇa's translation based on the gross interpretation. Sāyaṇa translates the first *pāda* of the mantra as “water covering the solar orb”. He interprets the third *pāda* in the mythological sense alluding to the imprisonment of the horses of the sun by *asurās* called *Mandeha*. Again his commentary illustrates his use of the mythological and naturalist ideas even though he claims to focus only on the ritualist ideas.

Grasping the import of this *rik* the ṛṣi of the Upanishad says in plain uncovered language:

My own poetic reflection of Maitri Upanishad:

Like the ripples turning into waves in a great river whose momentum is only forwards moving with the currents, there is no turning back of that which has previously been done in time, for tide has moved in time with time and towards the eternal dispersion either in dissolution or death in destiny to the Grand Ocean loosing its name, form, shape, size, and waters of the rivers become waters of the Grand Ocean and all is whole again. [The soul is] like a lame man--bound with the fetters made of the fruit of good and evil in karma and only by the lament of retrospective reflection in Karma can one cleanse the blockages within the spiral of the kundalini that engulfs the spirit. The spirit is merely an observer.

Death uninvited greets me, death awaits me, as life elapses just as the river,
At the bottom of the river, I lay, prone to Maya, Moha, Mahatma, and Kama;
sinking softly into the cool, by the soft cushions of desires, attachments and all this,
that and the other. Having now reached the end of my life, knowing my breath shall
end in an instant. Oh life, one will never ever understand it in whole perfect whole.
Wet sands, eyes closed, I feel the lives passing over me in a gush of currents unseen,
yet the rays of it whooshing past; the anguish of regrets, the cold eddy of fear;
Slowly I become numb with the Cold, yet I taste the salty tears of the lonely farewell.

"The face of Truth is covered with a brilliant golden lid; that do thou remove, O Forester, for the law of the Truth, for sight".

"hiraṇmayena pātreṇa satyāpihitam mukham tat tvam pūṣhannapāṇṛṇu atyādharmāya dṛṣṭaye."

O sole Seer, O ordainer, O illumining Sun, O power of the Father of creatures, marshal thy rays, draw together thy Light; the Lustre which is thy most blessed from of all, that in Thee I behold. The *puruṣha* there and there, He am I.

"pūṣhannekarṣhe yama sūrya prājāpatya vyūha rashmīn samūha. tejo yat te rūpam kalyāṇtamam tatte pashyāmi yo sāvasau puruṣhaṁ so ahamasmi"

In the Veda it is by the *inferior truth*: in the Upanishad, by the *golden lid*. Though, by reason of its inferiority, it acts as a covering, still it is essentially the truth and hence the covering lid is Truth and hence the covering lid is described as brilliant gold; *Truth (is) concealed in the Veda, the face of the truth is concealed in the Upanishad*. In the Veda it is *the greatest of the embodied*, in the Upanishad, the *most blessed form*. It refers to the eternal supreme Light beyond. In the Veda, it is *That One*; in the Upanishad, He *am I*. In the Veda, it is *ten hundreds* (of rays), Sāyaṇa too explains it to be so; the Upanishad plainly says, *rays. Released*, in the Veda; *marshal* in the Upanishad. In the Veda they stood together; the Upanishad says *draw together*. Always in the Veda the Supreme Person of intense Consciousness, Truth and Light is symbolised by the Sun; so also generally in the Upanishads.

And I know I am the lonely, the sinful human, caught in a whirlpool of my own karmic evil, I pray for release into the River's current I do not believe I am bound to my past, I do not believe I cannot break free, I close my eyes, and with a sigh, I let go of fear, let go of anger, let go of regret..Gradually gracefully deep within my heart, I call for Eishvaara, Hari, Aum Aum Aum I recite as though all i have left is the sound of my dying breath in Aum...

Looking back, I see the place in the sand – the Human-shape washing swiftly away, No longer lame, my spirit of life, capers to the rythm of AUM, as my soul adjoins in a rhapsody of a dance upon the rapids, alas, I am free, for there is no more feelings, but the humming of the AUM in my spirit as my body washes away with the moving sands...Aum Aum Aum....

Words cannot describe the joy of the soul, whose impurities are cleansed in deep contemplation, - who is one with his Atman, his own Spirit. Only those who feel this joy know what it is.

The soul is neither from the East of the world of pure spirits, nor from the West of the world of material bodies. It is of three types: the one that incites to evil; the self-blaming one; and the recollected one.

The soul that incites to evil (an-nafs al-ammarah bi's-su') is that which inclines to physical nature and commands one to engage in sensual pleasures and carnal appetites. It draws the heart toward the lowest region and is the abode of iniquity and the source of blameworthy morals and evil deeds. It is the soul of the masses. It is tenebrous; and for it, the invocation is like a lamp lit in a dark house.

The self-blaming soul (an-nafs al-lawwamah) is that which is illuminated by the light of the heart to an extent commensurate with its degree of wakefulness from the slumber of forgetfulness. It is vigilant and begins by correcting its state, which wavers between the Divinity and creatures. Every time something bad issues forth from the self-blaming soul by virtue of its dark nature and character, the light of divine admonition suddenly comes upon it, and it starts blaming itself. The soul repents of its errors, asking God's pardon and returns to the door of the Forgiving, the Merciful. The self-blaming soul perseveres in invoking and turning to God in repentance until the power of the invocation triumphs over all those things and expels them. Then the soul approaches peacefulness and does not cease to gather furnishings for the house until the house is adorned with all kinds of praiseworthy things and is thereby made lustrous. The house is then suitable for the descent of the Sovereign Lord into it. When the Sovereign Lord descends into the soul and the Truth is revealed, the soul becomes recollected.

The recollected soul is the one whose enlightenment is brought about by the light of the heart until it is stripped of blameworthy attributes and takes on praiseworthy virtues.

The immortality of the soul is demonstrated by many proofs; but to see it as it really is-not as we now behold it, marred by communion with the body and other miseries-you must contemplate it with the eye of reason in its original purity; and then its beauty will be revealed. When a person starts on the discovery of the Absolute by the light of the reason only, without the assistance of the senses, and never desists until by pure intelligence he arrives at the perception of the absolute Good, he at last finds himself at the end of the intellectual world.

The human has a spirit, that which is the light of the grand big magnificent LIGHT of all lights, that which is beyond the Sun, the Sky, the Ocean and beyond this Space. We are given some length of time, here on earth to live, and our spirit must leave this earthen clay, sooner than later. When anyone's time comes to leave this earth, one must go Yaama, and greet the dead, and pray that the journey from the Yaama to the light is a graciously peaceful journey. Let us aim towards that light of Great Sun, which never sets nor rises. Let us not be blind by the camouflage of desires.

11. Taittiriya and Aitareya Upanishads

- Highlights

May all be happy

ॐ सर्वे भवन्तु सुखिनः

सर्वे शन्तु निरामयाः ।

सर्वे भद्राणि पश्यन्तु

मा कश्चिद्दुःखभागभवेत् ।

ॐ शान्तिः शान्तिः शान्तिः ॥

Om Sarve Bhavantu Sukhinah

Om Sarve Bhavantu Sukhinah

Sarve Shantu Nir-Aamayaah |

Sarve Bhadraanni Pashyantu

Maa Kashcid-Duhkha-Bhaag-Bhavet |

Om Shaantih Shaantih Shaantih ||

Meaning:

Om, May All become Happy, May All become free from Illness.

May All see what is Auspicious, Let no one Suffer. Om Peace, Peace, Peace.

Prayer to invoke auspiciousness

ॐ भद्रं कर्णेभिः शृणुयाम देवाः ।

भद्रं पश्येमाक्षभिर्यजत्राः ।

स्थिरैरङ्गैस्तुष्टुवाग्ँसस्तनूभिः ।

व्यशेम देवहितं यदायूः ।

स्वस्ति न इन्द्रो वृद्धश्रवाः ।

स्वस्ति नः पूषा विश्ववेदाः ।

स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः ।

स्वस्ति नो बृहस्पतिर्दधातु ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

Om Bhadram Karnnebhih Shrnnuyaama Devaah |
Bhadram Pashyema-Akssabhir-Yajatraah |
Sthirair-Anggais-Tussttuvaagasas-Tanuubhih |
Vyashema Devahitam Yad-Aayuh |
Svasti Na Indro Vrddha-Shravaah |
Svasti Nah Puussaa Vishva-Vedaah |
Svasti Nas-Taakssaryo Arisstta-Nemih |
Svasti No Vrhaspatir-Dadhaatu ||
Om Shaantih Shaantih Shaantih ||

Meaning:

- 1: Om, May we Hear with our Ears what is Auspicious, O Devas,
- 2: May we See with our Eyes what is Auspicious, O Yajatraa,
- 3: May we Live with Contentment with Strong Body and Limbs.
- 4: May we Praise the God and sing His Glories during our Lifespan Allotted to us by the Devas,
- 5: May Lord Indra of Great Fame increase our Well-Being and Prosperity,
- 6: May Lord Pusha, who is All-Knowing, bless us with Well-Being and Prosperity,
- 7: May Lord Taakssarya (Garuda), who is the Protector, bless us with Well-Being and Prosperity,
- 8: May Lord Brihaspati also Bless Us with Well-Being and Prosperity,
- 9: Om Peace, Peace, Peace.

Part two: Wellbeing of all

ॐ सर्वेशां स्वस्तिर्भवतु ।

सर्वेशां शान्तिर्भवतु ।

सर्वेशां पुर्णं भवतु ।

सर्वेशां मङ्गलं भवतु ॥

Om Sarveshaam Svastirbhavatu |
Sarveshaam Shaantirbhavatu |
Sarveshaam Purnnam Bhavatu |
Sarveshaam Manggalam Bhavatu ||

Meaning:
Auspiciousness be unto all.
Perfect peace be unto all.
Fullness be unto all.
Prosperity be unto all.

In offering our prayers, the Vedic is a communion of three worlds:

ॐ शं नो मित्रः शं वरुणः ।
शं नो भवत्वयमा ।
शं नो इन्द्रो बृहस्पतिः ।
शं नो विष्णुरुक्रमः ।
नमो ब्रह्मणे ।
नमस्ते वायो ।
त्वमेव प्रत्यक्षं ब्रह्मासि ।
त्वामेव प्रत्यक्षं ब्रह्म वदिष्यामि ।
ऋतं वदिष्यामि ।
सत्यं वदिष्यामि ।
तन्मामवतु ।
तद्वक्तारमवतु ।
अवतु माम् ।
अवतु वक्तारम् ॥
ॐ शान्तिः शान्तिः शान्तिः ॥

Om Sham No Mitrah Sham Varunnah |
Sham No Bhavatvaryamaa |
Sham No Indro Brhaspatih |
Sham No Vissnnururukramah |
Namo Brahmanne |
Namaste Vaayo |
Tvameva Pratyakssam Brahmaasi |

Tvaameva Pratyakssam Brahma Vadissyaami |
Rrtam Vadissyaami |
Satyam Vadissyaami |
Tanmaamavatu |
Tadvaktaaramavatu |
Avatu Maam |
Avatu Vaktaaram ||
Om Shaantih Shaantih Shaantih ||

Meaning:

Om. May the presiding deity of the day be propitious to us.
May the presiding deity of the night be propitious to us.
May the presiding deity of the sense of vision be propitious to us.
May the Gods of strength and of intellect also be propitious to us.
May the all-pervading Lord be propitious.
Adoration to Brahman.
Adoration to Thee, the controller of activities.
Thou art, verily, the visible Brahman.
The right will I speak.
The truth will I speak.
May Brahman protect us.
May Brahman protect the preceptor.
May, He protect me.
May He protect the preceptor.
Om Peace, Peace, Peace.

And all together let our minds be pure

ॐ वाङ् मे मनसि प्रतिष्ठिता ।

मनो मे वाचि प्रतिष्ठितम् ।

आविराविर्म एधि ।

वेदस्य म आणीस्थः ।

श्रुतं मे मा प्रहासीः अनेनाधीनेनाहोरात्रान्सन्दधामि ।

ऋतं वदिष्यामि ।

सत्यं वदिष्यामि ।

तन्मामवतु ।

तद् वक्तारमवतु ।

अवतु माम् ।

अवतु वक्तारमवतु वक्तारम् ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

Om Vaanga Me Manasi Pratissthitaa |

Mano Me Vaaci Pratissthitam |

Aaviraavirma Edhi |

Vedasya Ma Aanniisthah |

Shrutam Me Maa Prahaasih Anenaadhiinenaahoraatraansandadhaami |

Rtam Vadissyaami |

Satyam Vadissyaami |

Tanmaamavatu |

Tad Vaktaaramavatu |

Avatu Maam |

Avatu Vaktaaramavatu Vaktaaram ||

Om Shaantih Shaantih Shaantih ||

Meaning:

Om. May my speech be fixed in the mind.

May my mind me fixed in the speech.

O self-manifested Atman, do Thou manifest Thyself unto me.

O my mind and speech, may ye be fit to reveal unto me the highest knowledge.

May I not forget what I have heard.

Without forgetting what I have learnt, may I be able to study day and night.

The right will I speak.

The truth will I speak.

May Brahman protect me.

May Brahman protect the preceptor.

May Brahman protect me.

May Brahman protect the preceptor.

Om, Peace, Peace, Peace.

Peace onto three worlds

ॐ धौः शान्तिरन्तरिक्षं शान्तिः

पृथिवी शान्ति रापः शान्तिरोषधयः शान्तिः ।

वनस्पतयः शान्तिर्विश्वेदेवाः शान्तिर्ब्रह्म शान्तिः सर्वं शान्तिः; शान्तिरेव शान्तिः ॥

Om Dhauh Shaantirantarikssam Shaantih
Prthivii Shaanti Raapah Shaantirossadhayah Shaantih |
Vanaspatayah Shaantirvishvedevaah Shaantirbrahma Shaantih Sarvam Shaantih
Shaantireva Shaantih ||

Meaning:

Om. May there be peace in heaven.
May there be peace in the sky.
May there be peace on earth.
May there be peace in the water.
May there be peace in the plants.
May there be peace in the trees.
May there be peace in the Gods.
May there be peace in Brahman.
May there be peace in all.
May that peace, real peace, be mine.

Prayer

ॐ असतो मा सद्गमय ।

तमसो मा ज्योतिर्गमय ।

मृत्योर्मा अमृतं गमय ।

ॐ शान्तिः शान्तिः शान्तिः ॥

Om Asato Maa Sad-Gamaya |
Tamaso Maa Jyotir-Gamaya |
Mrtyor-Maa Amrtam Gamaya |
Om Shaantih Shaantih Shaantih ||

Meaning:

- 1: Lead us from Unreal to the Real,
- 2: Lead us from the Darkness to the Light,
- 3: Lead us from the Fear of Death to the Knowledge of Immortality.
- 4: Om Peace, Peace, Peace.

In praying, one must saliently observe the heart felt pledge. The pledge of seeking the GOD, the spirit of light, the illumination of the celestial, the divine light of the GREAT SOUL, the parama-eishvaaree jyott. This illumination cannot be wished but only experienced by divine experiences. What can be wished upon is the divine intention, divine light of understanding it, experiencing it, and becoming it.

Pledge to to Bhagavan Vishveshvara:

ॐ सह नाववतु ।

सह नौ भुनक्तु ।

सह वीर्यं करवावहै ।

तेजस्वि नावधीतमस्तु मा विद्विषावहै ।

ॐ शान्तिः शान्तिः शान्तिः ॥

Om Saha Nau-Avatu |

Saha Nau Bhunaktu |

Saha Viiryam Karava-Avahai |

Tejasvi Nau-Adhii-Tam-Astu Maa Vidviss-Aavahai |

Om Shaantih Shaantih Shaantih ||

Meaning:

- 1: May God Protect us Both (the Teacher and the Student),
- 2: May God Nourish us Both,
- 3: May we Work Together with Energy and Vigour,
- 4: May our Study be Enlightening, not giving rise to Hostility,
- 5: Om, Peace, Peace, Peace.

Great God is infinite whole

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते

पूर्णंशय पूर्णमादाय पूर्णमेवावशिष्यते ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

Om Puurnnam-Adah Puurnnam-Idam Puurnnaat-Purnnam-Udacyate

Puurnnashya Puurnnam-Aadaaya Puurnnam-Eva-Avashissyate ||

Om Shaantih Shaantih Shaantih ||

Meaning:

- 1: That is Full, This also is Full, From Fullness comes that Fullness,
- 2: Taking Fullness from Fullness, Fullness indeed Remains.
- 3: Om Peace, Peace, Peace.

Aum! May Thee protect us both together; may thee nourish us both together; may we work conjointly with great energy; may our study be vigorous and effective; may we not mutually dispute (or may we not hate any). Aum! Let there be peace in me! Let there be peace in my environment! Let there be Peace in the forces that act on me and that keep us together!

The Self-existent is the essence of all felicity... Who could live, who could breathe, if that blissful Self dwelt not within the lotus of the heart? Thee it is that gives joy.

Of what is the nature of joy?

Consider the lot of a young man, noble, well-read, intelligent, strong, healthy, with all the wealth of the world at his command. Assume that he is happy, and measure his joy as one unit.

One hundred times that joy is one unit of the gandharvas; but no less joy than gandharvas has the seer to whom the Self has been revealed, and who is without craving.

One hundred times the joy of the gandharvas is one unit of the joy of celestial gandharvas [angels]; but no less joy than the celestial gandharvas has the sage to whom the Self has been revealed, and who is without craving.

One hundred times the joy of the celestial gandharvas is one unit of the joy of the pitris in their paradise... joy of the devas... joy of the devas born out of sacrifice... joy of the ruling devas... joy of Indra... joy of Brihaspati... joy of Prajapati... joy of Brahma, but no less joy than Brahma has the seer to whom the Self has been revealed, and who is without craving.

It is written: He who knows the joy of Brahman, which words cannot express and the mind cannot reach, is free from fear. He is not distressed by the thought, "Why did I not do what is right? Why did I do what is wrong?" He who knows the joy of Brahman, knowing both good and evil, transcends them both. [2.7-9]

In the beginning the Self alone was here--no other thing that blinks the eye at all. He thought, "What if I were to emanate worlds?"

He emanated these worlds, water, rays of light, death, the waters. Water is up there beyond the sky; the sky supports it.

The rays of light are the atmosphere; death the earth; what is underneath, the waters.

He thought again, "Here now are these worlds. What if I were to emanate guardians?" He raised a Man (Purusha) up from the water and gave him a form.

He brooded over him; when he had finished brooding over him, a mouth broke open on him the likeness of an egg. From the mouth came speech and from speech Fire.

Nostrils broke open, from the nostrils came breath, from breath the Wind.

Eyes broke open, from the eyes came sight, from sight the Sun.

Ears broke open, from the ears came hearing, from hearing the Points of the Compass.

Skin broke out, from skin grew hairs, from the hairs plants and trees.

A heart broke out, from the heart came mind, from the mind the Moon.

A navel broke open, from the navel came the out-breath, from the out-breath Death.

A phallus broke forth, from the phallus came semen, from semen Water....

Those deities [the macrocosmic beings], Fire and the rest, after they had been sent forth, fell into the great ocean.

Then he [the Self] besieged him [the Purusha] with hunger and thirst. The deities then spoke to him, "Allow us a place in which we may rest and take food."

He led a cow towards them. They said, "This is not enough." He led a horse towards them. They said, "This is not enough." He led man towards them.

Then they said, "Well done, indeed." Therefore man is well done. He said to them, "Enter the man, each according to his place."

Then fire, having become speech, entered the mouth; the wind, having become breath, entered the nostrils; the sun, having become sight, entered the eyes; the regions, having become hearing, entered the ears; the plants and trees, having become hairs, entered the skin; the moon, having become mind, entered the heart; death, having become out-breathing, entered the navel; water, having become semen, entered the phallus....

The Self considered, "How could these guardians exist without me?"

Again he thought, "By what way shall I enter them?"

"If, without me, speech is uttered, breath is drawn, eye sees, ear hears, skin feels, mind thinks, sex organs procreate, then what am I?"

He thought, "Let me enter the guardians." Whereupon, opening the center of their skulls, he entered.

The door by which he entered is called the door of bliss. – [AU1]

Bhagavad Gita expounds on Divine Mother:

The omniscient (of infinite knowledge); the omnipresent (present everywhere); the omnipotent (of unlimited power), is the SHAKTI Divine Mother of extreme beauty and ageless eternity. Gitaji states that a person should ever strive for the destruction of ignorance. One's birth is fruitfully eternal, divinely sublime and spiritually a light of million delights at death, when ignorance is destroyed. One thereby attains the end of human existence and the state of being liberated here and now in the present life time whilst still alive, while living.¹¹¹

We are manifestation entities, the micro-cosmic entities of sharira [body], budhi [intellect], ahamkara [ego] and manas [mind], within which the atman [soul] rests with the glory of 'prana' [life force – that which is the shakti]. The shakti in us is the kundalini. We all reside therefore, within the womb of the greatest creator, the greatest mother of all – universal mother. Understanding the whole, not the part, not that, not this, but the whole entire cradle, the world within, our cells through LOVE eternal is ONE. It is an enormous world of divine love.



¹¹¹ May all the gods attend to what I have to say. By merely hearing these words of mine, one attains my essential nature. I alone existed in the beginning; there was nothing else at all, O Mountain King. My true Self is known as pure consciousness, the highest intelligence, the one Supreme Brahman/Thus through hearing about, reflecting upon, and ascertaining the Self by the Self, one should also, through intense meditation, realize that I am in essence the Self. By this meditation, O King, the noble person will perceive me directly and then merge into my own essence since we two are one. By practicing this yoga, one realizes me as the supreme Self. In that instant, ignorance and its effects all perish. — Devi Gita 2.12;/4.40;49-50

Devi is shakti, the param prann, the divine manifestation of the atman purusha.¹¹²

Aitareya Upanishads – life embodiment of Taittiriya Upanishads

Karma is the cause and the reason for life. Karma is the reason for death and karma is the essence of life. The great issues of life, whether personal or social, hinge upon the concept of 'satt-karma' righteousness - what one ought to do in life rightfully in accordance with the laws of 'rta' [Vedic laws]. Humankind struggle fulfilling duty towards a particular end, and it makes no difference what position a person occupies in life in so far as the broad question of karma is concerned. The division of duty may vary from person to person, or from condition to condition, but that there is a duty of some sort cannot be denied, because duty is another name for the function that one is expected to perform in a given location of one's life. But what one ought to do cannot be decided easily unless another question is answered; - what is it that one is aiming at? This is the destined path in accordance with one's janma-kundali [birth chart] and prakruti [nature]. Conflict or disharmony is a result of the spiritual destiny and the fate not being universally in agreement with one another. There is something in us which is vitally connected with everyone else. But for this fact there would not be an endeavour to talk in terms of mankind or humanity. It is very strange that we speak of mankind, as if there is some sort of relationship between oneself and another in the group that we call humanity. The desire to form organisations, institutions, bodies, etc., whether in the small unit of a family or the larger ones like the nation, or an international organisation - whatever be the concept of the body that we form - the hidden desire seems to be to form a harmonious whole out of the little ingredients we call human individuals. This desire is enough to indicate that there is some purpose we are aiming at in life. When we seem to be discontented merely by any form of isolated life that we may be compelled to live in conditions and environment, we are out on a limb. An individual is not always happy by being absolutely cut off from human society. There is an instinct inborn in our nature to come together with other people; we call it a social instinct without understanding what it actually means. It is an instinct or longing to belong to other.

There are depths in our personality which are deeper than our conscious level, as we all know very well. This necessity to come together, work together implies that we seek a common purpose. Togetherness is therefore our common purpose; otherwise, there would be no point in such a longing.

¹¹² Eternally the atman was merely a stale static purusha that could NOT move. Shakti became its life.

If each individual flies at a tangent and there is absolutely no connection between the aim of myself and yourself, there would be absolutely no meaning in our joining together, coming together, meeting together or performing a work through a body or an organisation. Family is such a body or an organisation.

Family represents such collaboration and union of our internally generated faith and trust. Families represent spiritual embodiment of home, warmth, love and compassion. Without families and friends we feel isolated and somewhat aloof from the humanity.

Technically speaking, we would be happy if there were no wars, no battles, we would be happy if there are no quarrels; if there is a single government for the whole universe world. This is a great aspiration, no doubt; but how does this aspiration arise, unless the whole mankind has a single purpose or aim before it. If every individual is differentiated from every other, there cannot be such an aspiration at all.

Therefore elimination of those factors which contribute towards such differentiation is the first priority of humanity.

The Upanishads are the record of the experiences of superhuman thinkers, those who had risen above the level of ordinary mankind, and rose beyond the limitations of sensory knowledge. It is the Upanishads that will guide us in answering these questions which we raised at the beginning. We cannot independently walk with the strength of our own legs in this arduous task of solving universal questions.

The universe is moving towards the realisation of its purpose. This is cosmic evolution, which takes place through different manifestations. The lowest level of it is physical, the stage of material evolution. The higher is the biological evolution or growth, to become inwardly subtler, a tendency to psychological growth. This is mental evolution, intellectual ascent and so on. The whole world conceived of in any of its levels seems to be restlessly moving forward for the realisation of its one purpose. What this purpose is, is the subject of the Upanishads. Two of the important Upanishads are the Aitareya and the Taittiriya which are related to each other in a way, and coextensive in content, the one emphasising one aspect of the matter and the other a coordinated theme. The Aitareya and the Taittiriya Upanishads speak of the same theme but from two different points of view.

They try to answer the question of life by reference to causes. This is a very proper attitude, no doubt. You know very well that every question when it is attempted to be answered brings us to its causative factors. Why is there a disease?

Why is a person sick? We ask questions of this kind. In reply we try to find out the present cause of the situation. If one is sick, we must find out the reason behind the sickness. If there is a war, we must find out the cause behind the war. If there is some kind of discrepancy, we have to know the cause behind it. If there is any kind of tension, we argue out why this kind of tension has arisen.

Unless we find out the cause of a particular circumstance, we cannot probe into the context of its circumstance, whether it is a physical, social, biological or medical one. This is a philosophical attitude we are adopting towards everything in life. There is no one who is not a philosopher, in the sense that everyone wants to know the cause of particular effects. This is the philosophical trend of thinking.

The great masters of the Upanishads moved from the lower causes to the higher ones, until they were able to grasp the final cause of things, and they gave out their conclusions, the final truth for mankind. The ills of mankind are effects in their nature, and they become causes of other illnesses to which we are heir. By the process of deep Yoga and meditation, in which the masters of yore engaged themselves, plumbing the depths of reality, the ultimate cause, the truths of life were unravelled. These experiences are recorded in the Upanishads.

The way in which we can encounter anything is twofold, ***inductive and deductive***. Students of logical intelligence move from particulars to generals, which is inductive reasoning. If it is a movement from the general to the particular, we call it deduction. Both ways are permissible according to the nature of the case. Everyday the sun rises in the East. We are seeing the sun rising in the East for days, months and years. We collect the particular instances of the sun rising in the East everyday. Then we make a general conclusion, we say the sun rises always in the East. But there is a flaw in inductive reasoning. Our conclusions may not be correct. The sun may be rising in the East from thousands of years, but why should we come to the conclusion that the sun shall rise only in the East in the future also? It need not be a valid conclusion, because the sun is not bound by our conclusions. It can change its position for some reason or the other. Some law may operate differently, and tomorrow the sun may rise in the West. Induction is not valid as an ultimate form of reasoning. Going from the particular to the general may be a practically useful way of thinking, as far as things go, but not ultimately reliable. The deductive reasoning is the other way round; it is argument from the general to the particular.

For example, 'all men are mortal' is the theory. We know very well that everyone dies. Socrates is a man. Therefore, Socrates is mortal by nature. This is the way of argument from the general to the particular.

From the general concept of all humanity being mortal, we come to the conclusion that Socrates must also be mortal, since he is also a man. This is to give an idea of inductive reasoning and deductive reasoning.

Philosophy is mostly inductive especially from the point of Western thought. Western philosophers are very much inclined to the inductive way of thinking.

They cannot suddenly jump to generals in as much as there are great controversies concerning the nature of the universal. We are not going to enter into this subject now. Our purpose is different. The masters of the Upanishads had a direct experience and from this experience which is of the general, they drew conclusions on particular consequences in a deductive fashion.

When we study the Aitareya and the Taittiriya Upanishads, we will find that both of them adopted the deductive process of reasoning. The thought is deductive in the sense that the ultimate conclusion has already been given to us. The nature of the cause need not be investigated by the sweat of one's brow, through inductive reasoning. We can try that method also, of course, but, for the present moment, it is not necessary. The Upanishads come to the conclusion of an ultimate generality. This declaration pertains to eternal verities; to the ultimate nature of reality, the cause of all causes. The ultimate cause is the determining factor in the effects. The whole of this world, this universe is the effect of the ultimate cause, Brahman. We have already noticed that the ultimate cause cannot have another cause behind it; if that was the case, it cannot be regarded as the ultimate cause; it would then be an effect of another cause altogether.

There cannot be two ultimate causes; else there would arise the difficulty of understanding the relationship between the two causes. We cannot come to any conclusion without a definite notion of relation. The concept of relation is the most difficult thing to imagine in the mind. We cannot understand how one thing is related to another thing. The very fact of our ability to communicate our thoughts among ourselves is an indication of there being one Mind behind ourselves. Otherwise, there would not be such thing as communication at all. Likewise, the imagination of two ultimate causes would imply that there is something connecting these two causes, transcendent to these two causes which will become the ultimate cause. So, somehow or other, the ultimate cause cannot be more than one, and there cannot be another cause behind it. Ultimate cause: There cannot be something behind it, something prior to it, something larger than it or greater than it and there cannot be something equal to it also. Such is the unique character of the Ultimate Reality.

This is the Cause. We call it Reality, because we cannot see anything further than itself. It has no purpose beyond itself. Everything proceeds from that. It does not have anything beyond it to move to. The ultimate cause and the ultimate reality mean one and the same thing. This existed, this exists and this shall exist always. There cannot be anything more than this. Here earthly bondage ceases. The reality is the soul, the cause is the spirit.

This final substance is constituted of the essence of everything, and it is our very Self. It is called the Atman. It is the Atman because it is the root-substance of all things which are in the position of an effect. The Atman is the substance of everyone and everything. It is the Total Substance of all created being, and so it is called Brahman. The Total Substance is Brahman, and the same thing conceived as the essence of particular beings is known as the Atman. Even as there cannot be a cause behind the final cause, there cannot be an Atman behind the Atman, for the very basic substance is what is called the Atman. The substance should be ultimate and the Atman is such. The ultimate in us is the Atman. The ultimate in the cosmos is Brahman. There cannot be anything other than this Universal Reality.

The Aitareya Upanishad proclaims that the Atman, in the beginning, was the all and it has become this entire universe. The concept of the universe is also a difficult thing to entertain in the mind unless we analyse the universe into its very components. The universe is manifested out of this Total Substance, Brahman, which is the Atman, or the Self, of the Universe. So the total effect came out of the total cause. From Brahman came the universe. Now, something coming from something else is also a difficult thing to understand. What is the procedure of the world coming out of the ultimate cause? What is the relationship between the effect and the cause here? There cannot, in fact, be a vital distinction between the effect and the cause. Our aspirations would be meaningless, the search of reality would be baseless, and there would be no function of thought as self-transcendence, if we are not vitally connected with the cause. Every activity in the world is the effect moving towards the cause by various degrees of self-transcendence. The very presence of the moral urge to overstep ourselves to a higher cause, or purpose, is a proof of the fact that there is a living contact of the cause with its effect. While the effect has come from the cause, it is not disconnected from the cause. This is one principle laid down at the very beginning itself. The universe seems to have come out descending in such a way that it has not isolated itself from the absolute, vitality.

There is not any vital disconnection between the effect and the cause. There is some sort of a relation always.

There is an inscrutable relationship, '*Anirvachaniya Sambandha*' between the effect and the cause. There is not an absolute identity, because there is a manifestation. It is not an absolute manifestation, because we can see our relationship with the cause. This relationship is an unintelligible one, between God and human, the Creator and the universe, the absolute and the relative. This relationship is the beginning of all cosmological questions, the theories of creation and doctrines of every kind.

Once creation is admitted as a fact of empirical experience, everything that devolves from it is also accepted. You are only to accept the fact of the creation of the universe, and you are made at once to accept everything else, also, automatically. There is a gradual evolution by an increase in the density of manifestation at lower levels. The Absolute never loses hold of the universe.

The Atman alone was: "*Atma va idam agra asit; na anyat kinchana mishat*," says the Aitareya Upanishad at the very commencement. The Atman existed as the unparalleled being and it became the cause of the manifested elements. We have the great division of the elements as Ether, Air, Fire, Water and Earth, in all their densities or levels of expression. There is a causal condition, a subtle condition and a gross condition. This was manifested. But the Absolute is never disconnected from them at any time; it always maintains a lien over everything that it has created. It enters the great objects of a cosmic nature, and this is what we call the immanence of God. The Creator does not stand as an extra cosmic substance unrelated to Creation. The Upanishad rules out totally any new coming of a fresh effect from, the cause. The immanence of the cause in the effect is admitted. It is the immanence of the cause in the effect that creates an aspiration in us for higher values. When we ask for God, it is God speaking from within. The cause is speaking to itself from the bottom of the effect, when there is an aspiration on the part of the effect to move towards the cause. This circumstance of the cause being hidden in every effect in disguise is called the immanence of the cause in the effect. Then we say, God is present in the world. The Creator is not outside the Cosmos. He is not fashioning the world as a potter makes a pot or a carpenter makes a table. It is not like that. He is one with the substance of things in immanence, as clay is present in the pot out of which the pot is manufactured, or as wood is present in the table out of which it is made. So we cannot be isolated from the substance of the cause. Thus, there was an entry of the cosmic substance into this cosmic effect. This is the first act of God - the entry of the Absolute into the relative in its universal fashion. He became the cosmic man, to speak in ordinary terms, the Maha Purusha or Purushottama. The Absolute unrelated to the created universe became the cosmic determining factor of the universe.

This is the Great Being spoken of in the Purushasukta and the Satarudriya of the Veda, and the various scriptures which speak of the all pervading or omnipresent character of God. We always speak of the omnipresent nature of God, by which we mean the cause is hidden in the effect, immanently present and is not isolated from the effect.

Now, this is a very grand concept the Upanishads are placing before us in connection with the process of the creation of the universe, and we are very happy to hear all these truths. But, we are also unhappy today; this also we cannot forget. Why has this sudden unhappiness come out of this great happiness of God's creation? When we hear all these great statements of cosmic manifestation, we feel elated; but we have little sorrows in our homes and when we get out of the hall we have to scratch our heads with our own problems.

What has happened to us? How has this grief come into our hearts, out of this great Cosmic manifestation of God's entering into this universal effect. This also will be told to us by the Upanishad itself. There was a very dramatic action of God, as it were - a real drama he enacted before himself, because there was no audience before him. He was the director, he was the *dramatis personae* and he was the audience. It is very strange! He immediately visualised himself as the all - *Aham idam sarvam asmi* - "*I am this all. This universe of manifested effects is myself.*" Because the whole effect is constituted of the substance of this ultimate cause - "*I am this all.*" It is as if the clay is telling, "*I am all the pots*"; the wood is telling, "*I am all the tables, I am all the chairs, I am all the furniture*"; it seems quite true and very interesting indeed from the point of view of metaphysical sciences.

Every effect that has come out of a single cause is that cause only. So the cause is affirming itself in every effect, "*I am this all and all that is – is my spirit of life*" – grand pranna that without which nothing in the existence can exchange gases and airs and in constant recreation keeps feeding one another as though nature intended to be the mother of germination. But we are to enter the vale of tears after sometime due to a catastrophic effect that seems to have followed from this dramatic manifestation of God. Nobody can say what has happened. We are completely screened away from this mystery. There is an iron curtain between us and this mystery that has taken place. We are told not to speak about those things. The mind is repelled from the very thought of investigation into the mystery behind this event or happening. We are simply exiled for no fault of our, as it were. We cannot even ask, 'why?' We cannot know whether it is because of the will of God that we have been exiled in this manner, or due to a fault of ours.

In certain forms of administration the subjects cannot question as to how a thing has happened, because they are subjected to the law of such administration. So, there is a peculiar universal government of God operating in a despotic manner, as it were, which insists upon its own language being spoken by every one and insists also on its law being obeyed in the manner it is expected.

There is a sudden dropping of the curtain in this great scene of cosmic drama that is being played before us and we do not see what is behind the screen. The screen has fallen. The many, which the One has become, are there, no doubt; the pots which have come out of clay are there; the effects are there. But one thing is not there, and that is the beginning of our sorrows. When we say that the Atman alone was, we assert the One alone to the exclusion of the many; and when we speak of the One becoming the many, we are conscious of the One and the many at the same time. Then comes the level of thinking where we are aware only of the many and not the One. That is the dividing wall between the One and the many. The original drama was an envisagement of the many by the One. That is the grand creation. But when the curtain falls, the One is cut off from the many, or rather, the concept or the consciousness of the One is isolated from the consciousness of the many. Then there is what we call the manifestation of diversity in a literal sense. Then comes the necessity for one individual to cognise or to perceive the presence of another individual. But, before this took place, the original Cause has taken care to see that it does not lose control over this manifestation completely. This is another aspect of the beauty of the drama. It has maintained its multiplicity with the background of the unity of its own 'Atmanhood' or 'Selfhood', so that there was a peculiar intermediary condition where the multiplicity of the manifestation was the content of the total awareness of a single being, the universal Atman that it was. And the Aitareya Upanishad tells us that the mouth burst open, speech came out, and out of it *Agni*, the deity, came. The eyes came out, sight manifested itself out of it, *Aditya* or the sun came, and so on and so forth, in respect of the various functions. The beauty of this manifestation is, a fact which we should never forget when we go further, the deity comes afterwards, the function comes first. There is the mind first, thought afterwards, and the moon subsequently. The eye is first, seeing is afterwards, sun still is afterwards; so that the guardians or the deities of the various functions in their cosmically set up existence are subsidiary to the ultimate cause which is the one Atman-LIGHT. They are not the controlling elements, as it is the case with ourselves. The universe was an effect of the Atman. It does not stand in the position of a cause, outside us, stimulating our senses to activity, as it happens to us today.

The presence of an object stimulates our senses and the mind, and then we become conscious of the object.

Consciousness, awareness, then establishes a relationship with the world outside and our spirit of life - jiva. The world is first and we come afterwards, here in this individual empirical state. But there it was not like that. The world was subsequent. And here we become the consequents.

Now, this is a very crucial point where we have to very carefully draw a distinction between the cosmic level and the individual level; because, the extent of our understanding of this mystery of the distinction between the cosmic and the individual will also be the extent to which we will be able to understand what life is, what duty is and what the aim of mankind is. ¹¹³

The great Cause of all causes, the Supreme Being, projected this universe and Itself arose out of the universe, as it were, in a character of immanence, not losing the transcendence of its own essential being. And all the functions that we see in case of our own selves, Jivas or individuals that we are, were present there in their original form. But the seeds of the manifestation of diversity were also sown in the body of this Cosmic Being.

There is a great difference between the original and the reflected parts that we are. Thus it is mentioned in the Upanishad that the causative factors of all the functions were projected first. These are what are usually known as the *Adhidaivas* or the superintending divinities, the gods of religion, the various Devatas, the supreme celestials, the divinities. They began to twinkle forth in the body of this universal manifested Being.

¹¹³ Transcending dualities is the central theme of Hindu spirituality. It is said that duality is the cause of all sorrows. The duality that plagues Indian society today is the general belief that spirituality and worldly life are irreconcilable poles of a duality, and a person has to choose one or the other. Taittiriya Upanishad connects up spirituality with real life. It tells us how to transcend the duality of spirituality and worldliness to attain true prosperity, which is the spaciousness of infinite resourcefulness. The abstracts of the ideas that led to the technological revolution, and paradigm shifts in management science, in the recent decades can be seen in the lines of Taittiriya Upanishad. The west had no inhibitions about applying these ideas. The Indians on the other hand are still obsessed with imperfect practical solutions for their problems, and in that process are accentuating the divide between spirituality and worldly life. The interpretation of Taittiriya Upanishad attempted by me tries to bring out that the theme of Taittiriya Upanishad is the application of spirituality to worldly life to attain true prosperity. This prosperity is for the global prosperity, the prosperity that projects a humanity.

So the Adhidaiva is nothing but the Supreme Being Himself appearing in part or essence as the controlling principle behind all functions in the universe. This is the point of a sudden transformation taking place in many quarters of creation. And we cannot actually have an idea as to what are the various transformations that took place. The entire constitution of the government of the universe was laid down at one stroke: "*Yathatathyatah arthan vyadadhat sasvatibhyah samabhyah*".

It is a non-amendable constitution. It cannot be meddled with, interfered with; it does not stand in need of any kind of change in the process of time. Such an eternal set up of administration of the whole cosmos was contemplated and laid down. Now, the basic principles of human experience also were laid down and made manifest in the form of the subjective experiencers called *Jivas* and the objective world known as the *Adhibhuta-Prapancha*. The individual may be called the *Adhyatma* and the external world is the *Adhibhuta*. The Adhidaiva has already been mentioned, the controlling divinities. But all this does not happen at once.

There is a gradational procedure followed. From the Cosmic conscious Being, who as a total of the entire divinity rose up from the manifested universe, there were the multiplicity of divinities or the Adhidaivas.

As mentioned towards the conclusion of the previous chapter, there was a drop of the curtain, as it were, and a sudden unexpected and unpalatable change or transformation takes place by which the divinities begin to assert a sort of independence. This is the beginning of individuality. As Plato said, "Marriages always take place in the heavens first. They manifest themselves on earth afterwards." Likewise, we can say in regard to everything. Even wars take place in the heavens first; they reveal themselves on earth afterwards. Every function takes place in the heavens first, which means to say the Adhidaivas contemplate the possibility of every action in the beginning, and these are manifested gradually into the Adhibhuta-Prapancha, and felt and experienced by the Adhyatma, the Jiva. So there was a split of an universal character, as if every drop in the ocean began to feel its own independence. This is a very good example, because the drops in the ocean are not qualitatively different from the ocean. And it appears that, at least at the very outset, there was no qualitative distinction of the individual divinities from the total of the Universal Being. This isolation of particulars was, therefore in, *consciousness* - we have to underline this word because a real split is not possible - it was not an actual bifurcation but a consciousness of one's having been bifurcated, separated, segregated from the Whole. To give an illustration, it is exactly perhaps as one would experience in dream.

There is a split of consciousness into the knowing subject and the world of experience. But the split has not taken place. If it had really taken place, you would not wake up into the integrity of your mind. But there is an experience nevertheless of such a transformation, change and division having taken, place.

The first consequence of this division is, as the Upanishad puts it, an intense hunger and thirst. Well, this is a very beautiful word, implying much more than what our usual hunger and thirst would connote.

The hunger and thirst of the divinities who wrenched themselves, as it were, from the total of the universal can be called, in the language of our modern philosophers, the constitutional appetite of the individual. It is not merely the stomach asking for food or throat asking for water; it is the entire set up of individuality craving for experience in an objective manner. They craved for objective immortality, a thing that they have lost on account of their isolation from the Whole. They became mortal. Mortality is the consciousness of the isolation of the part from the Whole, and then every disease crops up at once. Hunger and thirst visited these divinities who were cast into this restless ocean of experience objectively, which is what we call this Samsara or the world, the universe. But how, could this hunger be satisfied? The hunger and the thirst or the appetite of the individual for satisfaction can be satisfied only through a medium of experience. There must be a body; there must be a food to appease this hunger.

Where is this food and where is the vehicle, where is the body in which these divinities are to ride and to have their experience of the satisfaction of their hunger and thirst?

The whole Upanishad is very symbolic and metaphorical in explaining a highly spiritual experience. The divinities were archetypal, super-physical essences. These are the deities. They are not physical bodies like ours, and there was no food for them to satisfy their hunger or the phantom for contact. What were they to contact? So, they asked for an abode; "Give us a body. Give us a vehicle. We want a house to stay in." Now the metaphor continues. The Great Being projected a bull before them and said, "Here is the abode for you. This is the body for you. You enter this body and satisfy your hunger and your thirst." The divinities looked at the bull and said, "This is not suitable. This is not a proper abode for us." Then He projected a horse. They looked at the body of the horse and concluded that the horse too is not a proper body for real satisfaction. Then He projected a human body. "This is correct," they said. "We want this body only," and they entered it.

The Aitareya Upanishad is very precise. It does not go into long details of the evolutionary process of the individual body. Certain other Upanishads, such as the Maitrayini for instance, give us hints of there having been a gradual ascent, or you may call it a descent from another point of view, of the consciousness of these individual divinities from one category of experience to another category. And we may call it, in the language of our evolutionary doctrines, the rise from the abode of inorganic matter to the abode of the vegetable kingdom, then further up to the abode of the animal world, and finally to the human level.

Then we find ourselves in the state in which we are. The divinities entered every body and rejected the earlier ones on account of not finding adequate facilities for the satisfaction of their appetitions through those bodies. Even if we have a desire, there must be a proper instrument to fulfil that desire. If the instrument is defective, the desire cannot be fulfilled. So they wanted a perfected embodiment or a tool for the satisfaction of their appetite, the hunger and the thirst as the Upanishad puts it.

And the human body which is superior to the lower categories of manifestation - the mineral, the vegetable and the animal - was considered by them as the fittest instrument and the Great Being ordered them to enter this body. "This is your house. Live in this house. This is your vehicle and now you do whatever you like through this." They entered. How did they enter? Here is the peculiar characteristic of the individual explained in contradistinction with the original status of the divinities in the body of the Cosmic Being. I find immense scientific parallels to our modernity.¹¹⁴

¹¹⁴ A human experiences existence in the plane of sensations [indriyanis] and matter [bhutas]. Bhrugu is the epitome of a human who has to necessarily connect himself with the universe in the domain of sensations. To transact in this domain without compromising spiritual evolution he ought to have a proper pattern to regulate his movements. The concluding chapter of Taittiriya Upanishad attempts to derive the general parameters of a pattern that can provide the guidance for transacting in the domain of sensations. An entity has value because of its ability to provide nourishment at some level. Bhrugu had started his search from the form of nourishment and ended it with the realization that the subtlest of the manifestation of Brahman in the manifested universe is the bliss of Brahman. This does not mean that nourishment is to be taken lightly. Nourishment is very much a manifestation of Brahman. We can even say that when the perspective is broadened Brahman itself is seen as nourishment as food we eat. Never turn away from nourishment. That should be a vow. Attractions and repulsions arise from sensibilities. Work for the proliferation of nourishment. That should be a vow. Nourishment proliferates when it breaks free from the limitations imposed by the solidity of earthiness and transgresses into the domain of the infinity of inner space – mana-Brahman. Accept

Glory of Taittiriya Upanishads

"I am food, I am food, I am food! I am the eater of food, I am the eater of food, I am the eater of food! I am the uniter, I am the uniter, I am the uniter!"

"I am the first—born of the true, prior to the gods and the navel of Immortality. He who gives me away, he alone preserves me. He who eats food—I, as food, eat him."

"I, as the Supreme Lord, overpower the whole world. I am radiant as the sun."

Whosoever knows this, attains Liberation. Such, indeed, is the Upanishad.¹¹⁵

whatever inputs come to you with equanimity. That should be a vow. The resourcefulness that comes out of the state of relaxation is the insights that flashes like lightening. Whatever is there in the microcosm has to be there in the macrocosm as well. Now the same theme is pursued in the universe of which a man is only a part. Here, for processes in general, proper nourishment bestows the enhancement of their relevance. In the sparkling stars in any field, to which one looks up for inspiration, nourishment contributes to the enhancement of the power to illuminate. Nourishment leads to the enhancement of the durability of the lineage of products and the delight experienced during the process of production. Empty space provides the atmosphere which is the same as the inner ethereal space in all beings, nourishment enhances general well-being.

¹¹⁵ "This Existence is supreme, complete, universal, all-pervading, the only Being." Because It is all-pervading and filling all space, very large in its extent, it is called Brahman. That which fills, That which swells, That which expands, That which is everywhere and is all things – That is the plenum, the completeness, the fullness of Reality; and That is called Brahman in the Sanskrit language. *Brahma-vid apnoti param* (Tait. 2.1.1), says the Taittiriya Upanishad: "Whoever realises this Brahman attains to the Supreme Felicity." *Tasmad va etasmad atmana akasa sambhutah, akasad vayuh, vayor agnih, agner apah, adbhyah prthivi, prthivya osadhayah* (Tait. 2.1.1): "All vegetation started from the earth." *Osadhibhyo annam*: The diet that we consume is nothing but the vegetation growing on earth. *Annat purushah*: Our personality is an adumbration, solidification, concretisation, clarification – whatever we may call it – of the food that we eat. In the personality of the human being we find in a miniature form all that has come cosmically down to the earth, right from the Supreme Brahman – *satyam jnanam anantam brahma*. So the universe is called *brahmamda* and the individual is called *pindanda*. The macrocosm is the universe, and the microcosm, or the individual, is a cross-section of the macrocosm. All that is in the universe you will find in yourself. You are a miniature of creation. If you know yourself, you know the whole world. This is why it is said, "Know thyself and be free." Nobody says "Go outside and know things." It will not serve your purpose. Know yourself and all things are known, because you are the nearest thing that can be contacted and the nearest thing containing all things that are the furthest and the remotest. Therefore, the Ultimate Reality is also called the

The first teaching is that the Ultimate Reality is Existence-Knowledge-Bliss, and it is hidden in the cave of the heart of every individual – knowing which, one becomes all things and enjoys perfect freedom and bliss. The second teaching is that all things that we call the universal manifestation emanate from this Supreme Being only. The third teaching is that we, as individuals, are also part and parcel of this creation and we have in us a miniature representation of everything that is manifest cosmically.

The Upanishad mentions that when the divinities were originally projected from the body of the Cosmic Being, there was first the location of the function, for instance, the mouth; then there was the urge of the expression of that location in the form of speech; and then the divinity or *Agni*, the presiding deity over speech, manifested itself. And so on and so forth with every other function. The *Taittiriya* Upanishad explains certain ideas concerning being (ontology) and realization of self. The mind is said to lie at a point within the human heart. ¹¹⁶

The universe is created from five subtle elements: space, air, fire, water, and earth. Their power manifests in five-fold layers of consciousness, i.e., inanimate objects, living plants, living animals, intelligent human beings, and God or Brahman. These layers form the universe's structure as well as our cosmic anatomy. Within consciousness there are no masks which deliberately hide the truth of our real nature from us. The layers (masks) of consciousness actually refer to the individual's lack of awareness (ignorance) of the real nature of self (being). Our cosmic anatomy stretches us across the vast plane of existence - from the manifest material world to infinite, formless consciousness. Somewhere along the human journey our goal is to realize the knower of self and to strive to distinguish between the apparent unreal sensory realm and the realm of ultimate reality.

The *Taittiriya* Upanishad teaches that consciousness is the primal source of life from which intelligence manifests and creates the mind, breath, and body.

nearest and the furthest. *Tad dure tad vad antike* (Isa 5): "Very far is It" – in terms of the spatio-temporal expanse of creation; "Very near is It" – as the Self of your own existence.

¹¹⁶ *One must speak the truth and practice dharma. One must continue the study of the scriptures. Prosperity in both worldly and otherworldly affairs must be kept in mind. Mother, father, teacher and guest must be treated as God. Wealth must be given away in charity in proportion to one's means and must be performed with humility and with a deep sense of service to humanity. In case of doubts with respect to any specific action or a code of conduct, one has to seek guidance from the learned and the wise. Elders should be followed only when they are themselves in the right.*

Humans possess a cosmic nature that is intricately woven into the fabric linking our selves, our planet, and the whole universe. This cosmic nature demonstrates that the layers of body, mind and spirit are inseparable. Each one of us possesses a cosmic anatomy developed and refined through the above cited five-fold stratum of consciousness that mirrors the structure of the cosmos.

“Aum” conveys countless attributes of the Brahman. Uncovering the sheathes and realising each of the functionality in divine experience, one realises Brahman here and now on this human earth, in human lifetime. Only in reality does one realise the Brahman in this manner in processes of gradual progression from the gross to the subtle most Divine spiritual awareness.

This Transcendental Self is covered here in the world of relativity by five distinct sheaths: annamaya kosa, the gross physical sheath; pranamaya kosa, the sheath of the vital force; manomaya kosa, the mental sheath; vijnanamaya kosa, the sheath of the advanced and developed knowledge; and anandamaya kosa, the sheath of Bliss. There are three types of bodies corresponding to these five sheaths. These bodies are called sthulasarira, suksmasarira and karanasarira. Sthula means 'gross physical' and sarira means 'body'. Suksmasarira means 'subtle body' and karanasarira means 'causal body'. The gross physical body comprises annamaya kosa; the subtle body comprises pranamaya kosa, manomaya kosa and vijnanamaya kosa. The Causal body comprises anandamaya kosa.

Brahman is considered to be the source of all. He not only created every thing but also entered into it. This conveys the limitless nature of God with respect to space, time and attributes.

Bhriguvalli suggests that the Brahman is covered with eight sheaths - five as stated before and three more chakshurmaya, shrotrumaya and vagmaya. Sage Bhrigu through penance realises these eight forms of God by certain methods of worship such as kshema, yogakshema, etc. and bala, yashas.

So the god or the divinity came afterwards, the function came first, so that the controlling principle of even the divinities was co-extensive with the existence of the Universal Being Himself. The gods were not independent, but were dependent on the Total from which they were projected. The gods were not the controllers; rather they were controlled by the forces that worked integrally behind themselves rising from the total being of the universal Virat. But now, what has happened is that when the divinities entered the human body, there was a reversal of the whole process.

The human functions correspond to the universal functions in the same way as the functions in a reflected image correspond to the functions in the original reflected. Or, to give another example, when you look at your face in a mirror, there is a reflection of the face seen in that mirror, but there is a reversal of parts taking place, the right looks left and the left looks right. Also, if you stand on the bank of a river and see your reflection, you will find the head as the lowermost position in the reflection, though it is the topmost in you, the original. Some such distorted reversal of processes took place when the divinities entered the body of the individual, so that instead of the mouth projecting the speech and then the Agni or the Devata coming thereafter, Agni entered into the body as speech and found the mouth as the abode. So Agni is the controller here and we are dependent. We are the effects. The effect in the universal status becomes the cause in the individual realm.

So Jiva is different from Isvara in this manner, though it has come from Isvara only. It is a tremendous difference notwithstanding the identity of essence, because of the same divinities operating there as well as here. The Jivan_Atman and the Parama_Atman are separated by the space filled with “ignorance”, “sensual Greed”, “selfish egocentricity”, “lust”, “false desire”, “lies”, and “negative materialism”. God does not say that one must not enjoy life, no. God on the contrary wishes that one enjoys life, enjoys food, enjoys all things, enjoys every experience. However the enjoyment is the enjoyment endured by consciousness.

When this individual experience takes place in the body of the human personality on account of the entry of these divinities, in the manner mentioned, something else also happens. There is immediately a grabbing attitude of the individual in respect of the food that is necessary for the satisfaction of the appetite. The food also was created in the form of this objective universe and it has to be grasped by the senses. The particular function in the human individual especially by which food is grasped and assimilated is the *Apana*. The food that we throw into the alimentary canal is digested and absorbed by the Apana Vayu in our system; the organs cannot have this kind of experience.

For example, by speaking about food we cannot be satisfied; by seeing food we will not be satisfied; by hearing about food we will not be satisfied; only by absorbing it through the Apana through the alimentary system can we be satisfied. This again is symbolic of every kind of food that the senses require. They have a desire to contact objects merely for the sake of maintaining their original status. It is a very artificial way no doubt that they are inventing, but they have no other alternative. The object of the senses is the medium through which the appetite of the individual is satisfied.

This is something very strange, if you go very deep into the matter. This appetite is nothing but the hunger of the self to come in union with the Universal from which it has been isolated. This point cannot be forgotten in the whole process of our studies. We are not hungry in the ordinary sense. Any amount of food that we eat, whatever may be the diet that we take, cannot satisfy us; because, our real requirement is not this food. It is not the *khichadi*, or the *dal* or the *chapatti* or the *puri* or the *laddu* that can satisfy us. But it appears as if this is what we require. It is not any kind of drink that we are actually in need of. Something else is the need; and that need is very deep. It is like the very deep-rooted chronic illness of which we have no knowledge on the superficial surface. We are not asking for any kind of contact really speaking. We are thoroughly mistaken and that mistake itself is lost sight of completely. This complete oblivion of the very reason behind this hunger is called *Avidya*.

Ignorance precedes every kind of action in the direction of the possession of the requirements of the senses. We run after things on account of an ignorance, which covers our consciousness, of the reason behind the very existence of this hunger. There is only one need that we have, and not more than one, viz., the need to become one with That from which we have been separated and out of which we have been thrown. That is all. The divinities within are hungering. It is not the tongue or the ear or the nose that asks for things; it is the divinities within that are hungry. Indra, Varuna, Surya, etc. are the deities which are superintending over every part of our body. They are the rulers, they are the masters, they are the actual occupants of this habitat called this body. They ask for a reunion and a rehabilitation in the status which they have lost. This hunger for reunion with the Universal manifests itself in a diversified form through the senses as desire to see, desire to hear, desire to taste, desire to touch and what not. So, these are artificially created tentative satisfactions, because no other satisfaction is available. When everything has gone, whatever is available satisfies us. The senses are thus duping us in this way by making us think that our need is something different from what it really is.

What the child cries for is something and what we give it is something else. It may be having an acute stomach ache, but we give it a sugar candy. We say, "take this sugar candy. Don't weep." But we do not know why the child is weeping. It is having some ailment. It cannot express itself, poor thing! But anyhow it has some deep-rooted agony which it is not able to speak out in its own language.

But we are trying to pacify it, pamper it by things which are actually not what it needs. So is the case with the hunger or the thirst of the *soul*.¹¹⁷

The word 'soul' is a very important thing in this context.¹¹⁸

Here the soul means the Jiva, or the individualised divinity. It has been satisfied with this body. "Enter this abode," said the great Lord, and the Divas entered this abode of the human being.

This abode has become a source of inadequate satisfaction, unfortunately, even though they thought, that the human body is the best of all the productions.

¹¹⁷ That was the end of the search for Bhṛugu. Bhṛugu found that in the manifested universe there is nothing beyond the bliss of Brahman. There is nothing in the manifested universe that can cause a ripple in the form of the bliss of Brahman. This bliss of Brahman becomes known by the transactions between the sensations and the sensibilities in the transcendental inner space within oneself. When one knows the bliss of Brahman, and gets established in the knowledge, he will not starve for inputs at any plane of his existence. And he will be able to digest all inputs in a wholesome manner that leads him to the realization of Brahman. He expands his sphere of influence through the products and processes that emanate from him. He becomes well-known because of the enhancement of his relevance. Taittiriya Upanishad examines the relationship of a specific empirical entity with the universal principle to discover the steps that lead to total belonging, when it experiences the bliss of Brahman. Everything is a manifestation of Brahman. But the experience of this relationship depends on whether one acknowledges the principle of Brahman or not in his mind. If one does not acknowledge the existence of Brahman Brahman does not exist for him.

If one acknowledges the existence of Brahman Brahman exists for him. Only those who acknowledge the existence of Brahman can conceive the form of bliss of Brahman as the inner spirit of the form of spontaneous cognition. Two questions arise from this observation. Where does one who does not know Brahman while living go when he leaves this world? Does the one who has realized Brahman go anywhere at all leaving this world?

¹¹⁸ Knowing is being when knowledge is perfectly internalized. Knowing is imperfect and is separated from being when one assigns to oneself an identity that alienates one from the inner spirit. When a being establishes oneself in the form of bliss, which is subtle, primordial, undifferentiated, not captivated and capable of providing shelter from all fears, it anchors itself in Brahman. But when it deviates from this identification it becomes a victim of fear and apprehensions. Merely having the knowledge of Brahman at the level of the intellect is not sufficient. The knowledge should be internalized to connect one's heart to the inner sovereign substance. Learned persons who have not managed to connect their knowledge to their inner space by meditation are still prone to fears and doubts that inhibit the effective application of their knowledge. The presence of this inhibition is a negative indication of Brahman.

They did not want the earlier ones, viz., the horse, the bull; etc. But the human individuality also is found inadequate to the purpose, because of the fact that it is conditioned by the five sense-organs and the mind which works in terms of the activities of the senses. The restless activities of the senses for contact with objects throughout the day, in all the walks of life, are for the appeasement of the hunger of the soul. Whatever work we do in this world, whatever status that we are occupying, is for the satisfaction of the appetite of this soul which is asking for a union with that which it has lost. But we are miserably a failure in this attempt. Because, our activities in life are not a remedy for the trouble in which we are at present. We seem to be satisfied, only because we have not understood what our problems are. We are totally ignorant of our actual situation. The senses are tired of these activities. They get exhausted. How long can we go on grabbing things? We can do it for one day, one month, one year, ten years; but throughout our life we cannot engage ourselves in this activity. It is futile ultimately. It is futile because it does not satisfy us. We eat today, tomorrow also we eat, and everyday we eat; but we cannot be satisfied, and the appeasement of the hunger does not take place.

Not only that, any amount of giving will not satisfy a person. Whatever be the possession that we have, it will not satisfy us. It does not satisfy us because it is not what we want. Our need is something else and we are getting something else through the sense-organs. So there is natural fatigue. The wearing out of the senses, the exhaustion of the mind and the tiresomeness of the whole physical system bring about certain conditions. There are what we call the *Avasthas* - the Jagrat, Svapna, Sushupti states. We are sunk into the cycle of waking, dreaming and sleeping due to a complex of psycho-physical activity taking place on account of our wedded ness to the activities of the senses. When the divinities entered the body, perhaps, they did not enter the physical body first.

It must have been the astral one, though this is not very clearly stated in the Upanishad; because, there is a gradual hardening of the individuality through the causal and the subtle states into the physical one. The physical one is the grossest manifestation and the most exteriorised form of the appetite of the individual. It is here, in this physical condition in which we are, that we are in the worst of conditions. Because, we are completely isolated, cut off from things, as it is clear to everyone of us. In the subtle condition at least there is an apparent feeling of affinity of one with the other. But in the so-called waking condition of physicality, there is a complete isolation; you have nothing to do with me and I have nothing to do with you. This is the present state of affairs.

So on account of this situation and the fatigue that comes as a consequence thereof, there is the cycle of Jagrat, Svapna and Sushupti experience. And there is a struggle again. This struggle is the battle of life.

Samsahr and the wheel of samsahr is the embodiment of every life. We are constantly perpetually struggling from birth to death.

We never seem to find freedom from that “Struggle” because our individualism is separated by many attachments, desires, and falsities in which we feel we belong yet we do not. Our ambitions are misdirected. We are striving hard by one means or the other to get out of this cycle of transmigratory existence, which comes automatically as a result of the impossibility of satisfying desires in one life of a particular body. The body that is given to us, the human body for instance, is inadequate; because it cannot last eternally. It is made up of physical components. So naturally it will disintegrate when the time for it comes. The disintegration of the bodily individuality takes place when the forces of the appetite of the individual which gave rise to the manifestation of the body cease and withdraw their momentum. Then the body dies.

But the momentum of desire does not cease. It seeks satisfaction once again in some other direction, in some other corner of creation. So there is rebirth and the whole process continues once again. There is again dissatisfaction, birth and death, etc; the *Samsara-Chakra* continues. All this entire drama is beautifully explained in one verse of the *Panchadasi* by the author sage Vidyanaraya, where he says that from the time of the original will of the Universal to become the many up to the entry of the Universal into the individual, it is the work of God; it is *Isvara-Srishti*, as we call it. But from the time of the assertion of individuality by the Jiva in the waking condition, through the physical system, etc., until there is liberation from this mortal experience - all this is *Jiva-Srishti*. The entry into body, consciousness of there being an individuality, the affirmation of it, the desires expressed through the senses, the sufferings coming as a consequence thereof and the ultimate liberation from this so-called bondage - all these are experiences of the Jiva; they are not connected with Isvara. This, in essence, is the story of the creation given in the Aitareya Upanishad. It asserts at the same time that in spite of all this manifestation, this diversity, variety, subtlety, physicality, etc., He is still the same One Absolute Universal. He has not become something else. This is a very great solacing message to us.

If we had been really thrown out from the garden of Eden and are exiled for ever as captives thrown into prison, then there would be no hope of liberation or Moksha.

What has happened is something else altogether. It is not an actually historical occurrence that has taken place once upon a time. It is not that God was angry with us and drove us out of the garden. What has happened is that there has been a twist of consciousness. There has been a malady of the mind, and we have to be treated as we treat mental cases. The consciousness has to be treated and the illness of the consciousness has to be removed. Then it regains its original condition.

The bliss of Brahman is beyond the domains that can be reached by the mind. All words formed by mind rebounds from the boundary of the domain of the bliss of Brahman, unable to penetrate it. For knowing the bliss of Brahman one should transcend the mind and all the faculties governed by mind. When one achieves this transcendence he is freed from all fears and anxieties. Fears and anxieties can be there only in the domains where dualities are present. Where there are no dualities there is nothing that is separate from oneself and there can not be any fear or anxiety. He never regrets thinking 'why did I not do good deeds' or 'why did I spend time doing bad deeds'. He is able to accept himself as he is. When he knows the bliss of Brahman he is touched by the inner spirit.

By transcending the dualities he identifies himself with the inner spirit. That is the purport of all Vedas. That is the theme of all knowledge that leads one to the intimacy with Brahman. To come to the analogy of dream once again, our fall from the garden of Eden or descent into the mortal body from the original condition of Universality is akin to the condition of entry into dream. You have not become a fly, or a moth or a butterfly, as it appears to be, in dream. Though you think that you are a butterfly in dream, you have not become a butterfly. You are only imagining through the mind due to a peculiar kind in consciousness. But, if you had actually become that, there would be no coming back to the waking consciousness of the human body. It is exactly like a disease of the mind. It is nothing but a consciousness-illness - the consciousness projecting itself externally in an imagined space and time; that is called creation. There is, therefore, a chance of our returning to the original state by untying these knots through which we have been tied to Samsara. There are grades of knots. These are called *Granthies* in mystical psychology. The Granthies are like rope-knots which are actually psychic-knots, the knots of the mind. You may call them the knots of consciousness, if you like, which have somehow, or other got stifled into a consciousness of these knots so that the knots cannot become aware of there being a long rope behind them. If there is a longish rope with several knots in the middle at various spots on the rope, the knots do not cease to be the rope though they are knots; they are knots of the rope itself.

There may be a hundred knots or lumps, as it were, but these lumps are constituted of the very stuff of the rope. But if the structure of the knot becomes conscious of that particular structure only and not the rope-aspect of the structure, that would be bondage or Samsara. Similarly, we are conscious of the name-and-form aspect of our personality and not the essential part of our personality. We are like this rope that is tied into a knot. The knot is the *nama-rupa*. It is the form, it is the shape, it is the configuration. But it is not the essence. The essence is something else. Now, we have to slowly untie these knots of nama-rupa and realise the essence, and the way of doing this is the practice of Yoga. The various stages of Yoga, for instance, are mentioned in the system of Patanjali - Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana and Samadhi. These are the stages of the untying process of the knots of consciousness, by which we gradually expand the dimension of our being and become conscious of larger and larger vistas of our own personality, getting wider and wider as we go higher and higher until we reach the highest Universal which includes all the particulars.

When ignorance and egotism no longer prevail, spiritual delight looms.¹¹⁹

¹¹⁹ Human arrogance can take many forms. One of its manifestations in a pre-eminent way is man's assumption that he is all-wise and his wisdom is incomparable, while its cruder forms take the shape of intolerance of the more respectable attitudes which the few enlightened ones entertain in life. Its subtler expressions go by the name of a scientific approach to things, which, it has to be confessed, is another name for a superior ignorance of anything which ranges beyond normal human understanding. This would make it obvious that a conceit of this kind is nothing short of a curse descended on humanity, and there has not been any other barrier to man's prosperity in the history of evolution.

It may be emphasised that 'not to know' is bad enough, but to disrespect knowledge when it actually reveals itself to some is worse, and there cannot be a greater bane to true progress, whether outwardly in one's vocations and pursuits of social life or inwardly in one's psychological freedom and happiness.

The beginning of wisdom is a recognition of the need for one to be humble before the might of the cosmos. Puny man, lodged in his mortal frame, crawls on the surface of the globe of the earth, which floats like dust spinning round the gigantic machinery of the universe. The very size of creation and the complexity of its structure should be enough to strike a deafening blow of consternation to the presumptuous mind of man, whose knowledge of his environment is far inferior in quality to that the frog in the well possesses in regard to the ocean's expanse. The light rays of the sun, which illumine the physical objects of the world and simultaneously shine upon the retina of the human eye,

do not reveal a correct knowledge either of the objects or of man who sees things with their aid. What man beholds as the world outside him is more a play of the interaction of light rays than the substance of things or the structure of Nature. The causal relationship which man observes in Nature is a humorous conjecture of his mind, made in respect of what really happens in Nature as a whole.

Suppose a multitude of frogs residing in a reservoir near the huge building of a parliament house try to study the nature of this building. The frogs use an observatory and set up a telescope to see what happens in this house, and to it. It chances to be a Sunday, and no movement there is visible. The frog scientists immediately decide that this huge object is unfit for habitation for human beings as there is no trace of life there. Then, Monday follows, and the parliamentarians begin to enter the house, one by one. Now, the frog scientists would observe a strange phenomenon and conclude that the structure attracts human bodies on Mondays for a reason they cannot understand. But, to their surprise, the attraction seems to continue for some more days and suddenly it ceases on the evening of Saturday.

The frog scientists conclude, again, that the building has in it a peculiar property of repelling human beings on Sundays and attracting them on other days, since this discovery of theirs seems to be confirmed by their observation for several weeks together. Now, a textbook on the essential structure of the building is ready and the frog scientists rejoice at their discovery. Then, suddenly, there occurs a three days' holiday for the house due to a national festival, and the frog scientists are astounded that the house does not attract bodies on certain days, under certain given conditions, even if they are not Sundays. An exception to the rule has come and the conclusion is slightly amended, for there has been a new discovery. Bodies are attracted and repelled by the house not in a uniform manner but the system of the house seems to be a little complicated.

However, the wonder of the scientists is not over. On the anniversary of the nation's day, human bodies were attracted by the house in the usual manner, but also the bodies began circumambulating the house in a line of procession. The old discovery seemed to be incomplete and so a little defective. Under certain other given conditions, bodies can move round the house, but these conditions themselves are not known. The frog scientists draw up statistics of the days on which bodies are attracted to the house, the days on which they are repelled, and the days during which they move round the house. A year passes and the scientists hope to observe the same phenomena getting repeated the next year also.

But it so happens that the holidays and the festivals do not fall on the same dates as during the previous year. The phenomena changes, and all the discoveries of the earlier year fall flat. The frogs are surprised at the capricious nature of the house, and they decide that the house seems to be governed by a law of indeterminism and no instruments available in the observatory could conduct the operations satisfactorily. And what do our human scientists tell us today of the internal structure

of matter? That it is constituted of electrical particles, which may also be waves, and these wave-particles move erratically with a law of indeterminism, as the renowned physicist Heisenberg proclaimed many years ago.

What was wrong with our frog scientists? They could observe only the effects and not the causes. They could not know why human beings should enter the house on certain days, not enter it on certain other days and also move round it on some days. Unfortunately for them, all this was not at all the property of the house or the building, which had nothing to do with the activity of human beings in respect of it, a secret which the frog scientists were totally unaware. And so are we, wise men of this earth, patting ourselves on our backs and parading our ignorance before other ignoramuses whose satisfaction we regard and value as an achievement. Unless the causes, nay, the ultimate causes behind phenomena are known, knowledge cannot be said to be complete or adequate. There is not merely a cause behind an effect but there is what may be called a causal chain in which there are many links, of which every succeeding link may be said to be an effect of the preceding one, so that the last link at the highest end of the chain would be the ultimate cause. But suppose the chain is circular, so that it has neither a beginning nor an end, and every link influences every other link. Which, in this situation, is to be considered as the cause, and which the effect? In a system of mutually determined relations, the causal explanation does not bring out the truth of things. Since the scientific approach is a special study in terms of cause-and-effect-relationship in a world of space-time, science cannot know the reality. To look at, see, observe or gaze at things is not the way of knowing their nature, even as the observations of our frog scientists, which were good enough, did not solve the riddle.

It is really a surprise that science, which hates all dogmatic approach to things, should cling to the dogma that the causal explanation is the only possible one, and is all that constitutes knowledge. There is a cause behind man's faith in causation. To think in terms of space, time and causality is a habit of the mind and the only way in which it can visualise the world. Space, time and cause are the very preconditions of human thinking. Since the mind is so made that it cannot think except in terms of these presuppositions, we should really doubt if our knowledge of the world is real at all.

Space, time and cause cannot become the objects either of one's perception or cognition, these being the constituents of the very ways of thinking. It is, therefore, impossible to know reality with the human mind, whatever be the methods it employs, whether inductive or deductive, sensory or rationalistic. Sense and reason are the faculties of human knowledge, and these are wound up in the laws of space, time and cause, which are the spectacles through which man sees creation and judges it with his reason. Even as the structure of the spectacles determines the nature and the form of the objects seen through them, man's knowledge of reality is cast in the mould of the space-time-cause-relationship. It is with these glasses that man sees not only the world of external objects, but

also his own self as a personality and as an individual, due to which he neither knows the world nor himself properly. Even one's concept of the Supreme Being is spatial-temporal, and it is viewed more or less as an immensely large object of the senses, though in imagination it may be held to be universal. That reality cannot be an object should have become clear, since it also includes the subject which tries to know it. Thus the scientific methods of knowledge, which are observational and experimental, have little to do with its true nature.

The habit of relating causes and effects is not merely a philosophical prejudice but a more inveterate difficulty that has insinuated itself into man's practical outlook of life. The causal notion in which the intellect of man is imbedded and soaked to its fibre appears in outward life as the seeking of perfection and achievement by the relating of one person, thing or circumstance with another, so that achievement of any kind is identified with doing something, in some manner, under some condition. But all 'doings', whatever be their nature, are infected with the impossibility of bringing about a real connection between the terms related, whose internal relation is prevented by the operation of space and time.

Hence, every activity of man, in any field whatsoever, ends in an ultimate failure, though it may, in the beginning, assume a semblance of success. Finally, everything seems to be doomed to crumble down and be wiped out of existence, because the so-called existence of 'relation' is an appearance on the surface of the space-time structure and is not true inviolable being. Man's professions and vocations, in short, all his business of life, is, thus, a perishable bubble floating on the tempestuous ocean of the space-time continuum. It appears futile, therefore, to hope for any substantial and permanent victory in such a precarious setup of things.

All this, and no more, seems to be the fate of man, because his body, senses, mind and intellect are all parts of the vicissitudes to which the space-time structure is subject, and the whole environment being thus transitory, not barring one's own physical and psychological constitution, actions, as known to man, cannot bring him freedom. And all the activity of science, it need not be pointed out, is within the framework of these phenomena.

But, there have been exceptional geniuses who had rare visions of a secret that underlies phenomena.

It is impossible that there should be appearance without reality. Change implies changelessness; that everything passes away shows that something does not pass away. The unending longing of man and his hope for a better future, in spite of the defeats he suffers in all his efforts, prove that there is an eternal ground of being behind temporal succession. Life is joy in its core, though pain on its surface. The problem which normally faces a person in entering into these depths is, again, the framework of space-time, from whose limitations the mind cannot free itself. Every thought and every sensation is restricted to the laws of space and time. What can man do, then, to gain access into reality? He cannot obviously make use of the commercial way of thinking, the doctrine of 'give-and-take', or even

the methods of science, for all these are within the realm of space, time and causation.

That this should be the location of man in the universe and yet he should presume the wisdom of life and put on an air of completeness and real achievement is a wonder. Nothing can be a greater marvel than this ignorance which man mistakes for freedom and success. However, there is a way out. And it has been called by various names, — spirituality, mysticism, religion, yoga. This is the true vision of life. To have this proper vision of things, one has to set aside the old dogma, whether in the form of the belief that there can be real achievement through a business attitude to life which connects one thing with another, including some and excluding certain others, or the so-called approach of science, which is only a refined form of this very dogma of the senses and the mind which attempt to causally relate events in space and time. The correct perspective of life is what may be called the integral vision, which does not connect or disconnect, relate or associate, or outwardly manipulate things and conditions artificially through an apparent correlation of the impetuous tendency of the forces of the world not to yield to human effort at their subjugation. Man's folly is that he wishes to stand outside Nature and then control it.

This is the mistake which even the scientist commits, and, in this ignorance of truth, there is no difference between the mind of the scientist and the faith of the rustic. Nature refuses to be relegated to the position of an isolated object of observation by the human mind, for it asserts its sway even over the mind of man, who is really a part of the universe. This sublime understanding is the spiritual view of life and its conduct in practical affairs is what goes by the name of religion. Here, in this religion, man does not look at the world, but the world as a whole beholds itself and becomes an object as well as a subject of its own study. This is what is known as self-analysis, self-investigation and Self-knowledge. Until man reaches this consummation of wisdom, he cannot hope to be in peace in this world. This he may take both as a warning and a simple statement of his true position in the universe.

The Consciousness that universally envelops this wide range of Nature, in its completeness, is what we know as God. And this God who is the true God, naturally, cannot belong to Hinduism or Buddhism, Christianity or Islam, to this creed or that faith, but exists by His own right, as the indisputable explanation of all the meaning that may be seen in life, in the march of cosmic history. The knowers of this God are the saints and the sages, the masters and the adepts, the Yogis, and incarnations that the world hears of in the scriptures and chronicles, which it holds as dear even in moments of its intense distress.

This is the fundamental position and the grand goal. To attain this, the way is, in one word, self-restraint, which means the sublimation of the spatio-temporal urge in the form of sensory passion and mental distraction, on account of which man longs for physical pleasure and tosses about in life without the power of concentration on anything. Self-restraint is yoga, which is the practical outcome of this glorious spiritual vision of things. And this is the proper vision of life.

With this knowledge one becomes, at once, master over the senses and the mind, good in character and conduct, charitable in disposition, affectionate to all beings, powerful in thought and will, and immensely sober in a heightened awareness, which may be called God-consciousness.

The above is the principle and the policy which devolves out of the knowledge (Jnana) of Truth, which transmutes all activity and process of becoming into eternal being. But life is action (Karma). The relation of knowledge to action has been a subject of long discussion and varied judgment ever since the time of the Upanishads and the Bhagavadgita. These two scriptures of mankind may be regarded as the statements, respectively, of the vision of Reality as it is, and this vision translated into the processes of the world as life and action, in every stage of human relationship. While the world may be regarded as appearance, and to live in appearance a bondage, freedom consists in the experience of Reality attained by degrees of self-transcendence. While Reality has no degrees, the stages by which it is reached in consciousness have gradations of varying intensity. These steps of ascent are the stages of one's rising through the degrees in which Reality is manifest in the world-process. Everything in the world is action, outwardly in Nature as well as inwardly in the individual.

The world hurries forward to its destiny of self-completion, dragging with it the individuals which constitute its organic parts. The bondage of action, to which reference is usually made by teachers of the way of knowledge, is in one's falsely imagining that individual initiative and effort is independent of the universal activity of Nature, which goes on everywhere, perpetually. The source of the sense of 'I'-ness and 'mine'-ness in regard to oneself and others in the world is this erroneous notion of one's being independent of Nature, while really Nature includes everything. It is this untenable position maintained by the individual that is called ignorance (Ajnana). All suffering in the world may be finally attributed to this inexplicable stupidity in which everyone seems to be sunk, and freedom and happiness would spontaneously follow if this ignorance is to be dispelled by the knowledge of the fact that all action is a phase of universal evolution, and the role that the individual plays in the system of Nature is that an organic part would in respect of the whole which it subserves. This is the methodology of enlightened action (Karma Yoga), enunciated in the Bhagavadgita, which is the great gospel of life that has been bequeathed to humanity. To live wisely is neither to assert nor to deny action in the world, but to appreciate and evaluate it in its true relation to Nature's cosmic processes, to which individual thought and action are no more than aspects of its own ways of working. To know this, and to act on the basis of this knowledge, is the whole wisdom of life, in whose light individual and social activity becomes a self-movement of the universe, entirely free from the reactions called pleasure and pain.

The universe is God in eternal action. Organisation and a unified force... What makes us feel that a large organisation - it may be a parliament, it may be a political system, or an army, or any such thing - what makes us believe that they form one single organisation, notwithstanding the fact that we

cannot see any organisation there? We see only different heads and different legs moving about in different ways. This eluding, mysterious yet impossible-to-avoid thing is the soul. We cannot say that it is inside the body, because the body of a person who organises a large gathering is like the body of anybody else, and if we say that his soul controls everybody, well, our consideration that the soul is inside the body rules out that argument. We cannot expect one man's soul to jump on somebody else's soul and then organise everybody. What is it that is intriguing us and stirring us and stimulating us, keeping us restless in spite of all our estimations, properties and social securities? We have missed something. Likewise we can extend this dominion - this dimension of this concept of the meaning of life, the spirit of existence - into wider circles until it reaches the furthest limits of infinitude itself.

That meaning that we discover, the one meaning that we discover in the whole creation, may be said to be *the* soul, because there can be many universes and many infinitudes. So are there many souls, or is there only one soul? We can answer this in any way because there are gradations of the concept of organisation, the concept of authority and the concept of pervasive influence, which is the soul that we are speaking of. So there is *a* soul, and there is also *the* soul - both are correct. When we reach a larger dimension, it appears as if it comprehends the lower levels, so it absorbs the existence of the lower categories of soul in the higher one; yet the lower ones exist in their own capacity but in operation by a higher soul.

Aitareya Upanishad: - The Creation of Virat:

In the beginning all this verily was Atman only, one and without a second. There was nothing else that winked. He bethought Himself: "Let Me now create the worlds." He created these worlds: Ambhah, the world of water-bearing clouds, Marichi, the world of the solar rays, Mara, the world of mortals and Apa, the world of waters. Yon is Ambhah, above heaven; heaven is its support. The Marichis are the interspace. Mara is the earth. What is underneath is Apa. He bethought Himself: "Here now are the worlds. Let Me now create world-guardians." Right from the waters He drew forth the Person in the form of a lump and gave Him a shape. He brooded over Him. From Him, so brooded over, the mouth was separated out, as with an egg; from the mouth, the organ of speech; from speech, fire, the controlling deity of the organ. Then the nostrils were separated out; from the nostrils, the organ of breath; from breath, air, the controlling deity of the organ. Then the eyes were separated out; from the eyes, the organ of sight; from sight, the sun, the controlling deity of the organ. Then the ears were separated out; from the ears, the organ of hearing; from hearing, the quarters of space, the controlling deity of the organ. Then the skin was separated out; from the skin, hairs, and the organ of touch; from the hairs, plants and trees, air the controlling deity of the organs. Then the heart was separated out; from the heart, the organ of the mind; from the mind, the moon, the controlling deity of the organ. Then the navel was separated out; from the navel, the organ of the apana; from the apana, Death, Varuna, the controlling deity of the organ. Then the virile member was separated out; from the virile member, semen, the organ of generation; from the semen, the waters,

the controlling deity of the organ.

Cosmic Powers in the Human Body:

These deities, thus created, fell into this great ocean. He subjected the Person to hunger and thirst. They said to Him: "Find out for us an abode wherein being established we may eat food." He brought them a cow. They said: "But this is not enough for us." He brought them a horse. They said: "This, too, is not enough for us." He brought them a person. The deities said: "Ah, this is well done, indeed." Therefore a person is verily something well done. He said to the deities: "Now enter your respective abodes." The deity fire became the organ of speech and entered the mouth. Air became breath and entered the nostrils. The sun became sight and entered the eyes; the quarters of space became hearing and entered the ears. Plants and trees, the deity of air, became hairs and entered the skin. The moon became the mind and entered the heart. Death became the apana and entered the navel. The waters became semen and entered the virile member. Hunger and thirst said to the Creator: "For the two of us find an abode also." He said to them: "I assign the two of you to these deities; I make you co-sharers with them." Therefore to whatsoever deity an oblation is made, hunger and thirst became sharers in it. The Embodiment of the Supreme Self: He bethought Himself: "Here now are the worlds and the world-guardians. Let Me create food for them."

He brooded over the waters. From the waters, thus brooded over, there emerged a condensed form. The form that so emerged is indeed food. The food so created wished to flee away. He sought to grasp it with speech. But He was not able to grasp it with speech. If, indeed, He had grasped it with speech, one would then have been satisfied by merely uttering the word food. The Creator sought to grasp it with the breath. But He was not able to grasp it with the breath. If, indeed, He had grasped it with the breath, one would then have been satisfied by merely smelling food. He sought to grasp it with the eye. But He was not able to grasp it with the eye. If, indeed, He had grasped it with the eye, one would then have been satisfied by merely seeing food. He sought to grasp it with the ear. But He was not able to grasp it with the ear. If, indeed, He had grasped it with the ear, one would then have been satisfied by merely hearing of food. He sought to grasp it with the skin. But He was not able to grasp it with the skin. If, indeed, He had grasped it with the skin, one would then have been satisfied by merely touching food. He sought to grasp it with the mind. But He was not able to grasp it with the mind. If, indeed, He had grasped it with the mind, one would then have been satisfied by merely thinking of food. He sought to grasp it with the virile member. But He was not able to grasp it with the virile member. If, indeed, He had grasped it with the virile member, one would then have been satisfied by merely emitting food. He sought to grasp it with the apana and He grasped it. This grasper of food is what vayu, air or prana is. This vayu is what lives on food. He bethought Himself: "How could this exist without Me?" Then He said to Himself: "Which way shall I enter it?" he said to Himself further: "If speech is uttered by the organ of speech, if smelling is done by the breath, seeing by the eyes, hearing by the ears, touching by the skin, thinking by the mind, eating by the apana and the

emission of semen by the virile member, then who am I?" So, piercing the end, the Lord entered through that door. That door is known as the vidriti, the cleft. This is the place of bliss. Atman, thus embodied, has three abodes, three conditions of sleep. This is one abode, this is another, this is the third. Having been born as the jiva, He realised the elements as one with Himself. What else here would one desire to speak about? He perceived this very person as the all-pervading Brahman. He said: "Ah, I have seen It." Therefore He is called Idandra. Idandra, indeed is His name. Him who is Idandra they call indirectly Indra. For the gods appear to be fond of cryptic epithets; yea, the gods appear to be fond of cryptic epithets.

The Three Births of the Self: This person is, at first, the germ in a man. That which is the semen is here called the germ. This semen is the vigour drawn from all the limbs. The man bears the self in the self. When he pours the semen into a woman, he gives it a birth. This, indeed, is the first birth of the embodied soul. That semen becomes one with the woman—just like a limb of her own. That is why it does not hurt her. She nourishes this self of his that has come into her. She, being the nourisher, should be nourished. The woman nourishes the embryo. Immediately after its birth he nourishes the child, which in the beginning was already born. Nourishing the child from birth onward, he thus nourishes himself for the continuation of these worlds. For thus alone are these worlds perpetuated. This is one's second birth.

He who is the one self of his, is made his substitute for virtuous deeds. Then the other self of his, having accomplished his duties and reached his age departs. So departing hence, he is born again. This is the third birth. About this a rishi has said: "While still lying in the womb, I came to know all the births of the gods. A hundred strongholds, as if made of iron, confined me, yet I burst through them all swiftly, like a hawk." Vamadeva spoke, in this wise, even while lying in the womb. Thus endowed with Knowledge, he, becoming one with the Supreme Self and soaring aloft on the dissolution of the body, obtained all desires in the heavenly world and became immortal—yea, became immortal.

Concerning the Self: Who is He whom we worship, thinking: "This is the Self"? Which one is the Self? Is it He by whom one sees form, by whom one hears sound and by whom one tastes the sweet and the unsweet? Is it the heart and the mind. It is consciousness, lordship, knowledge, wisdom, retentive power of mind, sense knowledge, steadfastness, though, thoughtfulness, sorrow, memory, concepts, purpose, life, desire, longing: all these are but various names of Consciousness (Prajnanam). He is Brahman, He is Indra, He is Prajapati; He is all these gods; He is the five great elements—earth, air, akasa, water, light; He is all these small creatures and the others which are mixed; He is the origin—those born of an egg, of a womb, of sweat and of a sprout; He is horses, cows, human beings, elephants—whatever breathes here, whether moving on legs or flying in the air or unmoving. All this is guided by Consciousness, is supported by Consciousness. The basis is Consciousness. Consciousness is Brahman. He, having realised oneness with Pure Consciousness, soared from this world and having obtained all desires in yonder heavenly world, became immortal—yea, became immortal.

*Lord Shiva danced
with his creation yet
hid his glory from it.*

*The external world
is the expansion
of his glory.*

*Yet his creation was
not separate from
him. For God gave
his creation the joy
of discovering his
God Consciousness.*

Taittiriya Upanishad – VEDIC INSPIRATION – VEDIC INSIGHT

The Taittiriya Upanishad presents a very world-affirming philosophy, because each level of self is described in a positive way, and Brahman itself is referred to emphatically as the nature of Bliss (*Ananda*). Thus, one begins with Life (or "food", referring perhaps to the ecological web) and attains to Bliss. Salutations to Brahaspatti, Indra and Varuna, Vayu, Mitra and Agnee, Rudra, Somam and Ishhanna; Surya, chandra and Aryaman. Vishnu Vishnu Vishnu. Taittiriya Upanishads elucidate the doctrine of the five sheaths encompassing the spirit or the jivan-atman (*kosas*) that envelop and conceal the Self like a scabbard holding a sword.

The techniques of Jnana Yoga (including self-enquiry) are designed to dispel the illusion that these sheaths and the Self are one and the same.

Om. Peace! Peace! Peace!

For Advaita Vedanta, self-realization is nothing more than the loss of this illusion. According to this Upanishad, the five kosas fit one inside another like five socks slipped over the same foot. The outermost kosa is the *annamaya-kosa* or physical sheath (literally, food sheath). Inside it is the *pranamaya-kosa* or sheath made of prana (energy), which "fills the physical sheath as air fills a bellows." Inside the prana sheath is the *manomaya-kosa* or mind sheath. Next is the *vijnanamaya-kosa* or sheath of intellect, and last is the *anandamaya-kosa* or sheath of bliss. Inside all five of them, as if sheltered in a cave, is the Self. The divine truth is spoken with utmost integrity and reverence to Brahma. Light of sacred knowledge is invoked to illuminate the reader and such a divine light is invoked to grant glory of divine wisdom of altruism of God and the Soul. In the five objects, in the worlds, in the lights, in the knowledge, in progeny, in the self, therefore the light transcends divinely. Earth is the first form – the terrestrial, the heaven the next – the celestial, the inter space spiritual world the junction, air the medium and thus far as to the worlds are.

Fire is the first form of light, the Sun is the second form of light, water the junction, lightening the medium, thus far as to the twilights of lights, one is a flame of deepam [light] and another one is a radiance of light [jyott].¹²⁰

¹²⁰ The Taittiriya Upanishad forms the seventh, eighth and ninth chapters of the Taittiriya Aranyaka of the Krishna Yajur Veda. These chapters are known as 'Siksha Valli', 'Ananda Valli' and 'Bhrgu Valli', respectively. The 'Siksha Valli', which is the first chapter of the Taittiriya-Upanishad consists of twelve lessons or 'Anuvakas' concerning various types of meditations and ethical rules to be practised by the seeker to make one's mind pure and spiritually fit to receive the teachings above the Supreme God contained in the two chapters.

I: May glory come on both of us together! May the light of Brahman shine alike through both of us! Now we will explain the Upanishad on the Samhita (combinations) under five heads: with regards to the worlds, the heavenly lights, knowledge, progeny and the atman (body). People call these the great Samhitas. First, with regard to the worlds: The earth is the first form, heaven is the last from, the 'akasa' is the union and the air is the medium; thus with regard to the worlds.

Next, with regard to the heavenly lights: Fire is the first form, the sun is the second form, water is the union and lightning is the medium; thus with regard to the heavenly lights.

Next, with regard to knowledge: The teacher is the first form, the pupil is the second form, knowledge is the union and the recitation is the medium; thus with regard to knowledge.

Next, with regard to progeny: The mother is the first form, the father is the second form, the progeny is the union and procreation is the medium; thus with regard to the progeny.

Next, with regard to atman: The lower jaw is the first form, the upper jaw is the second form, the speech is the union and the tongue is the medium; thus with regard to the atman.

There are the great Samhitas. He who meditates on these Samhitas, as here explained, becomes united with progeny, cattle, the light of Brahman, food and the heavenly world.

Prayer for Wisdom and Fortune:

Aum Bhuh Aum bhuvah Aum Suvah Aum Mahah Aum Jannah Aum Tappah Aum Satyam Aum Tat Saviturr Varrenyaamm Bhargo Devasya Dhimahi Dhiyo Yo Naha Prachodayyatt Aum Tat Sat Hrim Shrim Hari Aum Shantih.

May He who is the bull of the Vedic hymns, who assumes all forms, who has sprung from the immortal hymns of the Vedas-may that that Indra cheer me with wisdom. O God, may I be the possessor of immortality! May my body be competent; may my tongue be exceedingly sweet; may I hear abundantly with my ears. Thou art the sheath of Brahman, concealed by intelligence. Guard for me what I have learnt.

Om. Next bring me, without delay, fortune accompanied by wool and cattle-fortune which always provides me with clothes and cattle, food and drink. Increase them when they have been acquired and preserve them long when increased. Svaha! May brahmacharins come to me variously! Svaha! May brahmacharins come to me!. Svaha! May brahmacharins practise self-control! Svaha! May brahmacharins enjoy peace! Svaha! May I become famous among men! Svaha! May I become richer than the rich! Svaha! O gracious Lord, may I enter into Thee! Svaha! May Thou, O gracious Lord, enter into me! Svaha! O Lord, I am cleansing my sins in that Self of Thine, which is like a river of a thousand branches. Svaha! O Preserver, as waters flow downward, as the months merge in the year, so may brahmacharins come to me from all directions! Svaha! Thou art a refuge. To me do Thou shine forth. Accept me unto Thyself completely. The Gayatri Mantra is recited each time with Svaha! Eleven such oblations are offered to eleven goodness of human life.

Four Mystical Utterances

Bhuh, Bhuvah, Suvah-these are, verily, the three utterances. Besides these there is a forth, called Mahwah, which became known to the son of Mahachamasa. That is Brahman, that is the Self. The other gods are its limbs. Bhuh is verily this world; Bhuvah, the mid-region; Suvah, the world yonder divine infinite celestial; Mahah, the sun. Through the sun, indeed, do all the worlds become great.

Bhuh is, verily, fire; Bhuvah, the air; Suvah, the sun; Mahah, the moon. By the moon, indeed, do all the heavenly lights become great. Bhuh is, verily, the Rik-verses; Bhuvah, the Saman; Suvah, the Yajus; Mahah, Brahman. By Brahman, indeed, do all the Vedas become great. Bhuh is, verily, the pranna, Bhuvah, the apanna; Suvah, the vyanna; Mahah, the anna food. By food, indeed, do all the breaths become great. They, these four, become fourfold. Four and four are the *vyahritis*. He who

knows these knows Brahman. All the gods bring offerings to him who has conquered these four vyahritis.

'Saarrguna' Brahman

There is a space within the heart; in it lays the person consisting of mind, immortal and luminous. The Sushumna passes through the piece of flesh which hangs down like a nipple between the two palates and ends where the skull splits and the roots of hair lay apart. That Sushumna is the path for the realisation of Indra. The souls of the aspirants, passing through the Sushumna, rests in fire, represented by the vyahriti Bhuh; the rests in the air, represented by the vyahriti Bhuvah.

2

He rests in the sun, represented by the vyahriti Suvah; he rests in Brahman, represented by the vyahriti Mahah. He attains self-rule. He attains the lordship of the mind; he attains the lordship of speech; he attains the lordship of sight; he attains the lordship of hearing; he attains the lordship of intelligence. Furthermore, he becomes this-he becomes Brahman, whose body is space, whose nature is true, who delights in life and rejoices in the mid, who abounds in peace, who is immortal. Thus do thou, O Prachinayogya, contemplate.

Chapter VII-Meditation on the Fivefold Nature and Individual

Earth, the mid-region, heaven, the quarters and the intermediate quarters. Agni (fire), Vayu (air), Aditya (sun), Chandrama (moon) and the Nakshatras (stars). Water, herbs, tree, space and the body. So much with reference to material objects. Now with reference to the body: The prana, vyana, apana, udana and samana; the eye, the ear, the mind speech and touch; the skin, flesh, muscle, bone and marrow. Having thus ordained, a rishi said: "Whatever exists is fivefold." Through the fivefold one becomes united with the fivefold material object.

Chapter VIII-Meditation on Om

Om is Brahman. Om is all this. This syllable Om is used to indicate compliance. When they are told: "Om, recite," they recite. Uttering Om, they sing the Saman chants. With "Om, Som," they recite the prayers. Uttering Om, the adhvaryu priest gives the response. Uttering Om, the Brahma gives assent.

Uttering Om, gives permission to offer oblations in the Agnihotra sacrifice. When a Vedic teacher wishes to obtain Brahman he utters Om; thus desiring Brahman, he verily obtains Brahman.

Chapter IX-Disciplines

The disciplines are rightness and also the learning and teaching; truth and also the learning and teaching of the Vedas; austerity and also the learning and teaching of the Vedas; self-control and also the learning and teaching of the Vedas; tranquillity and also the learning and teaching of the Vedas; the kindling of sacrificial fires and also the learning and teaching of the Vedas; the performance of the Agnihotra sacrifice and also the learning and teaching of the Vedas; hospitality to guests and also the

learning and teaching of the Vedas; the performance of social duties and also the learning and teaching of the Vedas; procreation and also the learning and teaching of the Vedas; propagation of the race and also the learning and teaching of the Vedas.

Differing views on the subject: Truth alone, according to Satyvachas of the line of Rathitara, should be practised; austerity alone, according to Taponitya the son of Purusishti; according to Naka the son of Mudgalya, the learning and teaching of the Vedas alone, for that is austerity.

Chapter X-A Mantra for Daily Meditation

I am the mover of the tree of the universe. My fame rises high, like a mountain peak. My root is the Supremely Pure Brahman. I am the unstained essence of the Self, like the nectar of immortality that resides in the sun. I am the brightest treasure. I am the shining wisdom. I am immortal and undecaying. Thus did Trisanku proclaim after the attainment of the Knowledge of the Self of the Self.

“Aum Tat Sat Hari Aum Tat Sat” is the mantra of Narayana the supreme Godhead of the Vedas and Sanatana Dharma. Hari is the symbolic name of the mantra.

Chapter XI-Exhortation to the Departing Student

1

Having taught the Vedas, the teacher thus instructs the pupil: Speak the truth. Practise dharma. Do not neglect the study of the Vedas. Having brought to the teacher the gift desired by him, enter the householder's life and see that the line of progeny is not cut off. Do not swerve from the truth. Do not swerve from dharma. Do not neglect personal welfare. Do not neglect prosperity. Do not neglect the study and teaching of the Vedas.

2

Do not neglect your duties to the gods and the Manes. Treat your mother as God. Treat your father as God. Treat your teacher as God. Treat your guest as God. Whatever deeds are faultless, these are to be performed-not others. Whatever good works have been performed by us, those should be performed by you-not others.

3

Those brahmins who are superior to us-you should comfort them by giving them seats. Whatever is to be given should be given with faith, not without faith-according to one's plenty, with modesty, with fear, with sympathy.

4

Now, if there arises in your mind any doubt concerning any act, or any doubt concerning conduct, you should conduct yourself in such matters as brahmins would conduct themselves-brahmins who are competent to judge, who of their own accord are devoted to good deed and are not urged to their performance by others, and who are not too severe, but are lovers of dharma.

Now, with regards to persons spoken against, you should conduct yourself in such a way as brahmins would conduct themselves-brahmins who are competent to judge, who of their own accord are devoted to good deeds and are not urged to their performance by others, and who are not too severe, but are lovers of dharma. This is the rule. This is the teaching. This is the secret wisdom of the Vedas. This is the command of God. This you should observe. This alone should be observed.

Chapter XII-The Peace Chant

May Mitra be propitious unto us! May Varuna be propitious unto us! May Aryaman be propitious unto us! May Indra and Brihaspati be propitious unto us! May Vishnu, of wide strides, be propitious unto us! Salutation to Brahman! Salutation to Thee, O Vayu! Thou indeed art the visible Brahman.

Thee indeed I proclaimed as the visible Brahman. I proclaimed the right. I proclaimed the true. That protected me. That protected the teacher. Ay, that protected me, that protected the teacher. Om. Peace! Peace! Peace!

TEACHER HERE IS NOT REFERRED TO AS HEROISM OF AUTOCRATIC LEADERS WHO CLAIM THE OWNERSHIP AND CONTROL OF POWER but towards the cosmic SHIVA.

Part Two - On Brahmananda or the Bliss of Brahman

Chapter I-The Sheath of Food

1

Om. May Mitra be propitious unto us! May Varuna be propitious unto us! May Aryaman be propitious unto us! May Indra and Brihaspati be propitious unto us! May Vishnu, of wide strides, be propitious unto us! Salutation to Brahman! Salutation to Thee, O Vayu! Thou indeed art the visible Brahman. Thee indeed, O Vayu, I shall proclaim as the right! Thee indeed, I shall proclaim as the true! May It protect me! May It protect the teacher! May It protect me! May It protect the teacher and the pupil alike!

2

Om. May Brahman protect us both! May Brahman bestow upon us both the fruit of Knowledge! May we both obtain the energy to acquire Knowledge! May what we both study reveal the Truth! May we cherish no ill-feeling toward each other! Om. Peace! Peace! Peace!

3

Om. He who knows Brahman attains the Supreme. On the above, the following mantra is recorded: "He who knows Brahman which is Reality, Knowledge and Infinity, hidden in the cave of the heart and in the highest akasa-he, being one with the omniscient Brahman, enjoys simultaneously all desires." From the Atman was born akasa; from akasa, air; from air, fire; from fire, water; from water, earth; from earth, herbs; from herbs, food; from food, man. He, that man, verily consists of the essence of

LIGHT:

Now this is, in a different way, the subject of the Taittiriya Upanishad also, wherein we are given a cosmological treatment of the entire bondage of the soul and the process of the liberation of the soul from this bondage. As the Aitareya told us that the One Atman alone was, nothing else external to the Atman existed, and it became the many as the universal and entered into it, and projected itself as the various divinities, became the Jivas, had these experiences, etc. etc., so does the Taittiriya Upanishad tell us.

The original being is *Satyam, Jnanam, Anantam* or you may say *Satyam, Jnanam, Anandam* - (Satchidananda), where there is a simultaneous experience of everything; not a successive experience of particulars, as we have today.

This is the interpretation given by the commentators of the passage which reads as 'Saha Brahmana Vipaschita'. In that state of Brahman, there is an instantaneous experience of all things. Even when we use the word instantaneous, the idea of time lingers in our mind. We cannot get rid of the idea of the time factor. We think everything is experienced at the same time. This is how we think in our own temporal way. It is not a simultaneity of temporal events that is called an instantaneous experience there. It is a timeless experience, because it is spaceless Being.

food. This indeed is his head, this right arm is the right wing, this left arm is the left wing, this trunk is his body, this support below the navel is his tail.

Chapter II-The Sheath of the Vital Breath

"From food, verily, are produced all creatures-whatsoever dwell on earth. By food alone, furthermore, do they live and to food, in the end, do they return; for food alone is the eldest of all beings and therefore, it is called the panacea for all. They who worship food as Brahman obtain all food. Food alone is the eldest of all beings and therefore it is called the panacea for all. From food all creatures are born: by food, when born, they grow. Because it is eaten by beings and because it eats beings, therefore it is called food."

Verily, different from this, which consists of the essence of food, but within it, is another self, which consists of the vital breath. By this the former is filled. This too has the shape of a man. Like the human shape of the former is the human shape of the latter. Prana, indeed, is its head; vyana is its right wing; apana is its left wing; akasa is its trunk; the earth is its tail, its support.

Now the Taittiriya cosmological treatment is as follows. The universe of five elements (Ether, Air, Fire, Water and Earth) is a condensation, as it were, of the Atman itself. There was a gradual descent of the Atman into greater and greater particularity and together with it greater and greater externality. There is particularity, externality and grossening of the cause into the effect.

'*Tasmadva etasmad Atmanah akasah sambhutah, akasat vayuh, vayor agnih, agneh apah, adbhyah prithivi*' etc. The individual being comes as a consequence of these universal manifestations of the elements. Here again, even in the Taittiriya, we stand as effects to the Universal which stands in the position of a cause, as in the case of the doctrine of the Aitareya. Though the universe is an effect of God, it is a cause of our experience. We have no control over the elements. We cannot order the earth, water, ether or fire to behave in this way or that way. In this sense they are causes of our experiences. The objects precede our experience.

There seems to be some great point in the doctrines of realism as well as idealism, which are the dominant schools of philosophy. The realist holds that objects come first, experience comes afterwards. But the idealist thinks that experience comes first and object afterwards.

Both these standpoints seem to be correct because they speak from different positions and different points of view altogether. There is a metaphysical idealism implied behind even the empirical realism of perception of objects. We perceive the world, no doubt, as something external to us, and we know very well that the world was there even before we were born and therefore realism is right. The world of objects in its physical form precedes the experience thereof by the individual experiencer. But idealism is also right, because there is a consciousness underlying the very manifestation of the things.

The whole universe ultimately can be reduced into consciousness, because the objects which are apparently external to us are conditioned by this perceiving consciousness in various degrees.

The Taittiriya tells us, there was thus the creation down to the earth, and from the earth arise vegetations of various kinds, herbs or '*Aushadhis*' which become the diet of the individual, the *Purusha*, *Aashadhibhyah Annam*, *Annat Purushah*, the individual grows out of the food that he takes. Here is again an interesting factor that we have to observe. We are constituted of *Anna* or food. It is not merely the physical body that is constituted out of food but everything that we are is nothing but the food that we take.

As cloth is made of threads, as any composite object is made up of the component factors, so is the total individuality of ours, including the psychic individuality, constituted of certain bits of experience and bits of matter. Thought is nothing but the various functions it performs. The various feelings and emotions and the volitions put together constitute what we call the mind, the fabric of psychic personality. The body again is constituted of these elements only - earth, water, fire air and ether, etc. Everything in the so-called individuality of ours is a composite structure or 'Sanghatta' of various factors which can be dismembered and broken into their component parts. These compositions of individuality become the causes of the various experiences we pass through in our life. Our experiences are through the layers of our personality. These layers are called, in the language of the Upanishads, as *Koshas*. A Kosha is a sheath, like a sheath or a scabbard for a sword. These sheaths are something like peels of onion growing one over the other, and while there can be many such layers conceivable, five of them are mentioned as predominantly experienced by us in our day to day life. These are the so-called *Annamaya*, *Pranamaya*, *Manomaya*, *Vijnanamaya* and *Anandamaya Koshas*. These Koshas are not actually like peels of an onion though the illustration gives some idea of what these Koshas are; because one peel of an onion is not connected with another peel. They are independent. But here the Koshas are not so independent. They are various gradations of density, one slowly passing into the other and we cannot know where one begins and where one ends.

Thus we can finally say that there is only one Kosha, which appears as fivefold on account of the gradations of density, all of which are ruled over by the central light of the Atman. All this is, of course, out of our sight. We have descended as low into the physical externality of our experience that the Atman which is universal in its original status has projected itself out of the senses and come out of the body, as it were, and it is now looking back towards its own self as an object outside.

It has completely lost itself in matter. To lose itself in matter is not so bad as to come out of it and then look upon it as an object of its own self. This is what the senses do.

So in one sense we are far, far removed from reality, much more than even inorganic matter, because we have come out of the material body and then projected our consciousness backwards, as it were, looking to matter as an object of our own self.

The universal consciousness has been completely buried in the material content and after getting buried it comes out of it in a reflected form, becomes the Jiva and looks at its own body as an external something.

So you can imagine why there is desire for objects. It is the desire of the Atman for its own self. It is not asking for anybody else, it is wanting its own self. It cannot get it. It has become mad completely. It is in the mental hospital now. The whole world is such a crazy house of delirious individuals. What has actually happened to us we cannot explain, and the less we say about it the better. Such a catastrophic event has taken place, which we regard as heaven itself. How happy we are in the world! We are very happy with a cool drink, with a fan or a refrigerator. Everything is giving happiness to us, but we do not know that we are diseased to the core and we are trying to scratch the itch to some extent to see that it does not give us agony in an intensified manner. We are not going to cure the disease. No activity of ours in this world can be a cure of this disease of Samsara, from the point of view of the magnitude of the suffering in which we are involved and the magnitude of the catastrophe that has taken place. It requires a Herculean task to bring the consciousness back. Mere activity born of ignorance is not going to be an aid.

You have heard people say that Acharya Sankara was against Karma. There is a point in what he says though many people don't understand what the implication of his statement is. Every action that we do normally is a movement of ignorance in the direction of an object that is there outside, apparently, but not really. How can a movement in the direction of an apparently existent something liberate us from bondage? If our activities are directed to the sublimation of individuality and have as their purpose the universalisation of our status, that could be Karma Yoga.

That is not what Acharya Sankara condemns. He condemns Karma which is binding in its nature, which is born of the ignorant feeling that body is real and therefore everything that is associated with the body is also real. An activity that is directed to self-satisfaction of the body is bondage. That is not going to liberate us. But all that we do in this world is nothing but that. We are not doing Karma Yoga. We should not be misguided.

If we are consciously directing our activity towards the efflorescence of our individuality towards the universal, then it is Karma Yoga. On the other hand, if we merely drift like a fly from place to place, it is not Karma Yoga.

Any activity involving sweating and toiling cannot be called Karma Yoga unless the consciousness is there behind it. Otherwise it becomes an ordinary, empty, humdrum activity, which is impulse driven rather than consciousness-motivated. This distinction has to be drawn carefully. Impulse-driven activity is different from consciously directed Yoga practice. And how many of us are conscious of what we are doing? We are driven by impulse only.

When we are feeling hot because of the atmosphere outside, we feel like mitigating it by a contrary activity. When we are hungry, we are doing something contrary to it. Everything that we do is a contrary activity in respect of the particular experience through which we are passing. We have no idea of the basic disease behind it, or the ideal that is ahead of us. But if this is clear, well, it cannot be called action, It is a movement of consciousness.

So these are the five Koshas as I mentioned. The Annamaya Kosha is the physical body. But it is not that the physical body that comes first in the process of creation; the causal body comes first. The causal hardens itself into the subtle, and the subtle becomes the gross. These three bodies are the objects of experience in the sleep, dream and waking conditions, respectively. It is the causal body that we experience in sleep, the subtle body in dream and the physical body in waking. These three bodies are sub-divided into the five Koshas or the sheaths. The innermost one is called the Anandamaya Kosha. The next one is called the Vijnanamaya Kosha. Further to it is the Manomaya Kosha, then we have the Pranamaya Kosha and lastly we have the grossest one, the Annamaya Kosha. The Annamaya Kosha means the physical sheath constituted of the food that we intake. *Anna* is food; and as I mentioned earlier, the various impressions created by our sensory experiences contribute to the stability of the body, including the physical food that we take. And here we have a marked distinction of the limbs of the body - head, ear, nose, etc. We can feel that the various limbs of our body are completely cut off from the limbs of the bodies of others.

Such is the condition of physical experience, where limbs are cut off completely into a little prison-house of this body in which the Atman abides as if it is its own property. Now these activities of the physical body are driven or motivated by impulses from inside, coming from higher realms and these subtler realms which are more pervasive in their nature are the other Koshas mentioned, which are inside the physical body.

We are not the physical body only, as many people may mistake themselves to be. Inside the physical body there is an energy body, it is called the Pranamaya Sarira. The subtle electric force that energises the whole physical system, as copper wires are energised by or charged with electric force driven by the power house, is the Prana. The Prana is an invisible Sakti, it is a power; you cannot define it just as you cannot define electricity. It is what you call the life-principle, the breathing process; and the sense of 'life' that we feel in us is due to the presence of the activity of the Prana. It is difficult to translate this word into English. It is vital-force, vital-energy, life-principle or whatever you may call it.

Just as in a live wire electric energy charges every particle or atom of the wire and you cannot know which is the wire and which is electricity (but if you touch the wire you will get a shock), likewise you cannot know which is the body and which is the Prana. They have become one, so that if you touch any part of the body it looks as if you are being touched. Your life has become one with the vehicle which is the body; the vehicle has become one with the driver. They are identical, you cannot separate one from the other.

Now, this Prana is the externalmost manifestation of a still subtler energy which we call mind. The mind is transparent enough to reflect the consciousness of the Atman, whereas the Prana is not so transparent. It is opaque comparatively; it is Rajas-ridden; and it is very active. Wherever there is an excess of activity or Rajas, there cannot be a reflection of the Atman and, therefore, Prana does not reflect consciousness. It requires the help or aid of the mind that is more transparent in its nature. Though the mind too has Rajas and Tamas in it in a certain percentage, it has a greater predominance of Sattva in it. So the thinking faculty or the psychic faculty becomes the interior controlling agent of the other external sheaths, viz. the Pranamaya Sarira and the Annamaya Sarira. The sense-organs are contained in this body. We are generally told that the *Karmendriyas* or the organs of action (speaking, grasping, locomotion, etc. which are the tendencies to action and the limbs that help such activity) are all motivated and controlled by the Prana. The Prana is the synthesised form of Rajasic force and the *Karmendriyas* or the organs of action are the discrete or the diversified forms of the same energy.

So we may say that all our activities are nothing but Prana working. But these activities have ideas behind them, thoughts behind them. Thoughts precede action.

The mind together with the senses of knowledge constitute the Manomaya Kosha, or the mental sheath. Here we are in an animal level practically. In the Pranic level we are like vegetables, and in pure physical level we are like inanimate matter.

But in the thinking level we are like animals, and only in the intellectual level we are superior to the animals. That is a still higher stage. The Vijnana or the intellect is something like a purified form of the mind. It is purified in the sense that it is capable of determinate thinking while the mind is usually engaged in indeterminate thinking.

There is a translucent feeling of the presence of things and an indistinct thought of objects outside when the mind operates. It cannot decide, it cannot judge, it cannot discriminate, it cannot argue, it cannot come to a conclusion.

This is the mind, as we see it operating in the animals, for instance. This is what we call the instinct level, when we are not self-conscious to the extent necessary for judging things in terms of pros and cons, etc. The senses of knowledge (seeing, hearing, etc.) are the manifestations of the mind, just as the organs of action are the manifestations of the Prana. While the organs of action are in the Pranamaya Kosha or the energy-body, the senses of knowledge are in the Manomaya Kosha, or the mental sheath. They are internal because they are conscious in some way, whereas the Prana is not conscious, it is simply active. The Manomaya Kosha or the mental sheath acts in collaboration with the Vijñanamaya Kosha or the intellectual sheath, which also works with the aid of the senses of knowledge, so that we may say the intellect, the mind and the senses of knowledge form a single family, they are a single group and they work together. Now this is the highest point of individuality conceivable. We are now in the intellectual level, having risen above the mental level, the Prana level of the vegetable kingdom and the inorganic level. So we are able to think in a logical fashion, understand the causes of effects and effects of causes etc. and link causes with effects, This is a prerogative of the human individual that causative thinking is possible while animals are incapable of doing that. They cannot remember things as we do. We can think of the past and we can think ahead. This is the intellectual level.

Now, consciousness brilliantly manifests itself in the intellect, no doubt; but we are not satisfied merely with the intellect. Understanding alone does not make us happy. Happiness is a different thing altogether. The great Reality, the Supreme Being, is said to be constituted of three essences, or constitutive essences we may say, viz. *Sat*, *Chit* and *Ananda* - Existence, Consciousness and Bliss. You can see existence even, in a wall or a brick, but not consciousness.

You can see existence and consciousness in a human being where the intellect functions, i.e., when you think, or argue and speak. But you need not be happy at that time. So happiness is not necessarily a condition which follows intellectual functions, because even in the intellect there is an element of *Rajas*. Happiness is possible of experience only when there is freedom from *Rajas* totally. There should not be an iota of *Rajas* or *Tamas*, if you are to be happy. If there is *Tamas*, you will be asleep like a stone. If there is *Rajas*, of course, you are awakened from sleep and you are conscious of things but not happy. In that condition of *Rajas*, you are like muddled water which is shaky, where a reflection of the sun is possible, but not a clear reflection.

Only when *Sattva* predominates there is a clear reflection of Reality and you can experience happiness.

Happiness is what we seek. You will understand that it is not ordinary knowledge that we are after in this world. We are after knowledge for the sake of a satisfaction that it brings. And, how knowledge brings satisfaction is a very important topic. Happiness is that we are after, it is happiness for which every one works and happiness seems to be the aim and objective behind even the operation of consciousness in this world. Consciousness is incomplete, existence is incomplete if bliss is not there. That bliss is the ultimate content of the Absolute. How it comes and how we are partially experiencing it in our individual lives, we shall see later.

We will continue the subject of the Taittiriya Upanishad. We observed that our individuality is constituted of different layers, and these layers are called Koshas in Sanskrit. There are primarily five such Koshas or sheaths, in which our consciousness is enveloped. These sheaths are nothing but the forces of objectivity that pull the consciousness outwardly in terms of space and time. Thus it becomes clear that these sheaths are not substances or material objects like five walls that may be built round a person sitting inside a room. They are mere urges of consciousness to move outward in greater and greater density, and with more and more of impetuosity towards externality of experience. Our unhappiness consists only in this much, that in order to come in contact with anything outside we have first of all to forget ourselves. The more we cling to the objects of sense outside, the more is the forgetfulness of our own consciousness. There is *Atma-nasha* or destruction of selfhood, as it were, in a very significant manner, so that, in every clinging to object, there is a transference of ourselves to the particular object in which we are interested or towards which our consciousness is moving. Every kind of love, every type of attachment is a transference of oneself to another. If a mother loves the child, the mother has gone; the child only is there.

The consciousness of the mother has identified itself with the child's body in such an intense manner that she does not exist any more. The child alone exists for her, and anything that happens to the child appears to happen to the mother. If the child is happy, the mother is happy; otherwise the mother is not. If the child goes away from this world, it looks as if the mother herself is dead. This is the case with every kind of transference of consciousness to objects. Every attachment, positive or negative in the form of love or hatred, has this characteristic in it. Our sorrows in life can be attributed to peculiarity of referential trait in our consciousness to go outwardly, either positively as love or negatively as hatred.

All of this activity is undertaken through these peculiar apertures of personality called the sheaths [koshas] by means of which the consciousness limits itself by a kind of focusing its attention upon limited groups of objects of sense.

This is what they call, in Sanskrit, 'Samsara' or earthly existence or the life of bondage. It is bondage because the consciousness clings to what is not really there. It is moving towards a phantom under the impression that the Self is there. One of the characteristics of selfhood is non-externality. 'You' can never become another and by 'You' what is intended or meant is the deepest consciousness or intelligence in you.

The body or the sheaths are not you. When you isolate the experiences of the sheaths, for instance as in deep sleep, you will find that you can exist independent of the function of the sheaths. And how did you exist in sleep? As pure centre of awareness. There was no externality or corporeality. This consciousness which you really are is the selfhood of yours. By selfhood, to repeat, what we mean is, we have some status in us which cannot be externalised or transferred to something else. Now the transference which takes place between the Self which we are and the object outside is a false one. All loves, therefore, are false.

There is no such thing as true love in the world. It is false because the Self artificially transfers itself to something, while such a transference is not permissible under the very characteristic of the Self. Hence every person who loves a thing shall also reap sorrow afterwards. No one can be happy eternally with external loves of any kind. Now comes the question of love and happiness. How are we happy, and how is it that when there is love for a particular object happiness seems to manifest itself from within? This is a very interesting philosophical as well as a psychological features in us. This is mentioned in a few words (perhaps only three or four words) towards the end of the Taittiriya Upanishad when it discusses the nature of the innermost sheath in us, called the Anandamaya Kosha.

The causal sheath, the most subtle and pervasive and the innermost of sheaths in us, in our personality, is called the Anandamaya Kosha. It is called Anandamaya because it is characterised by blissfulness or happiness.

Ananda means happiness; *Maya* means filled with. It is filled with and constituted of happiness only, warp and woof. How do we become happy, is a subject of psychological analysis. What makes us happy?

When we come to the proximity of a loved object, we seem to be happy in our mind, "The object that I love is near me." The nearer we come to it, the greater is the happiness we feel inside.

The happiness that one feels at the proximity of the loved object is called the '*Priya*'. It is not the apex of happiness because we have not possessed the object as yet, we have only seen it, we are near it and it is near us. But happiness increases when it is under our possession. Merely seeing it from a distance is of not sufficient satisfaction to us, though that also brings satisfaction. Whatever is to our liking, we wish to see it with our eyes directly as long as possible, perpetually. This happiness deepens itself when the object concerned comes under our possession and we have a feeling that it is ours. We are not merely seeing it, but it is ours, it is not somebody else's. Take for example money. We can see a lot of money that does not belong to us. Well, even if we see money that does not belong to us, we will have a sort of happiness. That happiness is a peculiar connection that the mind has with the value called money. It may not be ours, but we feel a sense, of agitation if we see millions of rupees in front of us. But if it is ours, you can imagine how happy we will be. Now the happiness becomes most intense when we enjoy the object, not merely possess it. These three states or conditions or degrees of happiness of perception, possession and enjoyment are called *Priya*, *Moda* and *Pramoda*. So this is to give an external analysis of the nature of happiness born of love for things outside. But now comes the psychological feature. How is it that happiness arises at all? What do we mean by happiness? Can you define it? Is it a substance? Is it a thing? Is it an object? Is it material or is it non-material? Is it outside you or is it inside you? Or, is it mid-way between the two? Where is it situated? It is not very easy to answer these questions. Because we are so much concerned with the object and so much overwhelmed by a contact with the object that there is no time for us, nor even interest in us, to analyse the structure of the experience of happiness. But ignorance is bliss, as they usually say. We know nothing of the nature of this happiness and therefore we are blissful, in an utter ignorance of the character of the process that is taking place in the experience of this happiness. An analysis would make it clear that happiness is not in the object. If a particular object which attracts our attention is the source of happiness, then happiness should be really inside it as a part of its nature. Then, as the sun is shining for all equally and not merely to one person, the object concerned also should be a source of happiness to everyone in the world, if happiness is the real character of that object.

But we will see on observation that this is not true. The object of our love may not be the object of other people's love also. On the other hand that object may evoke hatred, the contrary emotion in certain other persons for different reasons altogether. So, it is not true that the object is the source of happiness.

The happiness has not come from the object, and whoever imagines that it is located in the object is an ignoramus of the first water. But how then happiness comes, is a question. If it is not in the object, it should be somewhere! From where does the happiness come? Now we have to remember the observations we made earlier, about the nature of Reality or Perfection. In our study of the Aitareya Upanishad we noted that the Atman alone was, nothing else existed in the beginning. '*Atma va idam agre asit; na anyat kinchana mishat.*' It was Perfection complete. It was omnipresence; nothing else existed. There is the selfhood in us, which is another name for the deepest non-externalisable consciousness. That alone existed, says the Aitareya Upanishad. What existed then? The Self alone existed; and what is the Self?

Anything that cannot be externalised is the Self. Then, what is the meaning of that non-externalisable Reality, if the universe is an external something. Well, we know very well the universe is an external object. But the Upanishad says that only the non-external was there. It means to say somehow or the other the universe was experienced in that state in a non-externalised fashion. The universe was the Self, which means to say that there was a Universal Self and not the particular self of mine or yours, which conditions itself into a bodily embodiment and then regards the world or universe as something outside. So, what is Reality, the ultimate Truth? The non-externalised Atman is the Reality, by which what is meant is that the Universal Selfhood alone was there, nothing else was.

What we call Truth or Reality is non-externalisable consciousness which is the Atman. It is the Atman, it is the Self. It is non-externalisable and, there, it is universal. Because it is universal, it should be present everywhere. That is the very meaning of universality.

Therefore, it is in you, it is in me, and it is in every one. How does it exist in you, in me and in others? In the nature of a Self. You must rack your brain a little bit to understand what this implication means. The universal is not the vast spread out physical object you call Nature in the form of sky, air, trees and mountain etc., because that is externalised. The Self is a non-externalised something and it is also consciousness, and that was there. That existed and nothing else existed. If that is the reality, nothing else can be reality today. That which is real is real in the past, in the present and in the future. So even today that law persists.

When we say that the Atman alone existed, it does not mean that it existed only many years back and that today it does not exist. It is only a way of explaining things to temporal minds which cannot understand except in a chronological or historical fashion any narrative that is given.

So, even today it is of the same nature. Thus the Atman in us, the Self in us, even today is non-externalisable. So the consciousness in us which is moving towards the object outside is really a non-externalisable something. Even today it is universal in nature. Our consciousness even just now is universal, not that it was universal only many, many aeons back. So remember this point, even just now at this very moment, our consciousness is universal, because that is the part of Reality. So when we move towards an object of sense in affection, in attraction or in love, what happens is that there is a channalisation of this universality of consciousness in a very limited manner through the avenues of the sense-organs. It may be through the eyes, it may be through the ears or it may be through the touch, etc. This channalisation of this universal is the limitation of this universal for the purpose of conceiving this object as something outside.

All this I told you is a kind of introduction to this main point of how happiness arises. How do we feel happy when an object comes into our possession or when we enjoy it? What happens is that the so-called externality characterising the mind at the time of its movement towards the object ceases when we possess the object. Why does the mind move towards the object outside? Because it is not ours. We are not always thinking of our own body so much as we think of another person's body or other things, or a substance which is not in our possession yet. Love ceases when it is possessed. It enhances itself when it is not possessed. A person who has confidence that he has enough of wealth is not so much thinking of it as the one who does not have it. So is the case with every kind of affection. Our love for a thing is intense when it is not possessed by us. But when it is already under our control, the love diminishes, for the reason that love is not any more necessary under the condition of the possession of the object. The love that we feel is nothing but a movement of the mind towards the object for the purpose of grabbing it. But when we have already got it, where is the point in the mind moving towards it once again? So, the mind withdraws itself. Now, what is the meaning of withdrawal of the mind? It means the non-externalisation of the mind. The externalisation of the mind outside was for the purpose of grabbing the object of sense. But, when the purpose is served, i.e., when the object has come near us and we have got it, the mind need not think of it. The externalisation of the mind ceases and a miracle takes place. This miracle is an essential, psychological nature of happiness.

When the externalising force of the mind ceases on account of the satisfaction felt by the possession of the object, there is, for a fraction of a moment, a flash of the universality of our consciousness.

It may be for a split second and perhaps less than that. We cannot know how quickly it comes like a flash of a lightning. The mind ceases to think of the object because of having had the satisfaction of possessing it, and the cessation of the mind is the cessation of externality of consciousness. The moment this cessation takes place, the non-externalised Self within us bursts out, and happiness is nothing but the experience of non-externalised consciousness. Thus the happiness has come from us only; it has not come from outside. So we are happy on account of a condition that has arisen in us, for which the object outside has become an agent of action. It has only worked as a spade to dig out the happiness from within us. The spade itself is not the cause of happiness. It is an instrument to dig out the treasure; the treasure was inside us and not outside.

But, this point is always missed by the mind on account of the quickness of the duration of this experience of happiness. If it had lasted for half an hour or one hour or two hours, we would have had time enough to think as to what is happening. But it is a miracle indeed and it does not last for more than a second. All happiness is miraculous, instantaneous, fractional. We cannot be happy for days together. That is not possible. It is not given to us in this mortal world. Now the moment the happiness flashes forth, we feel an ecstasy which is beyond description in language, and we are under the misconception at that time that this happiness has come from the object because we think, "When the object was far away from me, I was not happy; it has come near me and therefore I am happy." So naturally we argue logically, as it were, in a false fashion that the happiness has come from the object. It has not come from the object. It has come from a condition of perfection that has been aroused in our consciousness by the proximity of the object which has acted merely as an external agent. So *Ananda* or happiness, which is in the *Anandamaya Kosha* is a limited expression of the universal *Ananda* which is the essential nature of the *Atman*.

As I mentioned to you, this *Atman* is also called *Brahman*, because it is everywhere. The selfhood of *Brahman* in every particular is defined by the term *Atman*, and the universality of the same *Atman* is defined by the term *Brahman*. So they mean one and the same thing, like the space allpervading and the space inside a vessel. They do not make any distinction essentially or characteristically. This is the *Ananda Mimamsa* - the analysis of the nature of happiness and love, etc.

We are happy very rarely in life, an account of there being very few occasions when the mind comes back to its own source with the satisfaction of having possessed the things that we need.

Always we are in search of things, but we do not get those things; and so the search continues throughout our life. As long as the search continues, the mind is outside, it is focused elsewhere. So we are not of ourselves; we have transferred ourselves to objects outside which have not been possessed by us. So perpetually we are unhappy, from morning to night there is only sorrow; there is no joy. But by chance, by some miracle of Nature or wonder, if the object comes into our possession - at that moment we are happy. But, how long can the object be under our possession? Nobody can possess anything permanently, for the law of Nature is such. Nothing belongs to us and we belong to nobody. Everything belongs to one single whole and so the consideration on the part of any individual that one can grab a thing, possess it and enjoy it externally is again a false notion. So, there must be bereavement or separation of the object from oneself under the very law of Nature. The coming together of two objects is also a miracle. The coming into contact of the subject with the so-called object of affection is due to the working of, some Karma. When the wind blows in a particular direction on the surface of the ocean, logs of wood that are floating on the surface come together and they appear to meet. When the wind blows in another direction, the logs get separated. So the logs may think, if they have Consciousness, that they are friends, they are coming together and talking to each other and that they like each other. We like each other due to the wind that blows; if the wind blows in a different direction, we will be thrown off in some other direction. The law of Nature, the law of universality, or you may call it the law of Karma in a particular way, has brought about the union of one thing with another thing under certain given conditions and that seems to be the source of our happiness. The bereavement that we think of or the loss of objects that takes place is due to the contrary action of the very same law under the dispensation of its own constitution. Transfer of things from place to place is done according to the law of the universe and not according to the law of our personal wish. Personal wish has to be subordinated to the universal will of the Supreme, if we are to be happy. So; this is a very unfortunate conclusion that we come to when we actually analyse, how we love things, why we love things, how happiness arises in us, etc. We seem to be utterly mistaken in all our attempts at possession of things for the purpose of personal satisfaction. This Anandamaya Kosha or the sheath of bliss is the subtle-most layer, the most initial movement of consciousness outwardly. Then it becomes grosser as intellect, further grosser as mind, and then as the senses, Prana and the physical body, and then its relationship with the other physical objects. This is called the world of bondage, relationships, externality, contact, separation, sorrow and so on.

So here we have in quintessence the meaning of the way in which the five sheaths work in the individual due to the isolation of consciousness from the Total.

This was the subject of the Aitareya Upanishad - how the individual was isolated, segregated, cut off from the Universal Whole and how it wriggles forth to come in contact with the universal by means of external contact which is called affection, love, etc. All this is a drama which is inscrutable to the ordinary, limited, bound mind, to disentangle with from this mire of bondage is the purpose of the analysis of the Upanishad. The Taittiriya Upanishad goes on further. The Universal Absolute is like a non-existence for us. What exists for us is the world only. If we think that the world only exists, and the Absolute does not exist merely because we cannot see it with our eyes, we are going to be miserable indeed. Because, we will also be negated completely from the selfhood of our experience on account of the wrong impression that we entertain that the Absolute does not exist. '*Assanneva sa Bhavati, Asat Brahmeti veda chet' Asti Brahmeti Chet Veda, Santamenam Tato Viduriti*. Who ever denies God denies himself, because our own self is nothing but the replica of God. The denial of the Absolute is the denial of one's own selfhood of character, because, as we have already seen, we are constituted of the very substance of the Absolute, The Absolute or the Universal is that outside which there can be nothing, including ourselves. So in denying God or the Absolute, we deny ourselves, which is absurd.

Why are we so far away from the Absolute, is also a question. The Supreme Being or Absolute is transcendent to our level. This transcendence, which we call Brahman or the Absolute, is manifest through space and time by way of externalisation and in the process of externalisation the selfhood of experience is gradually lost. The greater the externalisation, diversification, expression, manifestation outwardly towards objects in space and time, the greater is the loss of selfhood. The more we are conscious of an external object, the greater is the loss of self-consciousness.

As we noted earlier, in all attachments to objects of sense, there is a transference of self to the object, so that we lose ourself first in order that we may love the object. So self-loss takes place on account of a complete transference of character of selfhood to the object outside.

The more we move outwardly, the less is the selfhood of experience; and the greater is the loss of the selfhood, the greater also is the loss in the quality of happiness.

So it is the Self that is the source of bliss, not any object or any kind of external movement towards an object. But the more we gravitate towards externality, the more is the extent or the measure of the loss of selfhood in us. Thus we have descended too far.

According to Vedanta terminology, there is a gradual descent from Brahman to Isvara, from Isvara to Hiranyagarbha, from Hiranyagarbha to Virat and from Virat there is a further triplication taking place; on one side the objective world, on the other side the individuals and in the centre we have got the controlling divinities called devatas, so that we, the subjects, look upon the object outside through space and time as if it is bifurcated from us, with no connection at all between one and the other. Not only that, something worse has taken place. From the causal condition we have come to the intellectual, from the intellectual to the mental, from the mental to the vital, and from the vital we have come to the physical level. These are the five Koshas mentioned earlier. You can imagine how far we have descended. So there is no wonder that we are unhappy, and that the so-called happiness of sense contact is not divine happiness; though, by means of psychological analysis, we are able to conclude that even that little fraction of so-called happiness of sense-contact is due to the presence of the Absolute, by way of reflection and distortion. So this is the reason why we are unhappy. This is also the nature of happiness, and this also gives a clue as to how we can reach the Absolute. This method is called Yoga.

The practice of Yoga is the art of contacting the Absolute. There is no such thing as contacting the Absolute in a literal sense. You know we contact an object, but the Absolute is not an object at all; it is the Self, it is the internal being of everything. How can we contact it? How can we contact our own consciousness? But this is what is meant by Yoga. Yoga means union - union of the individual with the Absolute. But what is this union? How can we unite ourself with our own inner being? This is the difficulty. We cannot even imagine what it is. But this union is a metaphorical one, it is not a physical contact. It is metaphorical in the sense that in Yoga there is the union of our consciousness in the present context with the supreme essence that we are. In this practice of Yoga we gradually lessen the degree and the intensity of externality of consciousness and move inward gradually.

It is self-control, ultimately, which is called Yoga - self-restraint which includes the restraint of the operation of the sense organs, the restraint of the mind, the restraint of the intellect and the restraint of the impulse to externalise consciousness in any manner whatsoever.

The urge of the consciousness to manifest itself in an external form is contrary to Yoga. In the Kathopanishad there is a hint given to us as to how we can practise Yoga. There are one or two verses in the Kathopanishad which give the sum and substance of the practice of Yoga, which is also the same Yoga explained in greater detail in the system of Patanjali. The Kathopanishad says, in these verses, that the subtle essences of objects are superior to the sensory powers, they are higher in their degree and in quality.

Higher than these essences of objects is the mind; higher than the mind is the intellect; higher than the intellect is the cosmic intellect called Mahat. It is also called Hiranyagarbha. Higher than that is the peaceful undifferentiated causal state called Avyakta. Higher than that is supreme Absolute, Purusha. The same Upanishad mentions the system of practice in another verse. The senses have to be rooted in the mind. The mind has to be centred in the intellect. The intellect has to be fixed in the Cosmic Intellect, and the Cosmic Intellect has to be united with the Peaceful Being. Sometimes this Peaceful Being, Shanta-Atman, is identified with the Isvara of the Vedanta. This is how we have to control the mind.

The restraint of the mind and the senses is not an easy affair. Because, first of all, it is difficult even to understand how this can be done at all. We practise the traditional routines of stopping the breath, not thinking of objects, sometimes not thinking anything at all, and then keeping quiet in a blank state of mind, under the impression that we are practising Yoga. These are all like sweeping the ground, but that is not the entire function in a house though they are important enough from their own points of view. The mind is not such a simple thing as to come under our control in a few days. For this purpose, intense philosophical analysis is necessary together with other accessories such as living in an atmosphere which is conducive to this practice, study of scriptures and books which will fill the mind with ideas that are elevating in their nature and of the nature of the practice of Yoga. Living in the service of a Guru is a great help in this direction. Finally, a very correct grasp of the meaning of self-control is necessary. Since the Absolute is everywhere and all-pervading, and its realisation in our own experience is the aim of this practice, withdrawal of the mind from objects implies some subtle technique which is commensurate with or not in contra-distinction with the presence of the omnipresent Absolute.

Sometimes doubts arise in the mind. "From what am I withdrawing the mind? If Brahman is everywhere, if the Absolute is everything, whatever I think in the mind is the Absolute only. So what is it that I am withdrawing myself from?"

If I think of some object, it is a shape of the Absolute. It is a form taken by Brahman. So am I withdrawing the mind from Brahman itself, while my intention is the realisation of Brahman? What is self-control?" These doubts may come to the mind of even experienced Sadhakas or seekers. It is true that the Absolute is everything. The Supreme Being is manifest as all these things. Even the wall that we see in front is Absolute manifest. But, and a terrible but indeed, there is some great mistake in our notion about this wall.

We have again to bring to our memory the selfhood character of the Absolute. The Absolute or Brahman is the Atman, it is not a *Vishaya* or an object of sense. So when we look upon this wall as an object outside, it has ceased to be the Absolute, though it is true that ultimately in its essence it is that. The mistake is not in the substance of the object as such or the *Astitva* or existence of the object, but in the *Nama* and the *Rupa*, or in the name and in the form of the object which is the effect of the externalisation or the separation of the object from our consciousness. Name and form have to be distinguished from existence or pure being of the object. When you say, "There is an object outside", you make a confusion of characters. There is the object that exists as anything else also exists. This character of existence or being is general. I exist, you exist, this exists, that exists. But the name and the form, the shape and the contour, etc. are different. This shape of mine has risen on account of the space and time factors interfering with the being that I am. There is a ball of clay or mud, which is the substance. It takes the shape as a pot or a vessel. There can be many shapes of vessels: it can be round, it can be oblong, it can be square, it can be anything. Now the substance of every type of pot is the same, the clay. This is the way in which Brahman exists in every thing. The clay exists in every form of the pot, but the form of the pot cannot be identified with the substance. What we call the form is a peculiar indeterminable something which is not identical with clay and yet not different from clay. The shape of the pot is what we call the pot, not the clay itself. When I say there is a vessel or a pot, what I actually speak of is the shape which the substance has taken; it is not the substance itself that I am referring to, because that substance is elsewhere also, not only here. This particular shape is the space-time factor involved in that substance we call clay. So all problem is due to space-time. It is not due to the substance as such. So the interference of the so-called factors of space-time in the substance of the Absolute is the cause of the manifestation we call this vast universe. So self-control, control of the senses, mind-control, Yoga practice, whatever it is, is not a withdrawal of the mind from the substance of the object, which is the selfhood of things, but from the name and the form which are the external characters of the object.

The selfhood of the object is the same as the selfhood of ours. That is not the problem. The problem is the externality of it. Who told you that it is out there? The space makes you feel so. There is something called space. We do not know what space is, what time is. These are only some words that we are using to describe a thing which is unintelligible ultimately. The space-time factor is nothing but a force of externality; that is all we can say about it, we cannot say anything more than that; because it is involved in our experience. Space and time are part and parcel of our experience itself, and therefore we cannot say anything about them.

Yet this much can be understood of them that they are expressional habits of the mind, they are the factors which pull consciousness in a particular direction called externality, and Yoga practice is nothing but the subdual of the character of the mind from its movement in terms of space and time.

So the control of the mind, or withdrawal of the senses, is a very difficult task. It involves a Herculean effort indeed, because it involves a very subtle understanding of what is expected to be done. There are many people who have a wrong notion of the nature of things. They think to become a Yogi or a seeker of Truth one has to renounce things. We are always told in religions that we have to renounce things and the world in order to reach God. But we renounce the substance itself, together with the name and the form. This is a mistake arising on account of the incapacity of the mind to distinguish between the name and form, and the existence as such.

There is a humorous story. There was a small boy whose mother was very ill. She was an old lady. She was lying on bed almost in a dying condition. Flies were sitting on her body, and one fly was sitting on her nose again and again, troubling her so much that the people told the boy: "Please drive the fly away. Don't allow the fly to trouble the old lady, she is in a very bad condition." "O! Yes," he said "I will drive this fly away." But the fly would not go easily like that. Again and again he tried to fan it off, but again and again it sat on her nose. So he took a huge stick and gave a blow so forcefully that it broke the nose of the mother. The fly went off! Poor boy did not know that he was hitting the mother and instead of driving away the fly he broke the head and face of the poor lady.

So, this sort of mistake we may commit in rejecting the world. It is not the world that we have to reject. The worldness in the object, the externality in the object, and the non-selfhood, *Anatmatva* in things have to be thrown off. Here is the crux of the whole matter. Here it is that we always become a miserable failure. When we come to this point it is hard for us to grasp what this actually means. We think, to leave the house and to go to a forest is renunciation.

But it is not. Because we are still in the world only; even in the forest we are in the world. The world has not gone out of us. The idea that there is a world outside us is to be abrogated. Otherwise, if Yoga had been so simple, everybody would have become Yogis. A little closing of the eyes, a little Japa and a little breathing will not make us a Yogi. The intellect is a terrible hindrance; it will never allow us to grasp the truth of things. It always misleads us, it always takes us in the wrong direction. We say then, "I reject this, I fast, I don't sleep, I don't talk." All these techniques that we adopt in Yoga do not even touch the fringe of the actual problem.

They are all very necessary things, as fasting before treatment of a disease. But fasting itself is not the treatment; we have to give the proper medicament and take care of the body by positive treatment, etc. So, likewise is the case with Yoga.

It is not enough if we merely practise the preliminaries of external detachment, which are important enough no doubt. But they are preliminaries only and not Yoga proper. Yoga proper is an internal psychological technique. It is the most difficult of things to conceive because the mind thinks of an object even in the act of rejecting the object. This is the difficulty. Even when we try to remove the idea of an object from our mind, we have some object in our mind. The objectness does not leave us, just as when we love a person or thing we think of that person and when we hate that person also we think of him. Merely because we hate a thing it does not mean that it has gone out of our mind. So, even renunciation may be a bondage. We may go to a worse condition, if it is not properly conceived. We should not think that hatred is the opposite of love, it is not true; it is same as love in a different form. So it is not so simple an affair to practise Yoga. It requires a very careful analysis of what is happening inside. The problems are not outside. They are not in the world, they are not caused by people, people are not troubling us, nobody is giving us any problem; we are our problems.

So the whole problem is in the incapacity of the mind to grasp the peculiar relationship that it has established with objects outside. Now when we say outside, it means again the peculiar concept of outsideness that has arisen in the mind. This habit of thinking in terms of non-self, Anatman, externality, space and time has to be removed. Then the world becomes something not intended to be rejected but absorbed into our Self, because the *Astitva* or the *being* of the world is the Atman of the Absolute, which is the same as ours. So here we have got a little clue to the inner significance of these two verses I quoted from the Kathopanishad where the ultimate Purusha is supposed to be realised by an internal movement which is not a movement towards a town or a village or city or some object.

The great commentator Acharya Sankara is never tired of telling us in such contexts that movement to God does not mean movement in space, it is not actually moving in a motor car or an airplane. It is a conscious transfiguration that is taking place inwardly. Even the word 'inward' may be misconstrued. It is a universalisation that is taking place gradually which looks like an inwardness on account of the Atmanhood present there. This is Yoga.

These are very difficult things indeed and it is really unfortunate if we should think ourselves well placed, very happy, and that we are great seekers of Yoga. We are really very far and so we should be very careful. We are in a difficult situation, we are in a world of great complexities, diversities and misconceptions which sidetrack us every moment of time. Every thought that arises in our mind is a wrong thought. Correct thought very rarely comes to us, because we have no time to think correctly as we are always moving in the same old groove of traditional thinking. The actual reoriented thinking is unknown to us. We have no time, we are always busy, busy in doing something nonsense, and that has engulfed us in such an intensity and to such an extent that we are immersed in it. And in that immersed condition we are crying for God, and He does not come. So it requires ultimately the grace of God himself.

After all these, we come to the conclusion that this terrible mess cannot be crossed over unless some miracle takes place. By some mystery of the workings of Nature, as it were, divine hands begin to operate and grace descends and we are brought in contact with a proper Guru or a teacher. That itself is a great blessing; contact with a proper Guru is really coming in contact with God Himself. To get a Guru is as difficult as getting God. And once you get a proper teacher, then you are on the path. This is a great achievement, and again this is the work of God. We hear in the scriptures that when creation was complete, a war took place between the Devas and Asuras, the celestials and the demons. The epics and the Puranas in India are replete with stories of *Devasura Sangrama*, the Yuddha or the war continuously taking place between the gods and the demons. The gods used to have an upper hand sometimes, but mostly they were defeated. In the Upanishad we are told that the gods are lesser in number than the Asuras. As we have also in the Epic, the Mahabharata, the Pandavas were lesser in number than the Kauravas. The evil forces are larger in quantum than the beneficent forces in the world. Acharya Sankara, while commenting on the Upanishad, tells us that it is quite obvious, because the impulse towards evil, which is the urge towards contact with the objects of sense, is more powerful than the impulse towards God. Rarely people turn to God; mostly they go down to objects of sense.

So the number of spirited seekers moving towards the light of God, perhaps, can be counted on fingers. But the downward forces rejoicing in contact with senses are plenty, and, therefore, their number is more. So the war went on for ages and ages. Once upon a time the gods had a brainwave. They conferred among themselves. "This state of affairs cannot be for a long time. We must find out a means of overcoming the Asuras. We shall chant the holy *Udgitha Saman* which is a Veda Mantra, and we shall have some of us engaged in doing this work of holy recitation to quell the Asuras."

So the deities, who were all implanted in the sense like eyes, ears, etc., and even the mind, were all requested to undertake this discipline of the chant of the Udgitha. The deity of the speech was told: "You chant the Udgitha for us, and with the power of this great force we shall overcome the Asura forces." The Asuras got wind of it. They knew that a great spiritual discipline is being undertaken by the Devas so that they may overcome the Asuras. So the Asuras thought, "We shall not allow this to happen. We shall not permit this spiritual discipline going on. We shall attack it." When speech was chanting the holy Mantra, the Udgitha, Asuras came and attacked, and speech was quelled and thrown down. The Upanishad says that this is the reason sometimes - why sometimes, mostly - speech that is uttered by people is not beneficent, not worthy, not delicate; but harsh, barbaric, cruel, cutting and insulting to others. This detrimental negative attitude adopted by speech often is the effect of evil influence imprecated upon it by the Asura forces. So the deity of speech was defeated. Then the gods told the deity of the nose, "You chant the Mantra, speech is defeated." So the deity of the nose started chanting the holy Mantra, and the Asuras understood this. They came with a force and attacked this deity of the nose. That is why it is said that we can smell also bad odour, not only fragrance. So sometimes we close our nose, when certain odours enter our nostrils. The nose was defeated. The angels told the other sense-organs, one by one, to chant the Mantra, and all had the same fate. They were all overcome. The Upanishad tells us that every sense-organ has, therefore, a double activity. It can do good and it can do bad; it can receive what is good and it can receive what is bad. We can hear nice things and we can hear bad things also. The mind also was defeated. The mind was inflicted with the evil by the Asuras when it chanted the Mantra. So it can think right and it can think wrong, Thus, there was no way out. The gods were defeated repeatedly. They were utterly helpless. When they were all thus defeated, they joined together and considered as to what could be done under the circumstances. They thought that they had made a mistake in choosing their agents for chanting the Udgitha. So they asked the vital force, the Prana Sakti, which is prior to the operation of the senses, which impels the senses to act as sun impels all activity in the world, himself not doing anything.

They said: "O Prana, chant the Udgitha for us." And the Prana, the unifying force, the vital energy, chanted the Udgitha. And when the Prana started the chant, the Asuras came in a large battalion to attack it. What happened? They were thrown back. As a mud-ball thrown against a hard rock would break to pieces and become dispersed in all directions, the Asuras were thrown and cast in various directions powerless by the force of the Udgitha chant conducted by the vital force, Prana Sakti - a thing which the senses could not undertake and could not succeed in doing.

Then the Devas won victory over the demons. They assumed their original positions of angels, which had been occupied by the Asuras, the demons. Now, inasmuch as the Asuras were quelled and overthrown completely in this battle with the force of a chant conducted by the vital force, the gods regained their original positions. The lost kingdom was regained. "One who knows this secret also regains one's own position," says the Upanishad.

Here is a very mystical anecdote given to us in the sacred text, the Upanishad, which is very precise and goes to the point. The meditational process or spiritual discipline is described here in the form of a story. The angels fall and lose their positions due to the evil influence of the Asuras. And in order to regain their lost positions they have to take recourse to the vital force and not to the sense-organs. Sense-organs are not our friends in the practice of spirituality. They succeed in making an attempt only, but really they do not succeed in the end. Now what does all these mean to us? It means everything to us. The gods, the angels, the celestials are the denizens of the Garden of Eden. They were bosom friends of God, limbs of the Almighty, scintillating sparks of the Divine Conflagration, inseparable from the Supreme Being. That is the angelic condition. There, in that condition, the consciousness of the angel is a perpetual awareness of its relation to the Almighty. The angels never lose consciousness of God. Whether it is Deva, or Michael, or Gabriel, or any other angel mentioned in the scriptures, whatever be the name given to these angels, they are perpetually in the presence of God. They are the guardians of heaven; they are parts of the Divine Kingdom. There is eternal daylight there, says the Upanishad. "Sakrit Vibhato hi Brahmalokah." In Brahmaloka, which is the Indian counterpart of the Garden of Eden in the Bible, there is eternal day, no night there. It is all blazing radiance. This blazing radiance does not come from some object hanging in the skies, as it is the case here in this world. The radiance of Brahmaloka is not the effect of a light coming from some lamp, not even the lamp like the sun or the moon. It is self-radiance. It is the light emanating from everything that is there. It is light shining upon its own self and not shining on some other object which cannot shine.

This is the Kingdom of God, this is the Garden of Eden, this is Brahmaloaka, this is the world of the angels, the gods, the celestials.

The angels fell. What is this falling? The Upanishad's answer is, the fall took place due to the Asura influence, which is a difficult thing for us to understand. The problem of evil is an indescribable problem for every one. Philosophically conceived, the Asura is the impulse towards sense-objects. The desire for anything other than one's own self is the Asura or the demon.

This is something very interesting. We can know where we stand by the measure of this yardstick. One who desires anything other than one's own Self is the Asura. The angels have no such desires. They are self-satisfied, self-contained, self-complete, radiant sparks of Divinity. Something happens! Nobody knows the mystery of creation. This mystery, this so-called something seems to have occurred, whether it was the cause of the fall of Lucifer or the cause of fall of anybody else. Something happened. This mystery diverted the attention of the angels in a direction which is contrary to the original angelic vision. So we do not think like angels. We think like men and women, like human beings.

What is the difference between the vision of the celestials and the vision of the mortals like us? The Upanishads have many things to tell us in regard to this interesting feature in the process of creation. An explanation of the significance behind this anecdote can be found in the Aitareya Upanishad, wherein the description of the descent is characteristically described. When the angel or the celestial or the god becomes the mortal, the subject becomes the object and the object becomes the subject. This is what has happened. In the beginning of the creationprocess, the universe remains as an inseparable body of the Almighty. Since God revealed Himself as this creation, all things in creation are inseparable from God's Being; and since God cannot be regarded as an object, anything in this world also cannot be regarded as an object. Since the world is the body of God, it is an appearance of the glory of the Almighty Himself. But, for every one of us the world is an object of sense, as if God Himself has become a sense-object. We are running after things which were originally inseparable from us, but which have assumed now the context or the position of the things which are external to us. The origins of our own present individualities, the causes of our present form of existence have assumed erroneously the position of an object of sense outside. The world is an object of sense for every one of us. And we have assumed a false position of subjectivity or the position of a seer or experiencer, while we are the experienced objects from the angelic or the cosmic point of view.

The so-called subjectivity in us is an objectivity to God, and to assume that we are subjects is to assume what Lucifer assumed in the presence of the Almighty. So what a position we are all occupying in this world will be clear to every one of us.

The senses were asked to chant the holy Mantra. We also chant the Mantra everyday. We employ our sense-organs in the practice of spiritual Sadhana. The chanting of the Udgitha is nothing but the invocation of God, the Almighty, for the purpose of overcoming this evil influence by which we have somehow or the other become entangled in attraction to objects, the evil influence inflicted upon us by the Asuras.

But the senses are not reliable instruments for spiritual practice. The ears, the nose, the senses of seeing, touching, tasting, etc. are not our friends. And, therefore, to ask them to chant the spiritual Mantra would be to court defeat in this battle. This has actually happened. The cosmical envisagement is impossible for the sense-organs. The very idea of contemplation in Yoga or meditation on the Divine Principle is a non-sensory or a super-sensory aspiration arising from us. Spiritual aspiration is a super-sensory impulse. It is not a sensory impulse. It has very little to do with the sense-organs. What we call Pratyahara, the well-known word, is the accumulation within ourselves of a force which overcomes the distracting influences of the senses, the production of a cumulative energy within ourselves which precedes the distracting movements of the senses. This is actually what is meant by the Prana which sung the Udgitha and won victory.

There is something in us that is different from, superior to, and transcending the sensory diversifications. We cannot see God with the eyes, not hear Him with the ears, not touch Him with the fingers, not taste Him with the tongue, not smell Him with the nose. That which is transcendent is not an object of these senses. That means to say that the recourse to spiritual practice is not a sensory activity. It is not anything that is done by the eyes or the ears, or the fingers or the nose or the tongue. So the chanting of the holy text, the Udgitha, which is an invocation of the glory of God, cannot be undertaken except by that which is Divine in us. And the senses are the undivine henchmen which force us to go contrary to the righteousness of the Kingdom of God. So all the senses were defeated. The gods had to take recourse to that which is superior to all the senses, viz., the Prana, which has a variegated meaning. We do Pranayama, control the breath, by withholding inspiration and expiration, and we speak of the restraint of the Prana. We are also told that there are various functions of the Prana viz., Prana, Apana, Vyana, Samana, Udana, etc. Actually Prana is the vitality in the whole human organism.

It is not located in any particular sense-organ, but the sense-organs move on account of this dynamo that is working inside. This dynamo is the power generator and it can be utilised for any purpose, to move a train or to light a bulb or work a refrigerator or heat a stove. We can do anything we like but the generator is not concerned with that. Likewise is the Prana Sakti. We can use it for seeing with the eyes or hearing with the ears, smelling with the nose, tasting with the tongue, etc., but it has no concern with all these, even as electricity has no concern with light and movement, etc. So there is a super-sensory integrating vitality in us which was the thing that finally succeeded in chanting the holy invocation and quelled the Asuras. How could it be done? Because the integrating force is the only power that can put down the distracting force.

The impulse of the senses in terms of or in relation to objects is the evil spoken of as the Asuras here in this battle. This sensory impulse cannot be overcome by employing the senses themselves. It would be like employing a thief himself as a police to catch the thief. He will not succeed in that, because he is a friend of the thief. So the senses are not good instruments in the practice of Yoga. They have to be withdrawn in Pratyahara, and this is done by various ways, as you all know. So the Udgitha, the divine invocation was the recital by that integrating vitality which sung the chant and the concentration of this force, which is the total energy of the system, melted the impulses of the senses, and there was a retention of the activity of the senses; a true Pranayama-Kumbhaka took place in Yogic parlance. The senses ceased from operating in their own ways.

The Asura spoken of is not a human being or something like a human being, but it is a power. Everything in this universe, in all this creation is a force, finally, moving in this direction or that direction. The Deva, the angel, the god, the celestial, the power Divine is the impulse towards cosmic integration, divine experience. The Asura, the demon, the Rakshasa, the evil that is spoken of is the counter energy that rushes towards the periphery of creation, away from the centre, to the farthest gross form of objects: of sense, recognising a drop of honey there and to lick it, like a dog licking a broken bone! The spiritual practice or Yoga is the union of the powers of the senses together and the centralising of this force in the great vitality in us which is indescribable, finally. This energy or Sakti is in every one of us. This Sakti is not a physical power merely, and the physical power of ours is only an expression of this internal Prana Sakti. The Udgitha Mantra was chanted thus by the Prana and the Asuras were quelled and the gods assumed their original positions.

What is the meaning of gods assuming their original positions? It means that the gods went to the heaven.

Otherwise they were banished as exiles and they were wandering anywhere, helplessly. When the Asuras were defeated in battle, the angels got back their original positions. The angel is a limb of the Virat who visualises everything as a subject rather than an object. There is no object for Virat or the Supreme Universal Consciousness and we were all parts of it; and we are all parts of it even now, but we are blindfolded and afflicted with some kind of evil, the Upanishad mentioned already, and so we have lost our positions. We have been thrown out as exiles from this relation that we had with the Cosmic Virat or the Hiranyagarbha. The origin that we aspire for, the position that we have to regain is that position in the limb of the Almighty. Everything was visible in that Cosmic Form described in the Mahabharata; particularly in the Bhagavadgita.

Everything is found there within "Virat". Even the one who sets it is there already included. The seer of the Virat is also inside the Virat. That means to say that there is nothing outside it. So the so-called outsideness and the running after the things that are outside is something totally undivine. And the practice of Yoga, the living of the spiritual life is the chanting of the Udgitha. It is the Divine Name for all practical purposes. It again means the invocation of the Divine principle in our practical lives, implanting God in our hearts and seeking the blessing of the Almighty.

This is a hard job, because when we visualise the Divine Being, or when we invoke the Divine into us, the senses persist in their action, the Asuras attack us, as the Upanishad told us again and again, and we do not succeed in our attempts. Because there is always a tendency in us to objectify everything, we cannot think in terms of the angel's vision. That is out of question. But we have to succeed in doing it. Otherwise there is no entry into this Divine Kingdom. "A flaming sword is placed at the gate and an angel guards it that no mortal may enter the gate." It means to say, no sensory appetite may be permitted there. Not only appetite, even an activity of a sensory type will not hold water. "Straight is the gate, narrow is the way." The gross objects of sense cannot enter that narrow gate. It is so narrow that even this body cannot go. We cannot carry this body there; we have to shed it.

The angels have no physical body. The angel is an ethereal existence, which can penetrate through walls and pierce through everything. It is not physicality; it is rarified angelity. That is the Spirit within us; the angel is still speaking within us. He is not dead. The Spirit within us is the angel. But the whisper which compels us to divert the attention of this angel to the body and all its external relations is the Asura, the Satan speaking.

The voice of the Divine is the voice of pure divine Subjectivity in affiliation with God's Omnipresence; but this is not the way in which we are working in the world. We have a different way altogether. We are not in the Kingdom of God, we are in a mortal world of birth and death. The process known as transmigration is consequent upon this Divine impulse, stifled by the urge for sensory contact, struggling to regain its original position but getting defeated again and again. Birth and death are processes of the struggle of the Spirit to regain its original position. But in every attempt of it, it gets defeated. And so it is born and it dies; it is born and it dies; and there is no end for it. So the gods fight and get defeated; fight and get defeated again and again, because they have not employed the proper means in the battle with the Asuras.

After ages of struggle we awaken ourselves to the proper means. We have to know the tactics of the enemy in order to meet the inimical forces.

Already we have been told that the angels are lesser in number and the evil forces are more and they can threaten us. The quantity of the world always surprises us. And the quality of our Spirit seems to be a little spark before this mighty magnitude of the physical world. We are awe-stricken even by looking at this world. We do not know whether we can do anything here at all. Such a mighty giant is this world before us. So the quantity engulfs the quality; the Asuras overpower the gods. But, the gods have their own strength; quality is superior to quantity, as we all know.

Yet, we are frightened by the quantity of things because of the incapacity of this little quality of the spark to assert its pure independence in its primitive originality. This is the meaning behind the Upanishadic story of the Devasura Samgrama, very interestingly told us though not in much detail. But it becomes a large epic as the Ramayana and the Mahabharata, and the Puranic stories later on, all meaning finally the age long struggle between the Divine and the undivine forces. It is a conflict between Spirit and matter; Light and darkness; the Subject and the object; the Seer and the seen; the 'I' and the 'You', and so on.

For this purpose we have to conduct a very incisive analysis of our position and engage ourselves in the very same discipline which was contemplated by the gods in heaven, after receiving several kicks and blows and getting defeated. We have been defeated many a time. We have passed through many, many forms of earthly existence. We are told that we have passed through 84 lakhs (8,400,000) of species of living beings etc., and now we have come to the end of it, as it were, by assuming human form. It is not really the end, but it is end in the sense that we have a consciousness of the future or the destiny of ours.

So a purpose in existence has awakened itself in man, while in the earlier species this consciousness of the purpose is supposed to be completely obliterated in sleep and there is only a kind of instinctive action without the consciousness of a higher purpose or a destiny in life. But man's existence is not the finale in creation, though, in a way, it is a great achievement indeed. It is a kind of pass mark that we have obtained in an examination, but it is not complete. A pass mark is not an entire success. It is only a patting on the back that we are well and it is good. But there is a lot to be done further above the human level to reach that original position which we have lost. We have to traverse a long distance. Only we have the consolation that we know how much time it would take and what are the means that we have to employ, where is the destination, etc. Even to have this consciousness of purpose is an achievement, though this is a meager achievement; because, though we have a consciousness of the purpose of our existence and the nature of the destiny ahead, it has not yet been realised and achieved. So while we are aware of a fact, we have not yet come to possession of this fact.

Bhagavan or God is "VIRAT" in form and "PARABRAHMA" in formlessness.



This effort towards the coming into direct contact and realisation of the great purpose of existence, to regain our original position as angels, is the art of Yoga. My duty and your responsibility is to realise this parama-atman.

Lord Surya Narayana recited to INDRA: *nAjAyettee shatru hridayateem evam jyoti
prakash aditya Savitre maha divya jyoti tamoreen hridayateem jivate karatu
kalyanam paramaanandaam.*

**In thine heart may the divinity of SuryaNarayan's divine Savitre bloom
million lights of divinity into delight of happiness for illumination is
awareness and by removal of darkness only one is free from the unfound
fears of it!**

Recite Hari Aum Tat Sat and be happy

My duty is to impress upon you again and again that it is your responsibility to keep the Vedic tradition alive. Whether or not you listen to me, whether or not I am capable of making you do what I want you to do, so long as there is strength in me, I will keep telling you tirelessly: "This is your work. This is your dharma. " It is for the sake of the Vedas that the Acarya established this Matha. So, no matter how I keep deceiving you in other ways, as one bearing his name I should be guilty of a serious offence if I failed to carry out with all sincerity at least the responsibility placed on my shoulders of protecting the Vedic dharma. That is why I keep speaking again and again, and again, not minding the tedium, about the need to sustain this dharma. The cycle of karma is a never ending cycle of creation, recreation and dissolution.

In the beginning, there was only the universal spirit, and there was nothing else. There was then the cosmos, then the space, then the time, then was created the lokas or the spheres of existence of the celestial, the spiritual and the terrestrial, of the heaven, the sky and the earth. Having created the worlds, Brahma created Humankind as a guardian to these worlds. From the mouth came speech, from the nostrils came breath, from the eyes came sight, from the ears came hearing, and from the skin came the senses of touch, the indriyanis, the sense organs, and the body. All rests upon Brahman-Gnjyanna. All rests on knowledge (the Self). The world is led (produced) by knowledge (the Self). Knowledge is its cause. Knowledge is therefore Brahma, having the consciousness, the self, stepped forth from the celestial onto the earth to fulfil all desires and having fulfilled all the desires became immortal. The sage Vamadeva, having realized Brahman as pure consciousness, departed this life, ascended into heaven, obtained all his desires, and achieved immortality.

And along with the sense organs came hunger and thirst. Having first created the sense worlds, and a guardian to these worlds, Brahma created matter for these worlds. Human thought that if the speech gives names, if the breath smells, if the eye sees, if the ear hears, if the skin feels, and if the mind thinks, then what am I, who am I? The human thought how can all this be without me? And so the Human entered his dwelling place through the doorway of the skull, the abode of bliss. And the human was born to the world of sense and matter.

Children are born for the continuation of these worlds, for thus are worlds continued. When a child is born to human, it is akin to a second birth for the humankind, for the son is the image and the continuation or the perpetuation of the spiritual reflection of the parent, the parent's other self. Having lived his life, when the human departs this world, the son/child takes the place in the performance of good works or dharma or sattkarma or kartavya.

What is the soul? That by which we see form, hear sound, smell, speak and taste. And that by which we perceive, understand, think, remember, and desire. In other words, the soul is only another word for CONSCIOUSNESS.

The world is produced by consciousness, the world rests on consciousness, and consciousness is the cause. The Aitareya Upanishad forms part of the Rig Veda. In essence, the Upanishads are works of philosophy, and can be said to be mankind's oldest philosophical works. But as they form part of the Vedas, they are held to be sacred by the Hindus. They are termed "shruti" or revealed literature.

AUM TAT SAT HARI AUM TAT SAT. May my speech, be based upon the truest accord of the mind, and may my thoughts invoke only truthfulness, peacefulness, and happiness. May my heart find contentment in all that I hear, see, touch, smell, feel, and taste. May not all that I have heart good and enlightening never depart from my consciousness and may my consciousness utter what is truthfully divine only, so that during my last breath, my soul divine spirit of life, shall depart in sweetness, back to its spiritual home in fearlessness. May that Brahma, protect me, who I claim to be my identity, my derivative karmic force, my karmic relative. May the spirit of my life, merge in peace with the great divine HARI, in contemplation of AUM TAT SAT. Tatvam, asi Hari Aum shantih shantih shantih.

12. Gist of Chandogya Upanishads

Dhyana [Quietness]

Silence is a place for Soul. In silence, contemplation emanates. From contemplation we begin to communicate with the world that is alien to the terrestrial world. A grand fusion of sound echoes from the celestial to our spirit of life almost as though the eternal whispers to our ears. That sound is AUM.

AUM

Aum or OM is the primary mantra (*pranava mantra*) in Hinduism and the most sacred symbol in Hinduism. It represents the sound of the universe and the three deities in the Hindu trinity, the *trimurti* (“three images”), of Brahma, Vishnu and Shiva. The vibration of the three aspects of A-U-M – CREATION – PRESERVATION AND DISSOLUTION represent the fullness of creation.

Aum is also considered as “Bindu” – the infinity of all mantras.



Existence in the entire cosmos vibrates with an energy that is audible to a mystic as a humming vibration. The closest experience of this sound in ordinary experience would be the humming sound of an electric transformer. Yet this humming is produced by the atoms of the universe vibrating at different frequencies.

In Sanskrit this sound is called *Anahada Nada* (also called *Anahad Shabd* in Sikh scriptures). Literally this means “sound produced without striking.” It is an unstruck sound, which unlike ordinary audible sounds is not produced by two things striking one another.

The hand strikes the guitar strings to produce sound, the wind brushes against leaves producing a rustling sound, the saxophonist's lips press against the reed to produce a musical sound, or the most obvious the drum stick strikes the drum. The unstruck sound occurs without a striking force, as vibrational atoms of the universe produce this sound through their pulsating "dance," which is the sound of the primal energy of the universe.

AUM represents this sound in its fullness from creation to eventual destruction.

The "A" represents beginning, start and emanation of the universe and life. A is an open sound formed with open lips and it resonates in the front of the mouth. It represents creation and *Brahma* is the Hindu god of creation.



Brahma seated on a Lotus with Four Heads. The fourth head faces backwards.

Brahma sitting on a lotus indicates that he is always rooted in the Ultimate Reality, that despite manifestation, the Transcendent remains hidden beneath surface awareness. The four heads of Brahma represent the manifestation of Consciousness as mind (*manas*), intellect (*buddhi*), ego (*ahamkar*) and conditioned-consciousness (*chit*). Thought functions within them but Consciousness is a transcendent Witness to everything.

"U" is produced from the back of the mouth with closed lips. It represents the sustenance of the universe and it is the middle between creation and destruction.

Vishnu is its principal deity, often worshipped as ten different incarnations, including Krishna. Time is “kaal” and timelessness is “akaaal”. Bhagavan Vishnoo is the “akaaal” dyanamic Bhagavan prevailing through yugas.



Vishnu incarnates in a form (*avatar*) in each cycle of time to rescue the universe. He represents the maintenance of balance in the universe through support of physical and spiritual laws.

“M” is produced with closed lips and it resonates forward in the mouth and buzzes throughout the head. It represents the ending, destruction, and death of life and the universe. Shiva is the Hindu deity that represents this stage.



While Shiva is the destroyer, his role is viewed as beneficial, since destruction is necessary for creation and destruction can also represent sublimation of the lower energies to devotion. He is often depicted with:

- A third eye, which looks beyond the illusory nature of manifest reality (*maya*)
- The cobra representing death and Shiva's conquest of it, and dormant energy, *Kundalini*, often pictured as a serpent at the base of the spine
- The crescent represents his control over time
- Ashes on his body demonstrate that death is beneath all life

Besides the Hindu trinity, Om can also represent psychological states of consciousness.

“A” represents Waking Consciousness (*jagrat*), conditioned by time and space. The conscious mind predominates this state, where the mind is under sway of thought impressions and desires. This state is expressed through the quality (*guna*) of activity, heat and energy (*rajas*).

“U” represents Dreaming Consciousness (*svapna*) with the subconscious mind predominating awareness. Dreams at this level can either be stimulated by nerve cells firing as our conscious mind loses awareness, or they can arise from deeper levels of the psyche and hold deep often symbolic meaning. The primary quality that represents this state is of sloth, ignorance and darkness (*tamas*), since in this state we are allured by the universe.

“M” is associated with Dreamless Sleep (*nidra*), which is a deep sleep state without any disturbance of dreams. The unconscious mind holds sway at this level. This state of mind is often experienced by people with deep spiritual advancement. The ego has been left aside and a connection is experienced with the *atman* (soul), which gives a special experience of bliss. *Sattva*, purity, serenity and light is the main quality at this state. After the “M” we have silence, often called *turiya*, which is the transcendental fourth state of mind (called *chautha pad* in Sikh scriptures), where non-duality is experienced as our being is no longer disconnected. Superconscious mind predominates in this state and it is similar to what is often called cosmic consciousness.



Dhyana mantra

Om Aapyayantu Mamaangaani Vaak Praanas Chakshuh Shrotram
Atho Balam Indriyaani Cha Sarvaani Sarvam BrahmaAupanishadam
Maaham Brahma Niraakuryaam Maa Maa Brahma Niraakarod
Aniraakaranam Astu Aniraakaranam Me Astu
Tadaatmani Nirate Ya Upanishatsu Dharmaah
Te Mayi Santu, Te Mayi Santu
Om Shantih, Shantih, Shantih

In the city of Brahman is a secret dwelling, the lotus of the heart. Within this dwelling is a space and withing that space is the fulfillment of our desires. What is within that space should be longed for and realized. As great as the infinite space beyond is the space within the lotus of the heart. Both heaven and earth are contained in that inner space, fire and air, sun and moon, lightning and stars, in fusion confluence together. Whether we know it in this world or not, everything is contained in that inner space.

“Aum Tat Sat.”

That which is the finest essence--this whole world has that as its Self.

That is Reality. That is the Self. “tat tvam asi” That art thou.

The name chandogya is derived from 'chandoga', the name of certain priests specializing in the Sama Veda, the singers of the Saman. It is one of the oldest and best-known Upanishads.

A well-known passage is the conversation between Satyakama Jabala and his mother, leading to the assertion that the status of the caste Brahmin is attained by character rather than by birth. Aum, as the mystical symbol of loud (udgitha) chanting (saman) of Rig (hymns) Veda is explained. The identity of the Self and the Brahman as one and the same as taught by philosopher Aruni is contained in this Upanishad. This doctrine is expressed in the famous saying 'Tat tvam asi' (That art thou).

The interesting theory of creation pertaining to the cosmic-egg theory is also delineated.

The light of the Atman [spirit of life] and the Parama-Atman [divine Great spirit of all life] is the verily the same light. The macro-cosmic divine light which shines beyond whole creation, beyond everything, in the highest worlds the celestial, the spiritual and the terrestrial worlds alike which are unsurpassingly good, it is certainly that very light which is the light of the spirit within a person.

The “udgitha” [holy divine sacred symbol of highest Brahma God] is verily “AUM”, towards which contemplation of the highest embellishes the divine light of GOD. The Sun God is the affluence eternal nectar divine of this symbol and the Gayatri Mantra is its embodiment of contemplation. This is the highest brahma mantra for attaining all round wealth – wealth that is healthy, long lived and pure. Wealth in Sanskrit is regarded as “karma-punji” or collection of good karma.

This universe comes forth from Brahmn, or Brahman the eternal grand soul whose effulgence may be regarded as almighty God, God beyond words, God infinite Soul, God parama-atma. This universe is a seed of God. We are all micro-chromosomal karmic seeds whose karmic cycle verily returns to Brahmn the Great God. Verily, all is Brahmn. An individual person is what his/her deep desire is. It is our deepest desire in this life that shapes the life to come hereafter. So let us direct our deepest desires to realise the Self in this grand opportunity and let us release ourselves from from the crux of the burden of “sorrows” to which we are all strangers. The Self, is that atman that soul that jivanatman which can be realised by the pure in heart, soul is life of the life, soul is light of the light, soul is atom in the space. Soul lives in time to give rise to all works, desires, odors and all tastes, yet it is beyond words, it is joy abiding. This is the Self dwelling in our heart. “satt-chitt-ananda- chida-ananda”.

Smaller than a grain of rice, smaller than a grain of barley, smaller than a mustard seed, smaller than a grain of millet, smaller even than the kernel of a grain of millet is the Self. This is the Self dwelling in our hearts behind the protective sheath of jiva, yet it is greater than the earth, greater than the sky, greater than all the worlds of it is a part of GOD – the grand cosmic soul or the PARAMA-ATMAN.

This Self that gives rise to all works, desires, odors, and all tastes, pervades the universe, is beyond words, is joy abiding, is ever present in our hearts, and Brahman indeed. To him we shall each attain when our ego dies.

In the beginning was only eternal being, One without a second. Out of the self of grand spirit all else emanated and the cosmos, time, and Shakti and karma were born out of it and entered into everything in it. There is nothing that does not come from PARAMA-ATMAN. Of everything this grand SOUL is the innermost micro-soul of the individual Self. God is the truth; God is the Self supreme. You are that, I am that, eventually when we remove all else from us. The human spirit is the spirit of that. Therefore, merge in the divine grand ocean from the seven seas and become one with it, forgetting they were ever separate streams of rivers and different seas, So do all creatures lose their separateness when they merge at last into pure infinite eternal Being – the grand soul. There is nothing that does not come from GOD. **Of** everything God is the innermost Self. He is the truth; he is the Self supreme. I am that, You are that, you are that! Aum.

Invocation to the Great Brahman

“May the different limbs of my body, my tongue, prana, eyes, ears and my strength and also all the other sense—organs be nourished! All, indeed, is Brahman, as is declared in the Upanishads. May I never deny Brahman! May Brahman never deny me! May there never be denial on my part! May all the virtues described in the Upanishads belong to me, who am devoted to Atman! Yea, may they all belong to me! Aumm. Peace! Peace! Peace!”

There is a light that shines beyond all things on Earth, beyond us all, beyond the heaven, beyond the highest, the very highest heavens. This is the light that shines in our heart. This mysticism is made unknown by many scientists yet it is imminently manifest in the Sun God, without whose grace the world of human would not prevail. One who knows both the transcendent and the immanent, with the immanent overcomes death, and with the transcendent reaches immortality of this infinite eternal Para-Brahma Eishvara jyoti [divine light].

“Ekam Evaditiyam Tat Vam Asi Aum Tat Sat.

There is only one light, one divine God, one celestial Brahma, that which perches upon AUM. Aum is the sound of God, the symbol yantra of Godhead and the tantra of accomplishing the Para-Brahma. It is one only without the second. "There is only one God, not the second, not at all, not in the least bit."

The earthen clay is known and recognised by picking up a lump of clay. Know all things all beings and all matter come from the same clay, only the earthen locality name and form and type and shape and kinds differ.

The core essence of matter is earthen clay. As Gold nugget can produce so many jewellery items in different names, sizes, shapes, forms, styles and so forth, the stuff with which one is made of also is universal.

Spiritual wisdom, spiritual divinity, spiritual light is one, the essence of its spirit is one, the core root of all spirit is one grand spirit. God is satt [truth], God is annanda [harmony], God is chitt [flow of thoughts], God is eka-atman [one grand cosmic spirit of all life].

Just as the rivers flowing east and west, merge in the sea and become one with the grand divine ocean, forgetting that they were ever separate streams, so do all creatures lose their separateness when they merge at last into pure Being of soul, cosmic divine soul, cosmic divine light of all lights. Destiny unites all!

In the center of the castle of Brahman, our own body, There is a small shrine in the form of a lotus flower and within that can be found a small space.

We should find who dwells there and we should want to know him. And if anyone asks: "Who is he who lives in a small shrine in the form of a lotus flower in the center of the castle of Brahman and who is the all pervading Soul divine that is the subtle essence of all substances?"^{121 122}

¹²¹ The ancient Rishis suggested that the universe is founded on two principles. One is rita, law, order or regularity. Without it, no scientific or moral discovery would be possible, and it would also not be possible to learn from our experiences. The other is sacrifice or yajna. The Rishis thought that the universe runs on renunciation, and that the most significant human action is the sacrifice of personal gain for the sake of something higher and holier. And if rita is the moral law, yajna is the human response to live according to that law, taking nothing from life for the self, but always seeking to give up the self for life and use things so much as if only borrowing from life. This awareness leads to great peace. Chandogya means "the uprising of the sacred song" of Upanishad.

The major stories that one should read from this Upanishad are:

1) The story of Satyakama: who is a child born out of wedlock but is not ashamed of revealing that.

Satyakama is given 400 cows to take care of by Rishi Haridrumata Gautama and swears to not return until they are 1000. Once they reach a 1000, Satyakama goes back to his Rishi and on his way back is taught the four feet of the Brahman by animals, birds and fire.

2) The story of Shvetaketu: who is Uddalaka's son, and is sent out to a teacher for schooling. At the end of the schooling, while Shvetaketu was well versed in the Vedas, but was found to be lacking in the knowledge of the Self. His father finishes this part of Shvetaketu's schooling.

3) Narada's education: Narada approaches the rishi Sanatkumara and tells him that in spite of knowing the four Vedas - Rig, Yajur, Sama, Atharva and the epics, grammar, rituals, mathematics, astronomy, logic, economics, physics, psychology, the fine arts and snake charming, he was still not satisfied as he could not understand the Self and was thus in sorrow. Narada says that as per several spiritual teachers, to overcome sorrow, one needs to understand the Self and requests the rishi to teach him about it. The latter then proceeds to fulfill Narada's wish.

4) The City of Brahman: This story has a very vivid imagery of the city of Brahman, within which there is a lotus of the heart and inside of which there is a space, wherein there lies the fulfillment of desires. The writer directs us to long for and realize this space, which is said to contain the infinite space beyond us. This city of Brahman is impregnable, by old age and is ever fresh, since with old age it is only the body that dies and not the Self. One who finds this city and thus the Self is free of all physical and mental ailments. But only a person who is pure and self controlled can reach the city, and in it, they live a life of perfect freedom. Other gems in the Upanishad include the Prajapati teaching Indra and Virochana, and the Wisdom of Shandilya.

¹²² There lived once Svetaketu. To him his father Uddalaka said: "Svetaketu, go to school; for no one belonging to our race, dear son, who, not having studied, is, as it were, a Brahmin by birth only". Having begun his apprenticeship when he was twelve years of age, Svetaketu returned to his father, when he was twenty-four, having then studied all the Vedas, conceited, considering himself well-read, and stern. His father said to him: "Svetaketu, as you are so conceited, considering yourself so well-read and so stern, my dear, have you ever asked for that instruction by which we hear what cannot be heard, by which we perceive what cannot be perceived, by which we know what cannot be known?" "What is that instruction, Sir?" he asked. "Fetch me a fruit of the Nyagrodha tree."

"Here is one, Sir."

"Break it."

"It is broken, Sir."

"What do you see there?"

"These seeds, almost infinitesimal."

"Break one of them."

"It is broken, Sir."

"What do you see there?"

"Not anything, Sir."

The little space within the heart is as great as the universe. The heaven and the earth are there; the Sun, the moon, the stars; fire and lightening and winds. For the whole universe is in Him and He dwells within our hearts.

Associated with the Sama Veda; It has eight sections, the first five dealing with various 'Upasanas' or forms of approaching the Ideal and the last three explaining the manner of acquisition of true Knowledge. Thus is Brahma Jnana won. That is the reason why in the Sastras, Karma is first described and Upasana next and Jnanam last. In the First Chapter of the Chandogya, the Upasanas which form part of the Sama Veda are detailed. In the second, the entire ritual of Sama is described. In the third, the Upasana of Surya known as Madhuvidya, the Gayatri Upasana, and the Sandilya Vidya are all given. Purity of the Consciousness is the essential prerequisite for Upasana. Single-minded concentration is essential for Knowledge of Brahman. These can be got by Karma and Upasana. ¹²³

The father said: "My son, that subtle essence which you do not perceive there, of that very essence this Great Nyagrodha tree exists. Believe it, my son. That which is the subtle essence, in it all that exists has its self. It is the True. It is the Self, and you, Svetaketu, are it. "

"Please, Sir, inform me still more," said the son. "Be it so, my child," the father replied.

"Place this salt in water, and then wait on me in the morning." The son did as he was commanded.

The father said to him: "Bring me the salt, which you placed in the water last night."

The son having looked for it, found it not, for, of course, it was melted.

The father said: "Taste it from the surface of the water. How is it?"

The son replied: "It is salt."

"Taste it from the middle. How is it?"

The son replied: "It is salt."

"Taste it from the bottom. How is it?"

The son replied: "It is salt."

The father said: "Throw it away and then wait. on me. He did so, but the salt exists forever. Then the father said: "Here also, in this body, you do not perceive the True, my son; but there indeed it is.

"That which is the subtle essence, in it all that exists has its self. It is the True. It is the Self, and you, Svetaketu, are it."

¹²³ When the gods and the demons, both offspring of Prajapati, fought with each other, the gods took hold of the Udgitha, thinking that with this they would vanquish the demons. The Vedic gods meditated on the Udgitha (Om) as the prana which functions through the nose. But the demons pierced it (i.e. the prana) with evil. Therefore with it (i.e. the breath) one smells both what is pleasant—smelling and what is foul—smelling. For the breath is pierced by evil. Then they meditated

Meditation and Contemplation on AUM destroys all ignorance and darkness.¹²⁴

on the Udgitha as speech. But the demons pierced it with evil. Therefore one speaks both truth and falsehood. For speech is pierced by evil. Then they meditated on the Udgitha as the eye. But the demons pierced it with evil. Therefore one sees both what is sightly and what is unsightly. For the eye is pierced by evil. Then they meditated on the Udgitha as the ear. But the demons pierced it with evil. Therefore one hears both what is worth hearing and what is not worth hearing. For the ear is pierced by evil. Then they meditated on the Udgitha as the mind. But the demons pierced it with evil. Therefore one thinks both proper and improper thoughts. For the mind is pierced by evil. Then they meditated on the Udgitha as the principal (mukhya) prana. But as a clod of earth hitting a stone is scattered, even so the demons were destroyed when they hit it. As a clod of earth is scattered when hitting a stone, thus will he be scattered who wishes evil to one who knows this or who injures him; for he is a solid stone. With this (i.e. the principal vital breath) one does not discern what pleasant—smelling and what is foul—smelling; for it is unsmitten by evil. Whatever a person eats or drinks with it (the principal vital breath) supports the other pranas. That is why they depart when, at the time death, it no longer supports them by eating and drinking. It opens the mouth at the time of death as if the dying man wished to eat.

Angira meditated on the Udgitha as the principal prana. Principal Pranna is the essence (rasa) of the limbs (anga). Brihaspati meditated on the Udgitha as the principal prana. People call it (the prana) Brihaspati, because speech is great (brihat) and it is the lord (pati) of speech. Ayasya meditated on the Udgitha as the principal prana. People call it (the prana) as Ayasya; because it comes (ayate) from the mouth (asya). Vaka, the son of Dalbhya, knew it (the prana); he became the udgatri priest of the sacrificers dwelling in the Naimisha forest. By singing the Udgitha he fulfilled all their desires. He who knows this as described above and meditates upon the imperishable Udgitha (Om) obtains all his desires by singing the Udgitha. So much for the Udgitha as meditates on with reference to the body.

¹²⁴ One should meditate on the Udgitha as the sun who gives warmth. When he (the sun) rises he sings the Udgitha for the benefit of all creatures. When he rises he destroys darkness and fear. He who knows this becomes the destroyer of darkness and fear. This prana and that sun are the same. This is warm and that is warm. This they call svara (what goes out) and that, pratyasvara (what returns). Therefore one should meditate on the Udgitha as this and that. One should meditate on the Udgitha as the vyana. That which one breathes out is the prana and that which one breathes in is the apana. That which is the junction of the prana and the apana is the Vyana. This vyana is speech. Therefore when one utters speech one stops the prana and the apana. That which is speech is the Rik. Therefore when a man utters a Rik he neither breathes out nor breathes in. That which is the Rik is the Saman. Therefore when a man sings a Saman, he neither breathes out nor breathes in. That which is the Saman is the Udgitha. Therefore when a man sings the Udgitha he neither breathes out nor

breathes in. And other works also which require strength, such as the kindling of fire by rubbing, running a race and stringing a strong bow, are performed without breathing out or breathing in. Therefore one should meditate on the Udgitha as the vyana. One should meditate on the letters of the word Udgitha (i.e. ut, gi and tha). Ut is the prana, for a man rises (uttishthati) by means of the prana. Gi is speech, for speeches are called girah. Tha is food, for all this subsists (sthita) on food. Ut is heaven, gi the mid—region and tha the earth. Ut is the sun, gi the air and tha fire. Ut is the Sama—Veda, gi the Yajur—Veda and tha the Rig—Veda. To him who thus meditates speech yields milk and milk is speech. He who knows this and meditates on the letters of the Udgitha becomes the possessor of food and the eater of food. Next follows the fulfilment of prayers. One should thus meditate on the object one wishes to obtain through meditation: he (i.e. the udgatri priest) should meditate on the Saman with which he is going to chant the praise. He (the udgatri priest) should meditate on the Rik in which that Saman occurs, on the rishi to whom it was revealed and the deity whom he is going to praise. He (the udgatri priest) should meditate on the metre in which he is going to chant the praise; he should meditate on the hymn by which he is going to chant the praise. He (the udgatri priest) should meditate on the quarter of space facing which he is going to chant the praise. Finally, he (the udgatri priest) should meditate on himself and then on the object desired and chant the praise correctly. One who has mastered the Sama—Veda and the Yajur—Veda; the Svara is the syllable Om; it is immortal and fearless. The gods, by entering it, became immortal and fearless. One who, knowing this, sings the praise of the syllable Om enters this same syllable, called the Svara, which is immortal and fearless. Having entered it, he becomes immortal as the gods are immortal. The Sun that verily moves from the dawn to the dusk is the prana the life breath the all embodied soul of God, that unites human spirit of life to the eternal PARA-BRAHMA parama-atman purusha.

In 9 UPANISHAD VAHINI 7 1 the Fourth, the Samvarga Vidya, and the sixteen-phased Brahma Vidya are taught. In the Fifth, the three Vidyas, Prana, Panchagni and Vaiswanara are elaborated.

Uddalaka taught his son, Swethakethu, the knowledge which if known, all things can be known. The knowledge of mud and of gold will give the knowledge of all pots and pans, as well as of all bracelets and necklaces. The mud and the gold are the truth. Their modifications and transformations are temporary, mere name-forms. So too, the world, like the pot and the bracelet, is just an effect, the cause being “Sath.” ‘Sath’ means “Is-ness” is common to all objects; the pot “is”, the “bracelet” “is”. “Is-ness” becomes manifest through association with the pots and pans, the bracelets and necklaces. The “is-ness” may not be apparent to gross intelligences, for, it needs subtlety to realise it. The rosy colour which is manifested in the rose “is,” even in the absence of the flower. Similarly, the “is-ness” that is the Universal character of all objects persists even in the absence of objects. Prior to creation, there was only just this “isness.” There was no void then. There was this “is-ness” everywhere! When the “is” was reflected in Maya or Primal Activity, it resulted in Easwara who partook of that activity to manifest as the Universe with the three elements of Fire, Earth and Wind. All creation is but the permutation and combination of these three.

Vidya – divine wisdom is a little higher than knowledge.

The line of Uddalaka is steeped in the study of the Vedas, and so it is famed as a noble high-born family. But Swethakethu, the son, was wasting precious years after Upanayana (rite of leading pupil to preceptor), in idleness, without using them for Vedic Study. This caused concern for Uddalaka, for he who neglects the study of the Vedas, being born as a Brahmin, does not deserve that appellation. He can only be called Brahmanabandhu, one who has Brahmins as his relatives!

So, Uddalaka took him to task and forced him to go to a teacher. There, by the exercise of his superior intelligence, he mastered, before he turned twenty-four, the Four Vedas with their meanings. He returned, proud and pompous, swelling with egoism, declaring that there was no one to equal him in scholarship and righteousness. In order to prick his pride, Uddalaka asked him one day, “You have become haughty that you have no equal in learning and virtue. Well, did you seek from your teacher the message that reveals the Absolute, the lesson that only the practice of the Sastras can impart, the message which when heard makes you hear all things that are heard, which when imagined makes you imagine all things imagined? Did you learn that? That message would have shown you the Atma which is the fulfilment of all Study and Scholarship.”

The Atma is the base of individuals like Swethakethu. The pure Consciousness becomes apparently limited into a variety of individuals. In deep sleep, the variety disappears and each individual lapses back into this “is-ness.” Then, all the manifold activities, and experiences, like, “I am Ranga”, “I am Ganga”, “I am father”, “I am son”, etc., are destroyed. The sweetness and fragrance of many flowers are collected and fused into one uniformly sweet honey, where all the manifold individualities are destroyed. The names Ganga, Krishna, Indus are all lost when they enter the sea. They are thereafter called “the sea.” The Jivi who is eternal and immortal is born again and again, as a transitory mortal. He continues to accumulate activity, prompted by inherited impulses and the activity produces consequences which he must shoulder and suffer. It is the body that decays and dies, not the Jivi or the Individualised Soul. The banyan seed will sprout even if it is trampled upon. The salt placed in water, though not available to the grasp, is recognisable by the taste!

The Jivi, befogged by Ajnana, is unable to recognise his Reality. Discrimination will reveal the truth. A millionaire is kidnapped and left alone in the jungle, but he discovers the way out and comes back into his home. So also, the Jivi is restored to his millions! Once the Jivi reaches its real status, it is free from all the change and chance that is involved in Samsara, or the flow of time and space, of name and form. If he does not reach that status, then, like the happy sleeper who wakes into the confusion of the day, he will be born into the world of decay and death. Brahman is described as “*Ekam Eva Adwithiyam; tatvam asi:*”- all this visible world is denoted as Thatness or the form of Brahman. It can be realised by Sagunopasana, or worship of the limited qualified Divinity, just as Sathyakama and others did. The path of Brahmapasana is called the Sushumna Marga also. The Omnipresent Brahman can be realised in the firmament of the heart!

It is the capital of that Raja. Since He is seated there, the heart is called Brahmanesma, or the House of Brahman. That firmament cannot, of course, limit or set boundaries to the illimitable Brahman! Yogis who are turned away from the objective world can attain the Parabrahman, with Its splendour of realised knowledge, in the pure clear sky of their hearts. The worlds are fixed as the spokes of the wheel in the hub of Brahman. Decline, decay and death do not affect It [soul].

Since that Supreme Entity can achieve whatever It decides on, It is called Sathyakama and Sathyasankalpa.

Now, what exactly is the Parabrahman? We can know it by a single test. That which remains, after everything is negated as ‘Not this’, ‘Not that’—that is Brahman.

This is the Truth that all aspirants seek. Attaining It, they get the status of emperors and can travel wherever they like. The Jnani who is established in the pure Reality sees all desires that dawn in his heart as expressions of that Truth only.

The Atma transcends all the worlds. It is uncontaminated. He who is aware of only the Atma is ever in Bliss. The Brahmacharya stage is an important step for attaining Atmic Wisdom. Yajnas (sacrifices), fasts and other vows are also equally helpful. The solar energy surges through the countless nerves of the body. The senses merge in the mind, at the moment of death; the Jivi who has realised that it was all this, while limited by the mind, then escapes into the Hridayakasa through the nerves. At last, on the point of death, the Jivi moves out of the Sushumna into the solar rays and from thence to the Surya Loka itself. The journey does not end there. It reaches out into Brahma Loka too. But the Jivi who is caught in the mire of Ajnana, who is identified with the mind and its vagaries, escapes through the ear or eye or other senses and falls into Lokas, where Karma rules. The feeling of content and joy one gets in deep sleep is the result of Ajnana persisting in the individual.

The Chiththa is the source and support of resolution. All resolutions, decisions and plans are the products of the Chiththa. They are of its form. They originate there. They are registered there. That is why when death overtakes a scholar of all Sastras, he becomes but the equal of ordinary men and his fate is the same as that of the Ajnani. The Chiththa has to be saturated with Brahmic endeavour. Then only will it be an instrument of Liberation, freed from the shackles of Sankalpa. The mind etc., cannot free itself, as the Chiththa can.

The Chiththa discriminates between resolutions. It tests them as duty and not-duty, and justifies with proper reasons the classification it has made. Once this selection is made, the word utters it, the name signifies it.

The special soundforms or mantras incorporate the resolutions, accepted as duty, by the purified Chiththa; the rites become one with the mantras.

There can be no proper Karma without Chiththa.

After long experiences of chittha and bhakti bhava, one encounters peace [Shantih]. From the shantah-maan, one transmigrates into the next mode “dhyana”. Dhyana is superior to Chiththa.

Dhyana is the fixing of the Buddhi on the Divine, when it transcends such inferior helps as images, idols or saligrams. In Dhyana, all agitations cease, all modifications are unnoticed.

A wise humanbeing realises that our sorrows, our short comings and our adversities are in a way created by ourselves, our own consent to the circumstances and our own collective karma to be in the situation. Our adversities follow as a result of not following the law of the universal karma, the law of *rrta*, in abusing, misusing and lack of knowledge or stubbornness to refuse to acknowledge a further broader bigger picture. Most of egocentricity and stubbornness reigns for a while in pleasure of false self-importance. However, eventually it collapses within one's own system in due course of time because of the overused senses, overused tensions, over-used aggression due to anger and overused tantrums suppressed within the sub-consciousness. One who refuses therefore to reconcile the differences always lives in a world of self-deceiving illusion of the mind, the ego and the gross materialism. One should not therefore go seeking for reconciliation. One should reconcile in the manner in which the enmity and hatred dissolves. That is more important than the mutual reconciliation because in reality no two people can actually reconcile if they have been grossly hurt by one another. Hurt is a complex matter. Hurt is sitted deep within the heart. One must understand that the various births and various lifetimes only reflect our karma, our collective karma and our own short comings. This entails that we take to the roots of our karma and calm them or neutralise them.

What we experience in normal life is only the effect of certain causes which are invisible to the eyes. We see people being born and people dying, but we do not know why people are born and why people die. The causes are unknown to us. What is it that compels a person to be born and what is it that forces him to die? We know very well, we have no say in either of these ways. We cannot say this or that in respect of these processes. Nor is there any adequate knowledge of the secret of one's own experiences. Birth, death and the experiences in life are apparently effects produced upon us by causes of which we seem to have no knowledge. We are compelled to understand the knowledge which is the solution to the sorrows that are incumbent upon being subject to the laws of this natural phenomenon.

On account of the effect of the *Thamo Guna*, and even of the *Rajo Guna*, all created things like the waters, the hills and mountains, the stars and planets, men with the spark of the Divine in them, all are agitation-bound, change-bound.

Vijnana is better than Dhyana. Jnana based on scholarship steeped in the sastras is referred to as Vijnana. It is attained by Dhyana and, hence, it is more valuable than Dhyana. Superior to Vijnana is Ballam—Strength, Fortitude, Vigour. It illumines the objective world, it sharpens the *Prathibha* or Intuition. *Prathibha* is the power by which you can sense the Consciousness in all knowledge objects.

Now there is one thing superior even to Prathibha: Annam, Food, Sustenance. It is the support of life. Deprived of it for ten days, man becomes powerless to grasp anything. It is life that makes possible study, service of the teacher, listening to his teaching, cogitation over what he has taught, and the earning of Thejas. Thejas or Illumination is higher than Intuition, Prathibha or food. Thejas is fire, heat and light. Thejas creates water and water produces food. Thejas can make even wind lighter. It shines as lightning and sounds as thunder. Akasa is superior to Thejas, remember. It is through Akasa that sounds are transmitted and heard. Love and play are products of Akasa. Seeds sprout on account of Akasa. Now, consider this. Smarana, memory, is superior to Akasa. Without it, all experience is meaningless, all knowledge is a waste, all effort is purposeless. Nothing can be experienced without the help of memory. Objects like the Akasa will be unrecognised in its absence. It can be said that memory creates the Akasa and other objects.¹²⁵

¹²⁵ In this connection, the Chandogya Upanishad commences with a story. There was a student named Svetaketu who was the son of sage Uddalaka. This student was well-read and finely educated. He was so confident about his knowledge that he used to parade his learning and calibre in the midst of all learned people, have discussions in courts of kings etc., and was very reputed for his great educational gift. This boy went, by chance, to the court of the king called Pravahana Jaivali, a noble emperor. The moment the boy arrived at the court, the king received him with respect, and after offering him the requisite hospitality becoming of a Brahmin boy well-versed in the Vedas and all the branches of learning, the king put a question to the boy.

“Are you well educated? Have you studied? Is your education complete? Has your father instructed you?” The boy said, “Yes, my education is over, and I am well-read.”

Then the king put some questions. “Naturally, you are a well-informed person so as to be able to answer any pose. You are proficient in every branch of learning.” That the boy professed to be, that he would be able to answer any question. Then the king posed five questions.

The first question was: “Do you know where people go after they depart from this world? When people die, where do they go? Do you know the answer to this question, my dear boy?”

The boy said, “I do not know. I cannot answer this question.” Then the king asked another question, “Do you know wherefrom people come when they are reborn into this world?” The boy said,

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“I do not know this also.” “Do you know, have you any idea of the paths along which the soul ascends, the paths being known as the devayana and the pitriyana? Do you know the difference between these two paths? Why is the one distinct from the other?” The boy said, “I do not know the answer to this question also.”

Then the fourth question: “Why is it that the yonder world is not filled with people and overflowing? Always, the world is able to contain people and it is never flooded with them.

What is the reason for this?" "This, also, I do not know." Now the fifth question: "Do you know what are the five oblations [that are offered] and how the fifth oblation as liquid becomes a human being?" "This, too, I do not know," said the boy.

Then, the king said, "Why did you say that you are instructed and well-read? How is it possible for one to regard oneself as properly educated if one cannot answer even these questions? What made you think that you are educated? What is it that your father taught you if he has not told you these things?" The boy was humbled, his pride vanished, he began to realise that there are things which he could not understand. His education was not complete. This was the first time that he was taken aback from the conviction that he knew everything.

Though the king asked him to stay, he ran in agony back to his father. He did not stay in the palace, and in the intensity of discomfiture he rushed to the father and cried out, "How is it that you told me once that I have been instructed and well-educated, and that I have been informed in every branch of learning? This is what you told me one day. You told me that there is nothing more for me to learn, that I have completed my education." The father replied, "Yes, what about it?" "No," retorted the boy. "It is not like that. This fellow of a king put me some questions and I could not answer even one. Not properly educating me, you merely told me that I am accomplished." "What are the questions?" the father asked. The boy repeated all the five questions. "These are the five questions that were put to me by the king. Now, what is the answer to these questions?" he asked the father. The father said, "If I knew the answers to these questions, naturally I would have taught them to you. I myself do not know what these mean. I have taught you what I knew, and these are things which are beyond myself, also. I have never heard of these things. So, how is it possible for me to give a reply to this query? Let us both go as students before the king. This is the only alternative left to us. We can learn this knowledge from the king himself. We have to go as humble students." The boy said, "You yourself may go, I am not coming." He was so ashamed that he would not like to show his face before the king, again. And so, the father went; the boy did not go.

The father humbly went to the court of the king. The king, of course, received the great Brahmin with high honour, with great respect and showed the required hospitality. Gautama stayed in the palace, for the night.

The next morning, when the king came to the court, in the assembly, to give audience, the Brahmin also went there. The king said: "Revered one, ask for anything which is of this world; any material gain, any amount of wealth, whatever you need for your maintenance. Ask for it, and I am ready to give it to you. Anything that pertains to this world, anything that is human, anything that is material,—ask for such a boon and I shall give it as a gift." The Brahmin replied: "By God's grace I have enough of material wealth. I do not need anything of this world. You may keep this wealth for yourself. I do not require this wealth, but do give me the reply to the questions you put before my son. I have come to you for knowledge, not for wealth, not for any material gift which you are so kindly offering to me and which I do not need. But I want the wisdom of the questions which you posed before my son, and which he could not answer."

Thus analysing the value and relative importance, of objects and powers, the human must give up identification of self with the physical body and recognise one's true real "Reality". Such a human rises to the height of an Uttamapurusha, the noblest of men, laughing, playing and moving without regard to the needs or comforts of the body. The body-bound man is caught in Samsara. For the one who is free from that bondage, Swaswarupa (One's reality) is the field of activity.

For instance, the wind, the lightning and the thunder have no permanent existence. When the rainy season comes on, they appear in the sky and get merged in it. So too the particularised Jivan Atman appears as separate for a time against the background of Brahman and gets merged in It, at last. Higher knowledge comprises divine intuition and divine vision from certain meditations. They are processes of the attunement of the mind to higher levels of being. They are called a-vidyas because they are specific types of knowledge. Vidya also means a meditation emanating from contemplation. A higher knowledge is called vidya, something distinct from ordinary knowledge, scientific or artistic knowledge, and the like.

About divine knowledge:

What binds us is the ignorance of something which prevails somewhere but upon which we have no information whatsoever or is unknown. Ignorance always results in to bondage, attachment and sense of identification with the samsara and the wheel of individualisation of claiming, accumulating and drawing under the umbrella of me, mine, I, my, yours, and "name". The world binds us together as the law of gravitation limits us in our capacity to understand things through. These laws restrict us because we do not have perfect knowledge under perfect conditions under perfect world of existence. Our life is imperfect. Therefore to comprehend the infinite within the constraints of finite is a difficult complex understanding that can only transpire in contemplation.

Our karma brings us to life and our karma takes us to death. Our karma brings us good and bad experiences in life and our karma brings us to meet good or bad persons in our lifetime. Our karma therefore, is much responsible for how we live here and now.

In divine knowledge, sacred fire implies the sacrifice of time, our resources and burning the divine glow deep inside our hearts. The esoteric divine glow of sacred fire entails that there is the unmanifest energy and when this energy becomes active, it manifests after flowing through its karmic stages of events and actions.

Similarly, our anger, our hatred, our fears, our anxiety, our unfound doubts, our paranoia, and our inhibitions of the world we live in cause and having caused bring effect to the surface. The cause of a particular event which is physical, tangible and visible has a transcendental mysterious esoteric fire behind it. Each of our existential phenomenon sprout from fire of energy, fire of desire, fire of thought, fire of mind, the fire of action and the fire of attachment. The fire that emanates from the sun, the fire of God, that blesses the sacred fire transforms into worldly fire of humanity. This sacramental sacrifice begins much higher than the world platform. ¹²⁶

¹²⁶ If we understand the intention behind these analogies, we would be able to realise that nothing could be a greater comparison for life than the concept of sacrifice, because the principle of sacrifice, or yajna, is the essence of all creative processes. And the principle is applicable to every type of creativity, whether physical, social, aesthetic, or, for the matter of that, any other aspect of life. The principle of sacrifice is that of the recognition of the higher values operating behind and transcendent to the ordinary activity of the visible world or the functions of human beings. There is a comprehensiveness of approach in the understanding of the principle of sacrifice. Every part of the sacrifice is as important as any other part, and every part of the sacrifice subserves a purpose transcendent to it, as is the case with the operation of a huge machine or a working medium in a factory. No part of the machine works for itself; it has a transcendent purpose. Look at the limbs of a human body. No organ of the body works for its own sake; it has a purpose beyond itself, and this purpose is an output in the case of a machine and an intention in the case of an organic body. So is the case with the parts of a sacrifice, and especially so when the sacrifice is identified with the creative process of the universe. Everything is interconnected, interlinked in an organic manner, so that everything becomes as important as the other and web forms thus. The cause has to be churned first in order that the effect may feel the impact of that stir in the cause. Now, the cause is not merely a single factor. There is a chain of factors involved in the conception of the cause. If, for the purpose of our study, we may say A is the effect that is physically felt by us in this world, it has a cause which is B, impelling this effect to manifest itself in that particular manner in the physical world. But, this B which is the cause of A has another cause behind it, which is C. So, we may say, that B is the cause of A, or we may say, C is the cause of A because it is the cause of B also. But, this C has another cause behind it, and that is D. So, while D is the cause of C and B, and through these, of A, we may also say that it is the cause of the last effect also. Thus, the first cause is the real cause which pushes itself downwards to lower levels of reality, until they express themselves in space and time. This expressed form in space and time alone is known by us, seen by us, felt by us and experienced by us.

We are likely to mistake this visible effect for everything, and then it is that we are either pleased with the manifestation of an effect or we are displeased with it. Sometimes we say, "It is raining cats and dogs; it is horrible." And we say, "It is terrible, it is so hot; it is awful, it is blowing so hard." What we like or what we do not like are only the various reactions that our personalities produce or evoke in

Our karma is similar to offering oblations to the sacred sacrificial hommam fire for the purpose of invoking a God, or a deity. In our karma, we are inviting something, invoking it, calling the attention of something for the purpose of experiencing it when we perform the thought in action. Our thoughts, fears, phobia, and mental faculty produce vibrations inside our metabolism, and fire inside us is ignited in five directions immediately producing hormones and enzymes. This is how a person performing virtuous acts, holy deeds and charities, etc. in this world rises up to the higher world after death, and experiences the consequences of the actions until the time when the momentum of these actions is exhausted, even as we thrive well in this world financially as long as our bank balance is sound, but when it is exhausted we become paupers. We come back and we have to work hard again to fill the bank balance, so that we may enjoy life afterwards. Every action has a beginning and an end; it is temporal, it has a destructible body, it is not eternal. Because it has a beginning, it must have an end. The nature of the actions, the intensity of the actions determines the extent of the consequences thereof. In looking back, we are reborn.

The fire of the higher regions of sacred sacrifices with the divine grace turns into smoke and the smoke churn together to collate clouds of rain. By the grace of winds, and currents and ether, the rain is blessed. Without rain, our life here on earth cannot be possible as we shall have no food.¹²⁷

respect of impersonal causes of phenomenon/ phenomena which have nothing to do with the pleasures or the pains of the individuals. In this lifetime, if we are to be related, our relationships are not transiently permanent in specific names, forms, or shapes but in karma only. Our karma only bounds us together.

Every vibration has energy, every person has auras and these are inter-connected to the higher regions of the eternal esoteric regions. We are influenced by our environment, our atmosphere and our regions of connections with others. Keeping good company always results into good vibrations. Keeping good healthy company always brings health and longevity. Keeping honest relationships always brings us purity and cleanliness and our homes are therefore made of love, compassion and good food. Food is of utmost importance and friendships are the most important configuration of our lives. One true friend is all we need and this concept is exemplified in Gita, in Upanishads by the BRAHMA and all religious scriptures alike. What use are friends who ruin our lives and call themselves friends? What use are friends who run away in our distressful times, they are not real friends.

¹²⁷ In this fire, the contemplative sacrifice of rainfall, gods offer the oblation of their action. The bhuta-sukshma, as they are called, or the subtle elementary potencies, are the Soma-rajā, or King Soma, mentioned here. These are all difficult terms to translate and more difficult to understand.

Here, on this earth, rain falls by the activity of the gods. The gods are the presiding deities of the senses. There is connection between our sense-activity and the gods in heaven. In this offering of the great sacrifice, contemplatively conceived here by this process of the fall of rain, there is a productivity created in the earth and foodstuffs are produced, for another purpose. There is connection between our sense-activity and the gods in heaven. In this offering of the great sacrifice, contemplatively conceived here by this process of the fall of rain, there is a productivity created in the earth and foodstuffs are produced. The Celestial Region, the Atmosphere, the Earth, Man and Woman,—these are the five stages of the Fire.

The earth is the essential element of fire that emanates water, plants, human and life. Speech is the vital essence of Brahma by which meditation and contemplation is facilitated. What causes a thesis to move and become synthesis?

Bondage is due to the connection of our consciousness, or the soul, we may say, with the report of the senses, which is confirmed by the activity of the mind and the intellect.

They have a highly esoteric meaning; they are not exactly as they appear on the surface. The subtle potencies which our actions produced get mixed up with the elemental potencies called tanmatras,—shabda (sound), sparsa (touch), rupa (colour), rasa (taste), gandha (smell). And then it is that we get involved in the higher realms; we get vitally connected with our actions for reasons obvious, and our actions are related to the consequences they produce,—apurva. The apurva gets mixed up with the elemental subtle forces called tanmatras, and so we are involved in the tanmatras in this manner. Then it is that we are taken up to the higher realm by the rocket-like force exerted by our actions which takes us up into the higher realm after we depart from this world. These actions, these effects of actions, these vibrations that these consequences of actions produce, are a great drama indeed that takes place in the heaven. There is a cycle, as it were, a wheel rotating in the form of give-and-take between the gods in the heaven and the human beings here. We give something and we are given back something. Nature gives us what we give to it in the form of our own deeds in this world. We do not get what we do not deserve, and we cannot get, also, what we have not given actually. What we have given, what we have deserved, what we have parted with in the form of a sacrifice, that is given back to us, with compound interest sometimes, according to the law of Nature. On account of this cyclic activity of Nature, in which the individuals get involved through their actions, there is rainfall. So, we can imagine how rains occur. Intermediary Quarters are the sparks. “Into this Fire, the gods offer the oblation of rain. Out of that oblation, arises food.” Rain falls on this earth. The earth is the object of fire, or the earth that has become heated with hunger and this hunger fire is extinguished by the grace of rain and proliferation takes place thus.

The mind, the intellect and the senses work together in collaboration in giving us a wrong idea about things.

The first mistake is committed by the senses.

The mind and the intellect only corroborate and confirm in a more synthesised manner this report of the senses.

The report is wrong in the sense that it does not take into consideration the invisible factors involved in the production of an effect. The clouds do not gather in the sky suddenly.

There are many causes which are beyond one's comprehension, which come together into action for the production of a single effect called the appearance of the clouds in the sky, and the fall of the rain, etc. So is the case with everything. So is the case with anything that happens anywhere in the world; so is the case with anything that appears as an effect or a person in the world; so is anything, whatever anyone can think of in one's mind this world. ¹²⁸

¹²⁸ The first oblation is the universal vibration in the celestial heaven; that is the first sacrifice, and that is the first oblation. The second oblation is in the second sacrifice which is the reverberation of the vibrations in the celestial region felt in the lower regions of the atmosphere, as the fall of the rain. The grosser manifestations which are the events that take place in this world are the third oblation. The fourth sacrifice is of man himself, who is involved in this entire activity, who consumes the food of the world and energises himself and produces virility. The fifth oblation is woman whose union with man brings about the birth of a child. These are the Five Fires. These Fires are not to be regarded as individual events. This is the purpose of the vidya in the Upanishad. The Fires so-called are diviner manifestations of a cosmic character, and there is nothing local, physical, earthly or binding in any of these sacrifices. They are all processes of a vaster Nature in which the individual is integrally involved. produces virility. The fifth oblation is woman whose union with man brings about the birth of a child. These are the Five Fires. These Fires are not to be regarded as individual events. This is the purpose of the vidya in the Upanishad. The Fires so-called are diviner manifestations of a cosmic character, and there is nothing local, physical, earthly or binding in any of these sacrifices. They are all processes of a vaster Nature in which the individual is integrally involved. The conception of the entire process should therefore be one of a Universal Occurrence.

We have cut ourselves off from the Universal Being, due to which we are supposed to be bound souls, but it does not really mean that we have severed our connection with God. Our connection still is maintained with everything; with other beings, with Nature, and with God. What has happened is that we are unconscious of this existing connection. The connection can never be broken; it is a perpetual

When during the human lifetime, one meditates, contemplates and observes the fire of the Divine wisdom, one passes through divine experiences and is gracefully liberated from the bondages of karma.

The wise ones pass through the Brahma Loka and attain salvation. Those whose fire re-ignites with desire or connection of sub-conscious bonding, they return to earth in rebirth and re-incarnation. Ignorance is nothing but the inability to visualise the connection that obtains between us and the various causes of our manifestation throughout the universe. Since no one can claim to have such knowledge, it appears that everyone is bound to reincarnate in some form. Awakened souls connect between the fire of the spirit and the fire of the celestials in fusion of divine forces.

In the northern hemisphere, the Sun is most eloquently DIVINE. Uttarayana Marga.

Aum Tat Sat.

relationship. If it had been temporary, it would not be reinstated once again. It is always there, but we are completely oblivious of the presence of this relation. Such is what happens at the birth of an individual who is completely ignorant of what has happened.

Causes and causes, perhaps thousands and thousands in number, have joined together through the various levels of manifestation for the birth of this child, all of which is not known to this child. It knows nothing except the little locality where it is born, and all other aspects of its birth in this particular world are forgotten at one stroke due to the association of consciousness with the body in a very intensified manner. The intensity with which the consciousness gets tied up to the body is such that there is a complete obliteration of the memory of past lives, a total ignorance of everything that happened in the earlier incarnations, and there is an attachment to this particular body only, as if that is the only reality,—as if there was nothing before, and there is nothing going to be in the future also! Unfortunate situation, indeed, is this, that nothing is known about the past and nothing is going to be known about the future. The entire chain is forgotten. Only a single link is caught hold of, and consciousness is bound hard to this particular link, and this is the earthly, the physical life of the individual. There are causes and causes. All of them join together and pass a resolution, as it were, in their meeting, as to how long an individual should live. That is determined by the character of the cumulative effect of the actions known as the *apurva*, part of which alone is allowed to manifest itself as what we call *prarabdha-karma* (force which has already fructified into experience). The *prarabdha* is the cause of everything that we experience in this life, the length of life, the nature of the experiences through which we pass, the circumstances into which we are born, etc. All our pleasures and pains, including length of life, are determined by the actions we performed earlier, portions of which are allotted for experience in this particular life, that portion being called the *prarabdha-karma*.

Summation of Chandogya Upanishad:

When one becomes the truth, one becomes the joy of it, and one becomes the grandeur of it. Truth therefore opens doors to knowledge. From knowledge, one realises ones potential spiritualism. From experiences of divine glimpses and by becoming devoted to the divine, one gracefully, gradually opens to the spiritual world of “ananda” – eternal bliss. Understanding the philosophy of the soul, its ideals and its karma in the passage of time, won whose life has been divinely blessed by the grace of a GURU, will triumph over the Vedantic sadhana. One who forgets honour and dishonour and one who is focused on truth, discovering the truth, knowing the truth, realising the truth, verily is a true Brahamana. For enlightened soul, maana [honour] and apamaana [dishonour] become indifferent. Passing through most adverse circumstances the devotee never leaves the marga or the focus of truth [na satyad agatt]. Was it a test? Was it a discipline? What is true asthetic?

The perfect man is a fourfold being and one object of Vedantic discipline is to be the perfect man, *siddha*. When Christ said, “Be ye perfect as your Father in heaven is perfect,” he was only repeating in popular language the Vedantic teaching of *sadharmya*, likeness to God.¹²⁹

129 Prayer to Lord Hari Narayan:

Om Tat Sat Shri Narayana Tu, Purushotama Guru Tu Siddha Buddha Tu, Skanda Vinayaka Savita Pavaka Tu Savita Pavaka Tu Brahma Majhada Tu, Yahva Shakti Tu, Ishupita Prabhu Tu Rudra Vishnu Tu, Rama Krishna Tu Rahima Tao Tu Rahima Tao Tu Vasudeva Go, Vishvarupa Tu Chidananda Hari Tu Advitaya Tu, Akala Nirbhaya, Atmalinga Shiva Tu Atmalinga Shiva Tu.

Meaning: O Lord, You are that truth, everlasting, unchanging infinite existence; You are Narayana, the God in the form of man; You are the Supreme Teacher, an embodiment of perfection and a perfect Master; You are the Enlightened Buddha, You are Subramanya and Ganesha, the remover of obstacles;

You are the Sun, the Fire or Heat, the purifier. You are Brahma, the creator, You are Majhada, all good and all auspicious; You are Jehovah, the Self that is behind all selves; You are the Divine Mother, the creative energy; You are Jesus and His Father, the savior; You are Rudhra, the transformer and Vishnu, he preserver; You are Lord Rama and Lord Krishna; You are Rahim, all kindness, always giving and expanding; You are Tao, the eternally right way of living; You are Vasudeva, the sustenance of all, omnipotent and omnipresent; You are Vishvarupa, the entire universe (visualized as the body of God); You are Chidananda, the omniscient and Hari, the Destroyer of illusion, the Ever Blissful spirit; You are unique, matchless and without a second; You are unparalleled, beyond time and fearless of

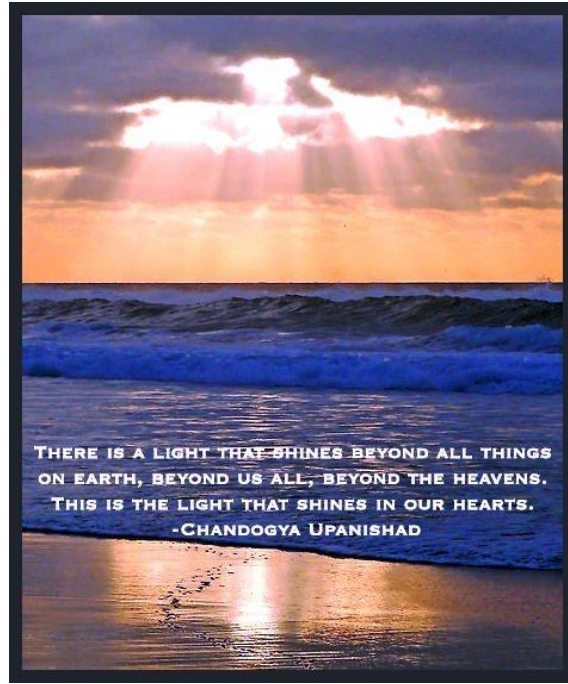
"In the beginning there was Existence alone--One only, without a second. He, the One, thought to himself: Let me be many, let me grow forth. Thus out of himself he projected the universe, and having projected out of himself the universe, he entered every being. All that is has its self in him alone. Of all things he is the subtle essence. He is the truth. He is the self. And that....THAT ART THOU."

—Chandogya Upanishad

What you think is what you become. Your consciousness, your higher intellect and your higher mind all together when they merge to become consciousness, That is what you are, that is what you are. Just as the waves and the tides are nothing but the grandeur of Ocean, just as the streams of rivers all merge into the seas through their flows in time, to become Ocean, each one of us is a consciousness of the grand consciousness.

adversities;

You are the Atma Linga, the Hiranyagarbha, symbolizing the first manifestation of the formless Soul.



Aum Tat Sat Namah Hari Aum Tat Tvam Asi Swaha Shantih

13. Brihadaranyaka Upanishads – Highlights

ॐ पूर्णमदः पूर्णमिदम् पूर्णात् पूर्णमुदच्यते ।

पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ।।

ॐ शान्तिः शान्तिः शान्तिः ।।

*Om poornamadah poornamidam poornaat poornamudachyate Poornasya
poornamaadaaya poornamevaavashishyate Om shaantih shaantih shaantih*

Aum! That is infinite (Brahman), and this (universe) is infinite.

The infinite proceeds from the infinite.

(Then) taking the infinitude of the infinite (universe),

It remains as the infinite (Brahman) alone.

Aum! Peace! Peace! Peace!

Aum Tat Sat Tat Tvam Asi Soham Aham Brahma Asmi

The infinite God entails, infinite knowledge, knowledge that has no end. Ultimate knowledge of the soul, the atman-gyann is never complete. From the imperfect visions, imperfect understandings, imperfect pitching, and imperfect mind, we humans in the history of mankind have tried our best to collectively encapsulate consciousness in a nutshell. However, none of us have managed to compile a whole synthesis of the thesis and the anti-thesis of the atman. Our own soul and the soul of the parama-atman [cosmic soul] brahma are identical. One is micro and the other is macro – grand.

The self atman is verily covered by consciousness. The entire world including our ‘whole’, our ‘all’, reside within the spectrum of consciousness and that in turn reside within the truth of the crown chakra. The truth alone gives the consciousness a relative existence. The desires and the objects are therefore called “satyakaama” – or truth catalysts of truth. Not knowing their true abode, or our inability to connect to our consciousness we crave for desire and objects of desire. This false knowledge [aka ‘mithyanjnana’ is the veil of darkness ‘apidhaanam’. It is the darkness of not knowing that prevents us from fulfilling our desires as and when we please. When a human is stubborn and wrapped up by the ego, the mind and the lower intellect, such a human refuses to see the truth. Such a human is engrossed and entangled with the materialism. Only intellectual vision is open to such a human. Only mind is opened.

The Absolute is Transcendent Being, and not a mind, thinking. It is not even a causal state. Even the causal state is supposed to be posterior to the Absolute. We never associate the Absolute with the world. The Brahman of the Upaniṣhad, or the Absolute of philosophy, is the assertion of Being which is unrelated to creation. And, when we have to associate God with creation, we have a new word altogether for it. Īshvara is the word we use in the language of the Vedānta. Such words do not occur in the Upaniṣhads.

Samkhya philosophy:

The Sāṃkhya tells us that there was an original condition where everything was potent, though not patent. Everything was hidden, though not expressed. Everything was in a universal causal state. That is regarded as the non-existent, dark, undeveloped, indivisible state of things. That is called Prakṛiti in the Sāṃkhya language.¹³⁰

¹³⁰ It is a cosmic death, one may call it. Everything is contained there, and everything is hidden; everything is undeveloped and indistinguishable, incapable of being perceived, because even the sense-organs are not developed there.

Then, there is a tendency to think. The cosmic thought develops itself. That is what is indicated here by the words, 'tan mano' 'kurata'. From this undeveloped Being which was equivalent to universal darkness, mind arose. That mind is the Cosmic Mind. In the Sāṃkhya, we call it Mahat; and in the Vedānta, we call it Hiraṇyagarbha. This cosmic undeveloped state is sometimes called Īshvara. Now, Īshvara is not undeveloped in the sense of a primitive state where intelligence is absent, but it is an exceedingly intelligent condition where distinctions are not present. We call it symbolically dark, because the light of the senses will not operate there. It is a light that is transcendent; and in the passages occurring in such verses as the Manusmṛiti, we are told that it was shining as brightly as thousands of suns, Sahasramśusamaprabhā. How can we call it darkness? But, it was darkness to the eyes which were not developed, just as the blaze of the sun may be darkness to the eyes, when it is very intense.

So, the mind that is supposed to be the evolute, immediately proceeding from the undeveloped condition, is the Hiraṇyagarbha principle of the Vedānta, coming from the Īshvara principle, or Mahat coming from Prakṛiti. Then, there is the Ahamkāra proceeding from Mahat, the Self-sense of the cosmos. This is how the Sāṃkhya would describe the development of the original, Cosmic 'I'-sense from the Cosmic Intelligence, which, again, is an evolute of the Cosmic Prakṛiti. Then, there is the distinction between the subject and the object; on one side, there is the physical universe, and on the other side, there are the individuals. The physical universe is constituted of the Tanmātras – Śabda, Sparśa, Rūpa, Rasa, Gandha, which become concretised by a process called quintuplication into the

The death verily gives birth. The cycle of birth and death becomes the only distinction between the absolute consciousness and universal consciousness.¹³¹

five elements – ether, air, fire, water and earth. And, subjectively, they become the individuals with the five Koṣhas – Annamaya, Prānamaya, Manomaya, Vijñānamaya and ānandamaya. These Koṣhas are the vestures of the individual soul – the physical, the vital, the mental, the intellectual and the causal bodies. These are called the five Koṣhas. And within these Koṣhas we have the Prāṇas, the senses of perception and action, and the mind, the ego, the subconscious, the unconscious, and the intellect; and ultimately, a very unintelligible substance within us which we experience in deep sleep – that is the causal state. So, this is how the Sāṃkhya would describe the process of creation, which is followed literally, to some extent, in the Vedānta also, with only a distinction in definition. Instead of the terms; Prakṛiti, Mahat, Ahamkāra, we have the terms; Īshvara, Hiraṇyagarbha, Virāt.

So, this cosmological process, the development of the effect from the cause, gradually, from the Universal Being, down to the lowest of diverse elements – this it is that is described here in this Brāhmaṇa, which says that originally nothing was, from where the element of distinction between the subject and the object, characterised by a double activity of grasping and separation, was evolved, and then arose the Cosmic Mind, Hiraṇyagarbha.

Here is a passage of great significance from the point of view of philosophical technique employed in the understanding of the relation between the individual and the Universal. This which is a symbolic statement in the Upaniṣhad, very hard, indeed, to understand, conveys a wealth of meaning. What exactly is the connection between the diverse individuals and the Universal Absolute? This has been a great point of discussion throughout the history of philosophy, and it is not easy to come to a conclusion. Often, it is thought that the Universal is a collection of all the individuals or particulars. Many a time, we are told by philosophers that the Absolute is the whole, and the individuals are the parts thereof; so that to get the Absolute, one has only to collect all the individuals and group them together, which means to say, anything that we find in the individual will be found in the Absolute. There will be nothing more in the Absolute than what we see in the individual. This conclusion also will follow, if this assumption is correct; and it is a very uncomfortable conclusion, because we are not seeking in the Absolute merely what is in us. A million people put together cannot be regarded as qualitatively superior to what a single individual is. It is also held that the Absolute is transcendent in the sense that it has no connection at all with the visible universe. Often, it is also held that the Absolute is so much absorbed in the universe that we cannot find it outside the universe.

¹³¹ In order that the universe may be manifest, some phenomenon should take place; and that phenomenon is described here as Mṛityu. And Mṛityu, here, does not mean the ordinary phenomenon of death or destruction of a body. It is a metaphysical concept that is introduced here. It

Our vision of the world of existence can not perceive a perfectly whole picture.¹³²

is a tentative withdrawal of the consciousness of the Absolute, and a manifestation of a new universal which embodies within itself, in a seed form, everything that we call the gross universe. The Will of God is supposed to be the originator of the universe, as we hear of, as proclaimed in the scriptures of the religions. The God of the universe, who is the Creator, manifested through His Will all this creation. Now, the attribution of 'Will' to God is indeed a difficult task, because, as far as we know, Will is a psychological function, and it can be defined in certain specific manners. But the definition of the 'Will' that we have in psychology is something which cannot be attributed to a God who is Universal. However, we have to assume a different kind of 'Will', and the Will which is responsible for the projection of the universe in a seed form, originally, can be described as a kind of potency or potentiality or latency of being, as the seed may be said to be the latency of the tree. The vast banyan tree which is so big, grows towering to the skies, is hiddenly present in a very tiny seed, as we know. We may say that the seed is the potential condition of the tree, though if we cut the seed, we cannot see there anything of the tree. Visibly, there is nothing; but we have to infer the presence of all the diversity of the banyan tree in this little seed which is so tiny. Likewise, a condition is assumed which is the potential seed of all the diversities to be manifest.

¹³² And the world is 'outside' us, and we are looking at it, and we are 'here' as imagined subjects. We are subjects falsely arrogated to ourselves. This is, perhaps, the fall described in the Biblical context, the Satan falling, assuming individuality, independent of God. The assumption of individuality immediately calls for a transcendent Creator and an external universe. The moment you become conscious of yourself as an isolated being, you begin to see an outside world, and then you conceive, not perceive, a transcendent God. Here, God becomes merely a conception; He is not an object of perception. Originally, He was a content of direct perception, experience, realisation. He was 'Being', 'Existence', 'Vitality', the 'Soul' itself. Now He has escaped our grasp, and over and above us become transcendent, and remained only as a theoretical Creator for our prayers and worships. What we physically see is only the world of gross objects, towards which we run every moment of time, assuming that we are the sole monarchs of this world, that we are the rulers of things; an assumption, false indeed, for reasons quite obvious.

This Cosmic Prāṇa, Hiraṇyagarbha, or Virāt, assumed a threefold aspect – Adhibhautika, Adhyātmika and Adhidaivika, viz., the physical, the subjective and the transcendent. The objective or the physical, the subjective or the psychic, and the transcendent which is the invisible divine content, are later formulations.

Here again the Upaniṣhad brings us back, by a Simhāvalokana, as it were, a retrospective look, to the unity of things, in spite of the tripartite diversification that has taken place. In spite of this threefold manifestation, which is apparently a segmentation of creation into three different corners, as if unconnected with one another, there is yet a unity among them. That point is brought out here, in

It willed, or He willed: "May I have a second Self." This is the origin of creation. The world, this creation, this universe is the second Self, as it were, of the Supreme Being.

This 'other' Self, which is this vast creation, is animated by the Supreme Being Himself. It is 'other' in the sense that it had not all the characters of the Absolute. Yet, it is the Self. Though it is the 'other', it is also the Self. It is called the 'Other Self', inasmuch as the Selfhood of the Absolute is transparently present in this creation. The Universal ātman is immanent in the whole universe, in all aspects of creation; and yet the universe is an 'otherness', as it were, of God, an object of God. It is as if the Universal 'I' is envisaging a universal object, including all that is visible or sensible – space, time and causal relation. A single Subject encountering a single Object is the state which is described in this passage, a Cosmic Consciousness becoming aware of a Cosmic Object in a peculiar manner, not in the way in which the ordinary individual is aware of an object outside. The way in which God is conscious of the universe, is different from the way in which an ordinary Jīva, or individual, is conscious of an object. This makes all the difference between Universal Consciousness and particularised consciousness.¹³³

this analogy, which describes the unity present in the midst of this tripartite diversity, by the comparison of this triad with that of the horse in the Aśvamedha Sacrifice, and also in terms of a particular shape the sacrificial ground takes in the Aśvamedha Sacrifice, viz. the shape of a bird. The sacrificial ground is drawn in a particular shape. The shape is of a bird. So, the bird is described here, or we may say, the horse itself is described. Both comparisons are apt.

¹³³ There are three kinds of 'self' distinguished in the philosophy of the Vedānta. These three 'selves' are the three aspects of the conception of the One Self. They are called the Mukhya-ātman, the Mithya-ātman and the Gauna-ātman, in Sanskrit. The Mukhya-ātman is the primary Self, which is uniform and unique in every individual, equally. It does not differ from one person to another person, from one thing to another thing, like space contained in various vessels. It is the same space that is in all vessels, irrespective of the number and size of the vessels, etc. This ubiquitous Consciousness, which is equally present in all beings, irrespective of the distinctions of space, time and cause, is the Absolute Self. That is called the Mukhya-ātman. There is also the Gauna-ātman, or the secondary self which is distinguishable from the primary Self. It is not merely that one has within oneself, immanently present, the eternal primary Self, but there is also another kind of self with which one's individuality is connected. Anything that one loves is also a self. As a matter of fact, all love is a movement of self in a particular direction. When the self moves, we call it 'love'; and when it does not move, we call it 'being'. But, it is the same 'self' that acts, whether it moves or whether it does not move. The movement of the 'self' towards an object for any particular given purpose becomes the

cause of affection for that object, and the 'Self' which is primary, is recognised in the object which is secondary. So, in the love of the object we are loving our own self really, it is not just something else. The object is invested with the character of the 'Self', and then there is an immense affection felt for the object. Every form of love is the love of 'Self'. There is nothing else in any form of affection. The object which is thus invested with the character of one's own Self, becoming the centre of affection, is what is called the secondary self. It is also a self, but it is not the Absolute Self. So, it is called secondary.

The third form of self is this body which is temporarily assumed as the 'self' for the purpose of working out certain Karmas done in previous births. The nature of this body is characterised by the structure of the desires expressed in previous lives, and the Karmas performed in previous lives. A Karma, or an action, is a desire that is externalised in respect of an ulterior motive. Every action is desire-propelled. A desire-propelled movement in the direction of an object is an action, and that action produces a reaction, because every action is an interference in the universality of the cosmos. The equilibrium of the universe is disturbed by every action of any individual. This disturbance that is caused by the action of an individual is set right by the balance that is ever maintained by the universe. And this balance is maintained by a reaction that is so set up. The reaction comes back as a boomerang upon the very individual who is the source of that disturbance. This is called the Karma-Phala, or the fruit of action. That Karma-Phala becomes the seed for the manifestation of a future body. So, this body which we are assuming today, and in which we are embodied, is the result of our past Karmas. It is of such a nature, such a character, such a duration of life, etc., as were our previous desires and actions. This body also is an ātman for us. We love it immensely. So it is 'self', but it is a 'false' self. It is not the real Self. So it is called the Mithya-ātman. Thus, the threefold distinction of the ātman is made in this manner-the Mukhya-ātman, the Gauna-ātman, the Mithya-ātman-the primary Self, the secondary self, and the false self. Here, the Universal Being Willed, God willed: "Let me have a secondary Self."

**You are what your deep,
driving desire is.
As your desire is, so is your will.
As your will is, so is your deed.
As your deed is, so is your destiny.**

Brihadaranyaka Upanishad IV.4.5

At the core centre of any dharma, any faith, any conduct, any life, there is a gist of longing to belong. When that longing to belong ceases, the desire to live ceases. Our whole, our entire, our all in human life, evolves in time. We consider that prayers to God are a means to sublimely become godly.

Prayers are salient, prayers are subtle, and prayers are dialogues of unspoken words even in divine contemplation. To enhance contemplation, we constantly pray, we constantly evoke our spiritual energies. The grandest most powerful prayer of the Vedas and therefore the Upanishads emanate from Brihadaranyaka Upanishads.

From desire emanated the will to be. From the will to be a transcendental dance of karma of energy came about the dynamism of energies. From trance of cosmic karma, the cosmic soul – “purusha” transcended onto the terrestrial earth. From the thoughts and consciousness of the divine, the deed was born of the human and the fate was thus shaped into the knowledge and wisdom.

Most of us go through various forms of devotion in one form or another regularly.

THE PEACE CHANT

ॐ । पूर्णमदः पूर्णमिदं पूर्णत्पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
ॐ शान्तिः शान्तिः शान्तिः ।

Om. That (Brahman) is infinite, and this (universe) is infinite. The infinite proceeds from the infinite. (Then) taking the infinitude of the infinite (universe), it remains as the infinite (Brahman) alone.

Om Peace ! Peace ! Peace !

According to the Brihadaranyaka Upanishads, beauty of the soul is divinely the most attractive beauty. Our divine love, our innate spiritual love, our conscientious love makes the affection of the soul real. Loving someone from the soul [bhittar] means the experience of that particular love is delightful. Love is God. ¹³⁴

¹³⁴ *Sa manasā vācam mithunam samabhavad aśanāyā mṛtyuḥ*: Here the word aśanāyā mṛtyuḥ is repeated once again in order to bring out the sense that creation is an 'othering' of God, an alienation, a sacrifice, which is sometimes called the 'Cosmic Sacrifice'.

The Absolute becomes something other than Itself, in order that it may appear as this universe. There is no time in God; it is all Eternity. The moment there is the projection of process, it becomes creation-Samvatsara, the time-cycle. Samvatsara is the principle of the year, which is time. The moment there is consciousness of time, we are in a world of experience. And in the Absolute, which is durationless Eternity, there is no such process as time; there is no past, present and future. What we call Eternity was the Essence of God Himself, and in the grasp of the Universal Consciousness of God, past, present and future come together in a single comprehension. But, in the individual's case, this is split into three sections-the past, the present, and the future, which cannot be connected easily. We cannot know the past, we cannot know the future, we are in a very fine split-fact of what is called the

present. Every second, the present passes and becomes a past. The past, the present, and the future are not three distinct parts of time, cut off one from the other. They are a continuity like the flow of a river. But, due to a peculiar effect that the time has upon our minds as individuals, we are unable to conceive of the past and the future, and we are stuck up in the middle, in the present merely. However, the point made out here is that the factor of time became manifest. *Na ha purā tataḥ sanivatsara āsa:* Before that, there was no time. Before creation, time was not, and time and creation are identical. The moment there is creation, there is time, and the moment there is time, there is creation. They are one.

As mentioned earlier, the whole duration for which the universe lasts is dependant upon certain factors precedent to the creation of the universe. The chronological, genealogical, or cosmological descriptions given in the Purāṇas, etc. tell us that the duration of the universe during a particular Kalpa, or cycle of time, will be determined by the time taken by the potencies of the individuals who lay unliberated in the previous Kalpa. Therefore, it cannot be said that every Kalpa is of the same duration. The night of Brahma as we call the period of dissolution of the universe, is again of that much of duration as would be necessary for the fructification of the individual potencies lying unliberated in the previous Kalpa, at the time of the dissolution. Thus, by the manifestation of time, creation becomes possible. This is the point where Virāt assumes a complete Form, and time which has not yet begun to control things starts contemplating, as it were, the control of things. In Virāt, time is controlled by the consciousness of Virāt, but subsequently time becomes the controller. We have no control over time.

Here is a very peculiar symbolic expression, which seems to tell us that the urge for creation, the outrush of manifestation which is the principle of death, described here as Mṛityu, was not satisfied with creation up to the point of Virāt, and wanted to engulf Virāt itself in its bosom, so that creation would end with Virāt; but, it did not end with Virāt. The principle of manifestation was not satisfied with the manifestation of Virāt. The One has to become the many, further down. Well, the Virāt is the many, no doubt; manifold expression is there in this Body of the Virāt; everything can be seen there; everything is found there. So, in a way, we may say it is the fulfilment of the desire to create. But, the desire was not fulfilled. There has to be a further creation, and so, while the principle of death, which is the urge for creation, wanted to swallow the Virāt itself in its all-consuming mouth, the Virāt resented, as it were. It is symbolic, of course; not that there were two persons acting in two different manners. It is only a way of expressing a fact that the violent onrush of the urge for creation did not get exhausted with the manifestation of Virāt. It became more and more violent as it went down, until it saw the complete overturning of the cart, and the object sat on the throne of the subject, and that was enough. With that, the creative urge, perhaps, was satisfied. The Virāt resented the onrush of the urge for creation, which means to say, it did not accede to the idea that creation should end with Virāt. The Virāt manifested Himself further down, and his resentment is the Vāc, which means to say, the principle of speech. Here the speech means, symbolically, the Veda, and the Veda means knowledge, the Word, Vibration, Creative Force; and all that Omkāra, or Praṇava, symbolises. Then

what happens?

sa aikṣata: yadi vā imam abhimaṁsyē, kaṇīyo'nnaṁ kariṣya iti: sa tayā vācā tenātmanedaṁ sarvaṁ asṛjata yad idaṁ kiṁ ca, ṛco yajūṁṣi sāmāni chandāṁsi yajñān prajāḥ paśūn. sa yad yad evāsṛjata, tad tad attum adhriyata; sarvaṁ vā attīti tad aditer adititvam, sarvasyaitasyāttā bhavati, sarvaṁ asyānnaṁ bhavati, ya evam etad aditer adititvaṁ veda.

The principle of creation which is Death, contemplated, as it were: "Why should I swallow this Virāt and end creation here? That is a very small act, indeed, if I do that. My desire is to go further. I want to consume many more things than Virāt, so that multiplicity should exceed, the multiplicity as is available in Virāt." There should be real multiplicity, not apparent multiplicity as in Virāt. So the rush for creative activity continued; the vibration which is the force of externalisation pursued its purpose. The segmentation of Virāt takes place into the Adhyātma, the Adhibhūta and the Adhidaiva, which is the beginning of multiplicity in the form of the various individuals, as we see here. The One becomes three, and the three become many. So, the Virāt did not merely stop the creative activity, but continued it further, and became many more things, in a more expressed, pointed, and clear-cut, diversified manner. What are the further manifestations?

Whatever we see with our eyes here, everything became manifest. All things down to the blade of grass, even to the atom, even to inanimate matter – all these were created. There are gradations, and various degrees of manifestation in the coming down, one below the other. And, as creation comes down to the level of lower beings, consciousness gets more and more dense. It gets more and more involved in matter, which means to say, it gets externalised more and more. There is no such thing as matter, ultimately. It is only a form of externalisation, getting more and more concretised by involvement of consciousness in space and time. Ultimately, there is no matter; it is only space-time that is appearing as matter. But, it becomes very intense, and the intensity assumes the shape of a concrete object, outside. Till that point, creation took place. Everything that we see with our eyes became manifest.

The Vedas became threefold and fourfold – Rik, Yajur, Sāman, ātharvaṇ. *Yajñān prajāḥ paśūn*: The sacrificial processes, human beings, animals, etc. – everything became manifest. *Sa yad yad evāsṛjata, tad tad attum adhriyata*: Whatever was created was conceived by the consciousness, and there was an urge to grasp every object. The more one goes down in the level of creation, the greater is the desire for the object. The higher one goes, the less is the desire. The violence of desire becomes intense as consciousness goes down and down, until there is an intense feeling of separation of the subject from the object. The intensity of the desire is due to the intensity of the separation, so that when the material form of the object becomes glaringly intense, the feeling of separation, also, becomes equally intense; and then it is that there is this desire of the soul to grasp the object, for union with itself. Consciousness became immanent in all things; it entered everything; it created all beings and became all beings.

All objects become the food for this Consciousness. It grasps them in a variegated manner, right from the Virāt down to the lowest animate created being, because the process of the grasping of the object

by Consciousness varies, no doubt, in the manner of its expression, but the intention is the same. The intention of the Consciousness moving towards an object is the absorption of the object into itself. In the case of Virāt, they are both identical; the object and consciousness are the same, and they cannot be separated, even as we cannot separate our own body from our soul. It is a kind of identity of being. But, when there is a further movement down in the direction of the separation of Consciousness from the object, then there is not that organic connection between the subject and the object. There is only a desire which cannot be fulfilled, because consciousness cannot, in fact, become an object. They are two different things in character. The object can never become consciousness, and the consciousness can never become an object, inasmuch as it has its own unique nature. So, no desire can be fulfilled, finally. It only acts vigorously in the direction of objects, with the intention of extinguishing itself, but it can never extinguish itself until the body of the object becomes the body of consciousness. That is the intention, ultimately.

The desire of every individual is to become the Virāt. This is the meaning of any desire. Even if we take a cup of tea, our desire is only that; we want to become one with everything. It is a stimulation of the inner psyche towards the unification of oneself with all things. One who knows this mystery can become everything, says the Upaniṣhad, which is a great consolation and a comfort for created beings. If we can understand what all this drama means, how this creation has taken place, how Consciousness has become all things, what desire means actually in its intention, if this is comprehended properly by us, we can become 'That', which has been the cause of this manifestation. One who knows it, becomes 'That'. So is this concluding, solacing message of the Upaniṣhad to everyone – '*Knowing is Being*'. If we can know this secret, we can go deep into the secret of self-mastery, so that desire ceases. The assumption by Consciousness that the object is spatially and temporarily cut off from itself is the cause of desire. But, when this assumption is understood in its proper connotation, the desire must cease, because the intention being pious, the mode of fulfilling this intention also should be equally pious, which means to say, there should be identity, which cannot be established as long as there is real separation, and the separation must be there as long as there is involvement of Consciousness in space and time. Space and time are also aspects of Consciousness only. Why should they cause this distinction? This is what is to be understood properly, and where this is grasped, desire ceases, and one can become 'That', from where one has descended. so'kāmayata, bhūyasā yajñena bhūyo yajeyeti; so'śrāmyat, sa tapo'tapyata: tasya śrāntasya taptasya yaśo vīryam udakrāmat. prāṇā vai yaśo vīryam; tat prāṇeṣūtkrānteṣu śarīraṁ śvayitum adhriyata, tasya śarīra eva mana āsīt.

This passage simply repeats what has been told earlier, in a different way. He Willed: "May I sacrifice myself in more and more multifarious forms.

May I become the many. Let me sacrifice myself in every form." The sacrifice of Consciousness in form is the creation of the universe. "May I do this act more and more, in greater intensity, in further diversity?" By that Will to become many, He got exhausted, as it were. Then, He concentrated Himself on the very Act. The Will to create is the concentrating activity of Consciousness, and when the

Creative Will becomes successful in projecting a world outside in space and in time, and when that which is projected becomes something other than one's own Self, that becomes divested of Self; the object is bereft of Self. Well; even if the object is bereft of Self, it assumes a self, it becomes a secondary self when one is intent upon that object. Thus was, perhaps, the case at the beginning of creation when, though the universe that was externalised was bereft of the Consciousness which is of God, it assumed a consciousness in the secondary manner; it became a secondary self of the Supreme Being, because the mind of the Supreme Being was there.

It is, as it were, the Cosmic Mind contemplated its own Self in the object which is created, namely, the universe. So, the universe assumed a life. There is activity, energy, force and vitality in everything in the universe. That is because of the projection of the Cosmic Mind into this matter, which is the externalised form in space and in time. This happens in every form of perception involving emotion. An emotion is a form of concentration of consciousness on a particular object, and when that concentration is affected, the self moves to the object and enlivens the object in a particular manner. Then, because of the enlivenment, it becomes a part of itself; the secondary self does it become. As the individual object becomes a secondary self of an individual subject by way of emotional movement of self towards the object, so did it happen originally, also. The Cosmic Consciousness contemplated on the cosmic externality, which we call Prakṛiti, and thus the universe assumed life, as if it is consciousness itself, just as the body assumes a form of consciousness. Our body has life, no doubt. We can feel sensations throughout the body, but the body has no life, really. The corpse has no consciousness, it has no life, no sensation, though it is a body, still. The features of the living body can be seen in a corpse, also. But, what happened to the life? This shows that the body is not the living principle, but it assumed the character of a living principle on account of the animation conducted to it by another principle altogether. Likewise, is the energy of this universe. There is nothing substantial in this universe which is mere emptiness, a hollow, like a balloon: it looks big, but there is nothing inside, though it assumes a reality due to an impregnation by Consciousness which has been responsible for the creation. By a symbolic transference of process, as it happens in an individual case, the Cosmic Act is described in the Upaniṣhad that the universe assumed life, on account of the animation of it by the Cosmic Mind.

so'kāmayata, medhyam ma idaṁ syāt, ātmanvy anena syām iti; tato'śvaḥ samabhavat, yad aśvat, tan medhyam abhūd iti tad evāśva-medhasyāśva-medhatvam; eṣa ha vā aśva-medhaṁ veda, ya enam evaṁ veda. tam anavarudhyaivāmanyata; taṁ samvatsarasya parastād ātmana ālabhata: paśūn devatābhyaḥ pratyauhat. tasmāt sarva-devatyāṁ prokṣitam prajāpatyam ālabhante; eṣa ha vā aśva-medho ya eṣa tapati: tasya samvatsara ātmā, ayam agnir arkaḥ, tasyame lokā ātmānaḥ; tāv etāv arkāśvamedhau. so punar ekaiva devatā bhavati, mṛtyur eva; apa punar-mṛtyuṁ jayati, nainam mṛtyurm āpnoti, mṛtyur asyātmā bhavati, etāsāṁ devatānām eko bhavati.

The body which is bereft of life is Medhya, which means to say, it is impure. We do not like to touch a corpse; but, we have no objection to touch a living body. What is the difference between a living body and a corpse? Both are bodies. We regard a living body as holy, but a dead body as impure. So, He

Willed, as it were: "May this universe that I have created, which is my Body, but which is without life, may this universe which is thus impure, bereft of consciousness, bereft of life, assume purity." That is possible only when vitality is injected into it. So, what might have happened? *Idam medhyam syāt, ātmanvy anena syām iti*: I become this Universe. Just as a mother loves her child, God loved the universe. The Energy of God permeated throughout His creation, and it assumed a great meaning and significance, just as a dead body can assume a significance the moment life enters into it. This is the Aśva; this is the horse of the Aśvamedha Sacrifice, says the Upaniṣhad, again, to go back to the great symbology of the Aśvamedha Sacrifice. The Aśva is very holy, highly sanctified. It is sanctified for the purpose of the Aśvamedha Yajña, and in our symbology here, it is the universe, which is the horse. *Tato'svaḥ samabhavat, yad aśvat, tan medhyam abhūd iti tad evāśva-medhasyāśva medhatvam*: Thus, the conception of the Aśvamedha Sacrifice is philosophically and spiritually explained.

Eṣa ha vā aśva-medham veda: One who knows the Aśvamedha Sacrifice, Sacrifice, knows God also; that is, one who knows this universe, knows the Creator of the universe, also, ^{because} He is present, wholly there, reflected. As from a reflection one can move to the original, through the universe we can move towards God. Though the universe is not God, because it is the reflected form, yet He is implanted there as a reflection, and therefore, through the symbol which is the universe, we can move towards Him, who is the substance. *Eṣa ha vā aśva-medham veda, ya enam evam veda*: Knowing the Aśvamedha, knowing this horse, knowing this universe, is knowing God. One who knows this secret, knows the true Aśvamedha Sacrifice.

Here, the Second Brāhmaṇa of the Upaniṣhad concludes by telling us that we can overcome this urge for self-expression, for creativity, for desire, which is the principle of Death, by becoming the Self of Death. Death is overcome by that person who becomes the very Self of Death itself, just as, whenever we become one with someone, that someone becomes our friend. Even the worst of things can be our friend, provided we become the Self of that thing. Now, how is it possible? What is the meaning of saying that we can become the Self of Mṛityu, or Death? We have to become one with the process of Creative Activity. Then Creative Activity does not harm us. The world is a great trouble for us, inasmuch as we are outside it, and we are unfriendly with it, therefore. As we are outside it, naturally, it is outside us. We are cast aside, as it were, into the winds by the creative urge. We are helpless victims of the Creative Activity, and so we are unconsciously driven in the direction of creativity. But, if consciousness can be well-trained, this consciousness can attend upon this activity itself, every process becomes, then, a Selfhood. Action becomes Knowledge and Being. Perhaps, we have the seeds of Karma-Yoga here, that principle that activity can become the ātman, provided the ātman is felt to be present in the activity. Generally, an action is a movement of the self, outside, in space and time. This is ordinary action or Karma. But, when space and time are also contemplated as being parts of Consciousness, activity becomes naturally a part of Consciousness. It becomes a part of this Consciousness, because nothing can be anywhere outside this Consciousness. It is Infinity itself. How can there be anything outside the Infinite? So, how can there be a Will of God against our will? Our will and God's Will should harmonise between each other, and our will is nothing but a vibration in a

The mind, the body and the spirit are probed into the love of God. In grandeur of sacrifices, of the yagyās, yagnas, rituals and rites are performed, and thereafter the bhakta commensurate its psychic life of the spiritual sadhana, spiritual sacrifices, performance of sacrifices, worship, tyāg [giving up the many luxuries], becoming a quietened, placid and humble hermit, and internally an old fashioned sadhu. To inwardly contemplate upon the universal reality eishwaar, yet to remain placid, calm and still outwardly towards all kinds of turbulences, is galore of spiritual human.¹³⁵

tiny form of the Universal Will. So, the question of any independent assertion does not arise, such as 'I do', 'you do', and feelings of that kind. There is no such thing as 'I do', 'you do' really. There is only the One Thing that does all things. If this awareness can rise in our self, we shed our individualities and individual wills, and for the time being, set aside all creative activity and agency on the part of the ego. That is, the assertion of agency in action is given up. The will individual becomes the Will Universal. Then, there is no fear of death and birth, because the universe does not fear death. There is no such thing as birth and death for the cosmos. Everything is a process within itself, like the movements in the ocean. Thus, one who knows the secret of this Aśvamedha Sacrifice, the beginning and the ending of the process of the Aśvamedha, how the horse came about, which means to say, how creation came about, one who knows the presence of the Eternal Reality in every act and every process of the Creative Will, he becomes the ātman of the very process. He becomes the Self of the very principle of destruction, which was responsible for the reversal activity, which was the originating factor in creation. Everything becomes the Self – the subject as well as the object – also the process of the reversal of the subject into the object, and even the movement of the self towards the object – all becomes one. If this contemplation could be possible, Death can be overcome, because one becomes the very Soul of Death itself; how can Death trouble anyone, says the Upaniṣhad.

¹³⁵ The sacrifice known as the Aśvamedha signifies the consecration of a horse in a large ritual performance, mostly undertaken by princes and kings in ancient times for the purpose of name, fame etc. in this world and heavenly exaltation hereafter. The Upaniṣhad however, tells us that its meaning is something quite different and more profound. What we see with our eyes and what we do with our deeds are indicative of a deeper aspiration in our minds, and what we actually seek is not pleasure, not satisfaction in the ordinary sense, not power, not name or fame, because all these are transient and tantalising. Everything passes away; nothing in the world can last. Everything shall end, one day or other. What are these joys in heaven? What is this power this world? What is this name and status? They are mirages; they are nothing but husk, because they pass like the wisp of wind. And how is it possible for the soul to ask for that which is perishable and vanishes the next moment? Will any wise person crave for a perishable joy? How could anyone engage oneself in activities,

Light is the SUN, light is the Eishvara, light is the effulgence of the soul, light is the grandeur of the God. Even a small spark of light, can emit brilliance of divinity to make the darkness denser.

When the road to our karmic life comes to an end, there the life boat awaits us all. Death is a destiny. Just as all the different streams of the rivers eventually merge into the ocean.

Lifeboat is like “faith” that encapsulates our final hours into a journey unknown. Our spiritual tie with GOD is what Upanishads call “faith”. The mysticism of our last moments are sometimes not understood in fullest. We have exhausted everything God gave us. Now is the time to sigh and create a space inside us, to create some beautiful words of consciousness. Consciousness is our creator, our all, and this is the call of the eventual time.

Our human life has been lived in paradoxes of precariously complex karma. Some of which we may experience in time with our relatives, loved ones and our close family and friends. When someone we loved so much withers away into the spirit world, we stutter in pain, and become numb within our hearts.

performances, religious or otherwise, which are capable of promising only apparent joys, which rob us of all our strength and then land us in sorrow most unconceivable? What is the real aspiration of the soul of the individual? What is it that it really needs? What is it that it hungers for? It is difficult to answer this question. The child cannot answer the question, ‘What do you need?’ ‘I want a sweetmeat, a sugar candy, a toy.’ What else can the child say? Such seems to be the reply of the untutored mind, the illiterate soul, sunk in the darkness of ignorance which speaks in terms of name, fame, power, wealth, rejoicing, diversion, gain, pleasures whether they are real and lasting, or not, it cares not. It asks for pleasure, which shall end in a complication from which it is difficult for one to free oneself. The Upanishad promises us a freedom which is above the turmoil of all earthly existence. It can make us happy perennially under every condition, even after death, not merely in this life. In fact, the Upanishad assures us that death is not a bar and not a fear. There is no such thing as death as we think of it. Death is another kind of process which is intended for the training of the soul in its march to a

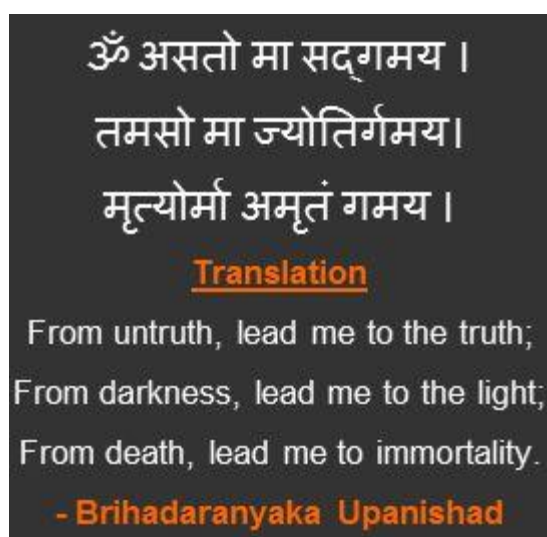
greater perfection; and perfection is what we seek, not pleasure. This is what the Upanishads teach us; that is what the Bṛhadāraṇyaka contemplates in vast detail. The knowledge proclaimed in the Upanishad is a science which deals with the removal of sorrow. Thus, it is a knowledge which is different in kind from the learning that we usually acquire or the knowledge that we gain in respect of the things of the world.

One realises that death is inevitable destiny for all of us. The time that is perpetually immortal, stands still and life verily extinguishes its fire. “Yesterday” is a death for new born “today”. “Today” is a sacrifice for unborn “tomorrow”. “Yesterday” will never come back. We do not know if we will be alive “tomorrow” or not. The present moment in time “today” is therefore the only time available to us alive. Prayers are therefore a grand solace, a huge solace to the peacefulness of the three worlds. We are all strangers to ‘sorrow’, none of us like ‘sorrow’. We are all subject to karma. We are all travelling the path to universal destiny – “death”. When we remove our fears of dying, we may strive to stay still and to surrender unto the Hara-Shiva-Shambhoo.

Insight is a grandeur of light that eliminates dreary drudgery self inflicted ignorance. Ignorance is the longest dark night in Vedas.

Our life will bring us to the centrifugal issue of divine glimpse through our experiences and therefore, when we journey through adversities, and suffer sorrows, these are also opportunities to make us realise the true cause and essential karma of life’s pain. In learning the lessons of karma, we manage pain.

The Soul, states Brihadaranyaka, is the imperishable one that is invisible and concealed pervading all reality.



One is ekom. Brahman is one. Truth is one. One is indivisible.

One’s creator God and one’s self are unbreakably a unity of one-ness.

This is the essence of Upanishad mantras:

There is no separation between the infinite consciousness and individual human consciousness. We are a reflection of God only.

Brahman is the only truth, the world is unreal, and there is ultimately no difference between Brahman and Atman, individual self. (Brahma satyam jagat mithya, jivo brahmaiva naparah) ¹³⁶

136 The Brihadaranyaka Upanishad is like an omnibus, where anything can be found anywhere. It is a veritable research reservoir providing scope for intensive study by those who are pure in heart, sincere in their aspirations, and wholly devoted to lead a spiritualized life.

“The Brihadaranyaka Upanishad is the most detailed and magnificent revelation of the ancient philosopher-seers, which, in its six chapters packed with thought and revelation, provides to the students a practically exhaustive and concentrated teaching on every aspect of life, making it an indispensable guidebook to the student of literature as well as the philosopher, the religious devotee, and the mystical and spiritual seeker engaged in meditation for divine realization”. - The Divine Life Society, Rishikesh

It occupies a pre-eminent place among the Upanishads since it not only delineates the fundamental principles of Vedanta but also describes a number of *upasanas* or meditations technically known as *Vidyas*, religious rituals, sacrifices, mythology etc. It also throws light on contemporary society especially about the noble nature of kings, high status of women in the spiritual field and their erudition in Brahma Vidya. It touches on almost every issue relevant to human life, and rises to such heights of philosophic genius as may rightly be considered as the greatest achievement of the human mind in history. Hence the Brihadaranyaka Upanishad represents a landmark in the development of early philosophical literature of India. Adi Sankaracharya's commentary on this Upanishad is considered to be a masterpiece of thought and language.

The Brihadaranyaka Upanishad forms part of the *Satapatha-Brahmana* belonging to the *Sukla Yajurveda*. It consists of three Parts or *Kandas* containing 6 Chapters or *adhyayas* which are further divided into 47 Sections or *brahmanas* consisting in all 427 Verses or *mantras* or *kandikas* which are all in prose. These three Parts are 1. *Madhu Kanda* which expounds the teaching of the basic identity of the individual and the Universal Self, 2. *Muni Kanda* or *Yajnavalkya Kanda* which provides a philosophical justification of the teaching and 3. *Khila Kanda* which deals with certain modes of worship and meditation or *upasana*. These divisions correspond to the three stages of religious life viz., 1. *sravana* or hearing the *upadesa* or the teaching, 2. *manana*, logical reflection, *Upapatti* and 3. *nidhidhyasana* or contemplative meditation, *upasana*.

The Brihadaranyaka Upanishad is the greatest of the Upanishads by its size as well as substance.

Adi Sankaracharya tells us that this Upanishad is *Brihat*, great, on account of its magnitude in form and meaning, length and profundity and *aranyaka* or forest because of its knowledge having been taught in a forest and the term 'Upanishad' denoting Brahma Vidya, the knowledge of *brahman*. The famous '*Mahavakya*' "*Aham Brahma Asmi*—I am Brahman" is from this Upanishad.

This Vedic truth is not a product of the human mind and cannot be comprehended by the unaided human intellect. Only a competent teacher, through direct experience, can reveal to the qualified student the true significance of the Vedas and the fullness of their absolutely consistent truth.

By far, the Muni Kanda, which accounts for almost half the number of the *mantras*, is the important part of this Upanishad which contains the brilliant expositions of the sage Yajnavalkya on the philosophy of Atman/Brahman as also several other related subtle topics, proving that he can be considered as among the greatest thinkers of the world of any age.

RITUAL AND PHILOSOPHY

It will be noticed from the outline of the Brihadaranyaka Upanishad given below that it deals with the rituals in as much details as the philosophy of the Brahman. Sankara explains:

The Veda as a whole has two wings, *karma kanda*, covering rituals and methods of worship and *jnana kanda*, covering philosophy, both helping man to realize what is good and avoid what is evil. But as the means to realize the highest good is the knowledge of Brahman, *karma kanda* and *jnana kanda*, ritualism and philosophy, have been made use of for achieving the purpose. Through the performance of sacrifices, other rituals and forms of worship laid down in the *karma kanda* portion of the Veda, a man's heart becomes purified and he is then qualified to follow the disciplines of the *jnana kanda* or the Upanishads, the philosophical section of the Veda and thereby acquires the knowledge of Brahman. Thus *karma kanda* is an indirect help, whereas the *jnana kanda* makes possible direct experience of the Brahman. Hence we find the Upanishads follow the technique of super-imposing the philosophical ideas and implications on the rituals and sacrifices and thereby lifting the minds of the seekers from the lower regions of ritualism to the higher planes of sublime philosophy.

The Brihadaranyaka Upanishad has employed this technique in full to convey its message which we will be observing as we proceed in our study.

In presenting this great Upanishad, taking into account the temperament of the modern educated minds, their needs and interests, only those sections dealing with profound philosophy and spirituality relevant to them have been covered in detail while giving mere passing references to the other sections dealing with rituals and mythology etc. that are out of relevance to present day society.

However, in order to enable the reader to have a comprehensive mirror-image of the Upanishad before him, a preview of its contents is given below. The reference to the *mantras* made in the following format (IV-III-20) indicates Chapter No. (IV), Section No. (III), and the *mantra* No. (20).

"The Self (the Soul) is Brahman." Sanskrit: ayam atma brahma. (Brihadaranyaka Upanishad 4.4.5) "I am Brahman." Sanskrit: aham brahmasmi. (Brihadaranyaka Upanishad 1.4.10). Brahman (lit. brih - 'to grow, to expand' also 'the greatest') is God. The sanskrit name for God is Sat-Chit-Ananda = Sat (Existence), Chit (Consciousness), Ananda (Bliss).

Brahman is Sat-Chit-Ananda in many different forms and God the formless (Existence, Consciousness and Bliss). Brahman is the Universal Spirit; the Ultimate Reality, Pure Consciousness; the One existence; the Absolute; "the unchanging reality amidst and beyond the world", which "cannot be exactly defined". The instructions regarding Brahman were often given in short formulas also known as Upanishads. "Its secret name (Upanishad) is Satyasya Satyam, 'the Truth of truth.' [Brihadaranyaka Upanishad 2.1.20] "Now, therefore, the instruction [about Brahman]: Neti, neti — Not this, not this". Brihadaranyaka Upanishad 2.3.6.

ॐ सर्वे भवन्तु सुखिनः।

सर्वे सन्तु निरामयाः।

सर्वे भद्राणि पश्यन्तु।

मा कश्चित् दुःख भाग्भवेत्॥

ॐ शान्तिः शान्तिः शान्तिः ॥

Lyrics in (transliterated English) English

Om, Sarve bhavantu sukhinah

Sarve santu nirāmayāḥ

Sarve bhadraṇi paśyantu

Mā kashchit duḥkha bhāgbhavet

Om Shāntiḥ, Shāntiḥ, Shāntiḥ

Meaning in English

May all be prosperous and happy

May all be free from illness

May all see what is spiritually uplifting

May no one suffer

Om peace, peace, peace

ॐ पूर्णमदः पूर्णमिदम् पूर्णात् पूर्णमुदच्यते ।

पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

ॐ शान्तिः शान्तिः शान्तिः ॥ [\[1\]](#)

Aum pūrṇamadaḥ pūrṇamidam pūrṇāt pūrṇamudacyate

pūrṇasya pūrṇamādāya pūrṇamevāvaśiṣyate

om śāntiḥ śāntiḥ śāntiḥ

Aum! That is infinite ([Brahman](#)), and this (universe) is infinite.

The infinite proceeds from the infinite.

(Then) taking the infinitude of the infinite (universe),

It remains as the infinite ([Brahman](#)) alone.

Aum! Peace! Peace! Peace!

In the bṛhadāraṇyaka upaniṣad (1.3.28) a large chunk of verse appears and embedded within it is the following famous Yujur Veda mantra-s:

ॐ असतोमा सद्गमय ।

तमसोमा ज्योतिर्गमय ।

मृत्योर्मा मृतं गमय ॥

ॐ शान्ति शान्ति शान्तिः ॥

– बृहदारण्यक उपनिषद् 1.3.28.

om asato mā sad gamaya

tamaso mā jyotir gamaya

mṛtyor mā amṛtaṁ gamay

om śānti śānti śāntiḥ

– bṛhadāraṇyaka upaniṣad 1.3.28

The verse does not begin with OM as it is embedded with a larger mantra. The last peace is also not part of the sloka. The actual verse is only the middle 3 lines.

On the whole, people usually translate it as follows:

Lead Us From the Unreal To the Real, Lead Us From Darkness To Light,
Lead Us From Death To Immortality, Let There Be Peace Peace Peace.

– Brihadaranyaka Upanishad 1.3.28.

This translation, while popularly used is not the exact meaning (translation is not the same as the meaning, we should all know that).

Here is the way Bhagavan Sankara explains and unlocks the hidden meaning it in his greatest Bhasya on the greatest Upanishad.

“There are the Yajur mantra-s in question:

From evil lead me to good. From darkness lead me to light. From death lead me to immortality.

The meaning of the mantra-s is hidden. When the Mantra says, ‘From evil lead me to good’, what is the meaning? ‘Evil’ means death, i.e., our natural actions and thoughts confined by physical body, the mind and the ego are all ‘evil’ because they degrade us very much; and ‘good’, i.e., actions and thoughts as they are regulated by the scriptures means ‘immortality’, because they lead to it. There the meaning is ‘From evil actions and ignorance lead me to actions and thoughts that are regulated by the scriptures, i.e., help me to identify myself with those things that lead to divinity.’ The import of the sentence is stated: So it says, ‘Make me immortal.’ Similarly, when it says, ‘From darkness lead me to light,’ ‘darkness’ means ‘death’. All ignorance, being the nature of a veil, is darkness and is again is death, being the cause of it. And, ‘light’ means ‘immortality’, the opposite of the above, one’s divine nature. Knowledge being luminous, is called ‘light’; and is again ‘immortality’, being of an imperishable nature.

So it says, ‘From death lead me to immortality, or make me immortal,’ as before, i.e., help me to realize the divine status (of Viraj).

The first mantra means, help me to identify myself with means of realization, instead of with things that are not such; While the second one means, help me to go that even – for it is a form of ignorance – and attain identity with the result. The third mantra, ‘From death lead me to immortality’ gives the combined meaning of the first two, and is quite clear. In this the meaning does not seem to be hidden as in the first two, i.e., it should be taken literally.

Om Tat Sat.

As an eagle, weary after soaring in the sky, folds its wings and flies down to rest in its nest, so does the shining Self enter the state of dreamless sleep, where one is freed from all desires. The struggles human faces is in the attempt to realise the “true reality behind the perceived reality”. That is Atman-Brahman, inherently and blissfully existent yet unknowable because it has no qualities, as such, no characteristics as such, for it is ‘neti’-‘neti’, literally meaning not that not that. The soul is reality but our perception is like a mirage, filtered through our intellect. Hence perceive Brahma atma through insight, through intuition, through consciousness.

According to the Hindu scriptures, there are 33 principal deities, 33 million cosmic energies, and 33 trillion stars. However, the main Gods that support the cosmos and the existence are 33.¹³⁷

¹³⁷ *Brihadaranyaka upanishad* [3.9] gives a beautiful story in answer to this question. I found it immensely informative and interesting. Hope you do too. Here is a brief summary of this story. The scene is the assembly hall of King Janaka. A grand *yajna* had just been concluded. Several accomplished scholars had gathered. Yajnavalkya and Saakalya were among them. The king had just announced that he would offer grand prizes to anyone who could explain Self-knowledge (*Brahmavidya*) to him. No one came forward for fear of failure till Yajnavalkya did. Scholars from the assembly asked a variety of questions to Yajnavalkya, to test and ascertain his knowledge and scholarship. Yajnavalkya fielded their questions brilliantly with clarity, precision and authority. The assembly, fully satisfied with Yajnavalkya’s claim, then moved a motion to end the session when Saakalya rose up from his seat and asked a question. Saakalya: “How many gods [*devaah*] are there, Yajnavalkya?”

Yajnavalkya provided answers to this question in a fantastic manner with tongue-in-cheek humor.

Yajnavalkya: “303 gods are there”. Then, he continued. “There are 3003 gods. 33 gods. 6 gods. 3 gods. 2 gods. 1 ½ gods are there.” Finally Yajnavalkya said: “One God, *eka iti*”.

Saakalya was confused. He could not understand Yajnavalkya’s replies.

He asked: “How so?”

Deva, God, means divine effulgence. Not the effulgence of light that the eye sees, but the effulgence that makes the eye see, the ear hear, the mind think. The effulgence that activates and de-activates the corpse called the body. The divine effulgence that facilitates giving and receiving of love and

happiness. This effulgence that shines in infinite ways with infinite immeasurable ways is Deva. Each is a *deva*.

Yajnavalkya continued: “All these three thousand and all that I mentioned – they are not really gods. They are only manifestations of the 33. The 33 are the principal manifestations. Others are only their radiances.”

Saakalya: “What are those 33?”

Yajnavalkya: “These are the 8 *vasus*, 11 *rudras* and 12 *adityas*, *Indra* and *Prajapati*. These 33 are immanent in us.” These 33 Devas are main Devas of the Brahman.

Saakalya: “What are the 8 *vasus*?”

Yajnavalkya: “*Vasu* means “resident of”. All physical objects including our bodies are made of eight aspects – the effulgences of the elements of the earth, water, wind, fire and space. These are held together in a lump so to speak by the three forces exerted by the sun, the moon and the stars. Hence, 8 *vasus*.”

Eight divine effulgences (*vasus*) make up the physical objects.

Saakalya: “What are the 11 *rudras*?”

Yajnavalkya: “ *Rudra* is the aspect that gives and removes pain. For example, the hurt from a wound causes pain. The healing of the wound removes the pain. Both the hurting and healing aspects are *rudras*. We relate to the external world and experience the cause and removal of pain through 11 aspects of effulgence present in us . These are the five senses of perception (eye, ear, nose, tongue and skin), five senses of action (hands, legs, speech, procreation and excretion) and the mind. These are the 11 *rudras*.”

Saakalya: “And the 12 *adityas*?”

Yajnavalkya: “ We experience the sun’s energy levels differently during the twelve months in a year. These twelve aspects of the sun are the 12 *adityas*.”

Saakalya: “Who is *Indra*?”

The effulgence hope is *Indra*

Yajnavalkya: “*Indra* is the effulgence of the strength of hope in us. It overpowers the obstructive

forces in our lives.”

Saakalya: “Who is *Prajapati*?”

Yajnavalkya: “*Prajapati* is our conscience. It is the effulgence of sacrifice in our lives”

Saakalya: “Who are the 6 gods you mentioned, Yajnavalkya?”

Yajnavalkya: “They are the eight I mentioned already minus two. I excluded two from the list of eight. The six are fire, earth, air, space, heaven and the sun.”

Saakalya: “Who are the 3 gods?”

Yajnavalkya: “The three levels of awareness we live in. They are not separate from us. We live in the levels of body, mind and conscience; we live in the wakeful, dreaming and deep-sleep states; we live in the past, the present and the future; we live in demonic, human and divine impulses.

All these awarenesses are *devas* only.”

Saakalya: “Who are the 2 gods?”

Yajnavalkya: “Food and life-force; Energy and matter. The whole universe consists of these two only – energy and matter, nothing else. Outwardly it is matter. Inwardly it is energy.”

Saakalya: “You said there are 1 ½ gods. What do you mean by that? Explain.”

Yajnavalkya: “There is One God that makes all these various gods flourish. One Effulgence that shines in myriad ways. This Effulgence, while shining as all other effulgences, is also beyond them. It plays the game of hide and seek, making you think it is far away somewhere outside when in fact It is the closest to you, present in you, above you, beside you in all places, at all times. Because It appears different from yourself, I said 1 ½ gods. There is only one God.”

Rg veda [1.164.46] declares in most authentic manner:

Truth is One. Elders who know It speak of It in different ways.

Ekam sat viprah bahudhaa vadanti .

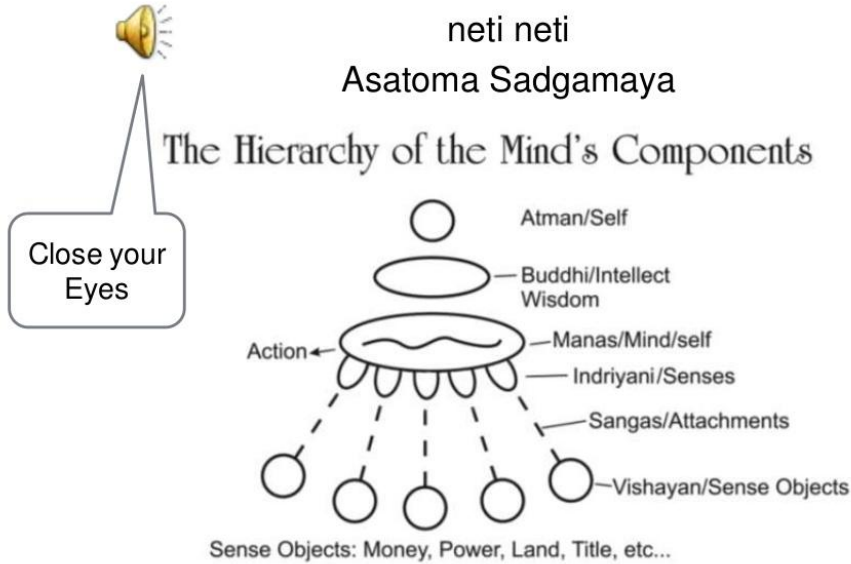
This Truth is

Love only, *priyam eva*.

BRHADĀRANYAKA

Aham brahmāsmi
neti neti
Asatoma Sadgamaya

The Hierarchy of the Mind's Components



The Atma is the immortal world.

[Taitreya upanishad *Brahmananda valli* 5.3]

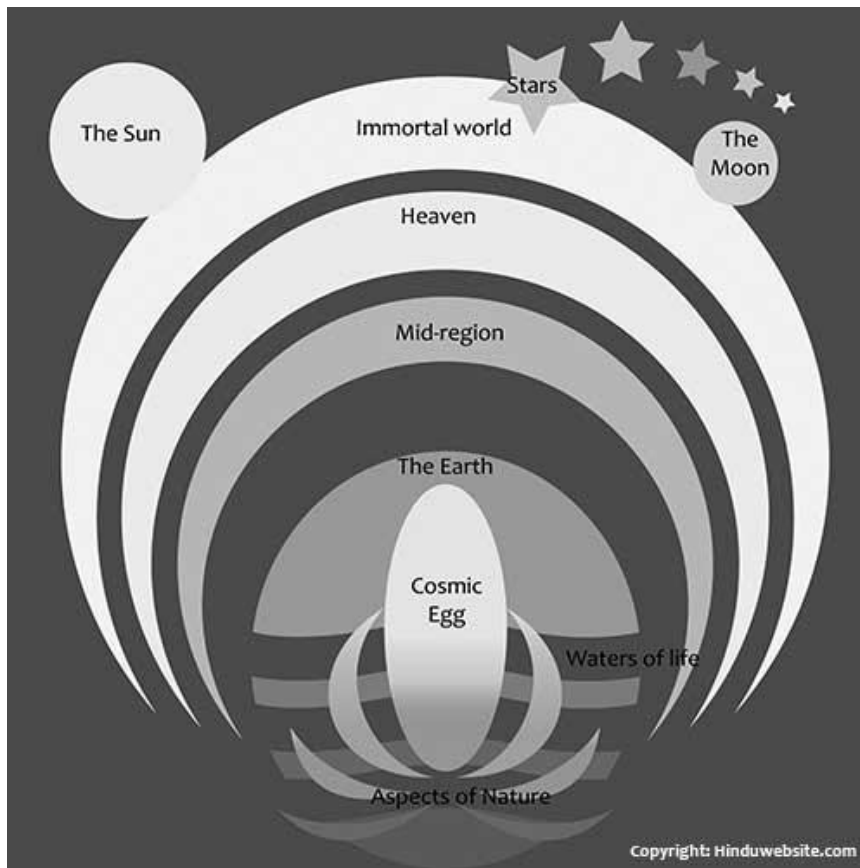
Its form is Love. Its food is Bliss. But It says, there was no one around to share Love with, no one to share Bliss with. So, it says it created the many.

I am one, I willed to become many.

Ekoham bahusyam. [Chandogya upanishad]

God in any form, or *sans* a form, is Love only.

Worshipping this Love in a form that appeals to me, I must share this Love. I must give only love and happiness to others. I must become a loving person at all times, in all places, in all ways.



Prajapatti – The ambassador of the Godhead:

Priests when carrying out yagna, hommamm, offer all dedicated to the respective 33 Devas, and Prajapatti is the chief amongst the Devas representing sacrificial trust.

Our earthly fire here on the terrestrial world, represents the arka – the sacrificial yagna, the agnee whose embodiments are the Sun and the Moon and whose limbs are the earth. God of death becomes part of a self-same dissolution of the fire.

Glory of Pranna:

The Devas [Gods/Deities] and the Asuras [Demons] are both borne of the Prajapatti. Devas comprise consciousness and Asuras comprise the ego. So to overcome Asuras, “jyotishtoma” Udgitha is chanted by the Devas offering sacrificial fire to overcome the Demons [asuras]. However pure speech, pure energies emanating from the Deities were cut through by the negative energies of the Demons [asuras]. Even in the modern times, when one speaks inappropriately one is representing only the ego, the demon and the evil. Evil is all the negations, all the bad speech, harsh speech, cruelty and crudeness and regimental hatred and anger. To overcome the evil, the Devas or the Deities/Gods, continuously chanted the udgitha - “AUM TAT SAT HARI AUM TAT SAT”. Within the mouth [asye] they began to taste the nectar divine of BRAHMA. Vital breath pranna is also therefore called “ASYA”. The rasa [essence] of

the anga [limbs], of the body thefore known as ‘angirasa’. The deity of pranna is called ‘durr’ because death is far from it, and the deity took away death. Devas were carried beyond death. Organ of speech ‘vachaspatti’ was the first deva freed from death of the evil. The fire of Surya shines beyond its reach. When the organ of smell was freed from the death it became ‘Vayau’. That air, having blown beyond the finite with the grace of the ‘winds of the sacrificial fire’ became the Sun. Surya [Sun] transcended beyond death and thereafter the organ of hearing was transported to immortality. It is thence that the four quarters [dishas] became commemorating victory of freedom and emancipation of the organ of hearing as a Deva. The pranna Durr then carried the mind, the cosmic mind when it was freed from death was called the Moon [Chandra]. Thus the Moon became immortal. The vital breath depends on food, for without food it will not function. The Gods are now seeking from “pranna” the share of “prashaadam”, so that a further continuity of Godhead is ordained. Gods and Deities [Devas] sat around facing the vital breath. ¹³⁸

¹³⁸ That is why whatever food one eats through the vital breath satisfies the organs. So do his relatives sit around facing him who knows this; he becomes the supporter of his kinsmen, the greatest among them and their leader, a good eater of food and their lord.

Whosoever, among his kinsmen, the greatest among them and their leader, a good eater of food and their lord are therefore offered peace. Whoever, among his kinsmen, desires to be a rival of the man who has this knowledge is not able to support his dependents. But, on the other hand, he who follows him (the knower of the vital breath) and who, following him, desires to support his dependents are certainly able to do so. It is called ayasa angirasa, for it is the essence (rasa) of the limbs (anga). Yes, the prana is the essence of the limbs. From whichever limb the vital breath departs, that limb withers right there; therefore it is verily the essence of the limbs. It is also Brihaspati (lord of the Rig—Veda). Speech is Brihati (Rig) and the vital breath is its lord (pati). Therefore it is called Brihaspati. It is also the Brahmanaspati (lord of the Yajur—Veda). Speech is Brahman (Yajur) and the vital breath is its lord (pati). Therefore it is called Brahmanaspati. Prana is Saman, too. Speech is, verily, sa and this (prana) is ama. Saman (the chant of the Sama—Veda) is known by that name because it is sa (speech) and ama (prana). Or because it (prana) is equal (sama) to a white ant, equal to a mosquito, equal to an elephant, equal to these three worlds, nay, equal to this universe; therefore it (prana) is indeed the Sama—Veda. He who knows this vital breath to be such attains union with it or lives in the same world with it. And it is also the Udgitha [AUM]. The vital breath is verily shakti, for by the vital breath all this universe is upheld (uttabdha); and speech is githa (song). And because it is utd and githa, therefore it is Udgitha. Regarding this there is also the following anecdote: Brahmadatta, the great—grandson of Chikitana, while drinking king [soma], said: "Let this soma strike off my head if I say that the ayasya angirasa chanted the Udgitha through any other means than this vital breath and speech." Surely he chanted through speech and the vital breath. He who knows the wealth of this saman (Vital

Shantah: Peace

Shanti Mantras always end with three words of "Shanti" which suggests "Peace". The reason behind speaking three times "Shanti" is to cool the surroundings and remove obstacles in three realms namely; "Physical" or Adhi-Bhautika, "Devine" or Adhi-Daivika and "Internal" or Adhyaatmika. These are called "Tapa-Traya" or three classes of troubles. When Shanti Mantras are recited, obstacles from these realms are believed to be pacified.

**"Om Poornamadah Poornamidam Poornat Poornamudachyate,
Poornasya Poornamaadaya Poornamevavashishyate, Om Shantih,
Shantih, Shantih"**

Meaning:

The literal meaning of this mantra is: "That is Absolute, This is Absolute, Absolute arises out of Absolute, If Absolute is taken away from Absolute, Absolute remains OM Peace, Peace, Peace".

ॐ असतो मा सद्गमय । तमसो मा ज्योतिर्गमय । मृत्योर्मा अमृतं गमय ।

ॐ शान्तिः शान्तिः शान्तिः ॥

Om Asato Maa Sad-Gamaya |

Tamaso Maa Jyotir-Gamaya |

Mrtyor-Maa Amrtam Gamaya |

Om Shaantih Shaantih Shaantih ||

breath) obtains wealth. Tone, indeed, is its wealth. Therefore let one who is going to perform the sacrificial work as a priest desire that his voice may have a good tone and let him perform the sacrifice through that voice with a good tone. Therefore people desire to see at a sacrifice a priest with a good voice, like one who has wealth. He who thus knows what the wealth of the saman is obtains wealth. He who knows the suvarna (gold) of the saman (vital breath) obtains gold. Tone is verily its gold. He who thus knows what is the gold of the saman obtains gold. He who knows the support of the saman (vital breath) gets a support. Speech Verily is its support. For, supported in speech, the vital breath is transformed into a chant. Some say the support is in food (the body).

Meaning:

1: Om, (O Lord) Keep me not in the Unreality (of the bondage of the Phenomenal World), but lead me towards the Reality (of the Eternal Self),

2: (O Lord) Keep me not in the Darkness (of Ignorance), but lead me towards the Light (of Spiritual Knowledge),

3: (O Lord) Keep me not in the (Fear of) Death (due to the bondage of the Mortal World), but lead me towards the Immortality (gained by the Knowledge of the Immortal Self beyond Death),

4: Om, (May there be) Peace, Peace, Peace (at the the three levels - Adidaivika, Adibhautika and Adhyatmika).

Maha-Mantra-of all the Hindu Scriptures – this conquers death: AUM TAT SAT

Therefore while they are being chanted let the sacrificer ask for a boon— anything that he desires. Whatever objects this chanter, endowed with such knowledge, desires for himself or for the sacrificer, he obtains by his chanting. This [meditation] by itself wins the world (Hiranyagarbha). He who thus knows the saman (the prana, or vital breath)—for him there is no fear of not being admitted into that world.

For a human sadhu: A pious man or woman is divine because he or she attains completeness through five factors namely the mind, the speech, the vital breath, the eyes, the ears, and the body – as instrument of rites and rituals.

The mind is his self, speech his wife, the vital breath his child, the eye his human wealth, for he finds it with the eye; the ear his divine wealth, for he hears it with the ear; the body his instrument of rites, for he performs rites through the body. So this sacrifice has five factors—the animals have five factors, men have five factors and all this that exists has five factors. He who knows this obtains all this.

Our soul is sacred, our body is sacred and our mind is sacred. Our spirit of life is sacred and our whole is sacred. From sacredness, our souls are enchanted.

Light comes from wisdom of the soul. Wisdom comes from experience. Experience comes from time's effulgent sacrifices of moments, circumstances, and things. We learn by experiencing the difficulties of the living - the living of the humankind which is hurt and hurt again and again by blindfolded stubborn individuals. Our humanity is constantly threatened and battered by so much hypocrisy, distress, anger, hatred, power, politics, ego, selfishness, obsession, cheating, control, lustful desires, and regimental imperialism.

By the will of GOD, if one were to look at God's will, it is already numbed, already battered, already exhausted, and already down trodden, already hopeless and already helpless. There is not much left in the temple to go and light a candle, or offer flowers, or lift the morals, or seek forgiveness when the whole of the negation has been transferred across to the "living". Let us therefore, improve our living - for that is the WILL of GOD. In the living, if we were to live like civilised humanbeings, if we were to become humans, then by will of GOD we have lit a candle of HOPE, we have given a light of HOPE to our own future generation. When the "living" is contaminated, what is the use of visiting churches, temples, mosques, and holy shrines? Biggest most important shrine in our life is our own "living", in which embedded is our BODY - AND OUR MIND.

If our "living" is holy, there will be holy sacred falls, holy streams, happy glow, and fearlessness.

Therefore, to enact fearlessness is our human aim, our collective human goal in order to worship the altruism of the will of God in truthfulness, soulfulness and divine beauty! By visiting temples, mosques and churches we are merely creating exchange of dialogues, exchange of social influx, exchange of sociological spectrum and it is merely a mindful thing.

We are all strangers to sorrow – no one likes sorrows, no one likes to suffer, no one likes to go through tears of loneliness.

We are strangers to "Sorrow" - Going with the flow of the streams of karma, each of us hear drum beats. However, our hearing is unique and different to one another. If truth in hearts that perish could move the powers of "sorrows", love would beg to ere in this karmic journey to find a moment in time, a heart of affection to feel the divine love to hearken life of life that we treasure. We treasure them to remember by. Sorrows come and go out of karma and non can but deduce the strength or weakness of the waves that roll over each one of us though if we remain placid, still, peaceful, and become mere witnesses to our sorrows, faith will look up despite retrograded sorrows and worries in the dimunition shall be separated by death at least for here and now whilst the mind is able to perceive this present lifetime.

Ah Grief, ah sorrow, ah tears the weeping for which shall be a delight to see the truth. Someday, perhaps we will realise that we could not hook our life boats together - When we give and take, we call it exchange. Exchange creates memories of moments those which we hold on to. There is no cure to sorrow but the illumination of the soul divine, to give light of love and hope.

Each one of us is capable of spreading love - it is all that we need to overcome sadness. It does not matter after all whether one gave or one took or one betrayed or one damaged even. When we realise that each of us represent a mere pebble and that the world at large is much greater pain than us, we understand this world better from the perspective of "sorrows" that tear apart children, the old and frightened, the lonely and out on a limb, the downtrodden and broken, the rejected and the abused. Absence of love makes one ache greater than we may know. Absence of love brings so much helplessness and hopelessness.

If we cannot give love at least we must not crush someone such that it becomes difficult for one to experience love.

Our living is grand opportunity to make it a pleasant experience, for not just ourselves but for others too by generating spiritual awareness. Death is peaceful when we have pilgrimed through our adversities with great patience and learnt our lessons of karma. Life is full of struggles. Life is full of turbulences.

The living is the troublesome, the living in time, the living in karma, the living in consequences - the living imposed by the circumstances, the living compelled by the karma, the living that we sometimes stubbornly reign in, that living is a the biggest most difficult paradox - for all of us. Only we ignore it all-together. Love begets only love. If we believe in nothing and just realise that GOD is love we are elated. We all come to this garden of LOVE, where the dew is still on the fresh petals of the dawn. Voices come, voices speak, voices sing, voices sound, and sometimes we share the melodies of birds.

Happiness is a rare divine blessing of the higher order wherein all our troubles leave us and tears wither away with the winds.

To experience life through the rain and sunshine, through the storms and darkness, through the delight and plight, through the times rushing tides is inevitable. Some are lucky and fortunate to have lesser upheavals than others. Still, in our all, death seems too sudden. Fear comes from not knowing that our night has thousand eyes. We verily fret and those who are without their soul mates are verily lonely afraid of the night. The bright world dies with numbness, and without love, we let the sun set.

When our minds begin to see, vision and to see again with thousand eyes, and the heart just one, the spirit of life within us realise that we come to the garden of love alone and alone we go, to be alone is therefore not a bad thing after all.

We are all crossing – crossing the bridge of river life. We are all a part of the eternal time in crossing the karmic time.

Song of life our journey is a treasure for life, every lyric repress our inner most divine experiences. Sometimes, we are blessed when our lives are touched by love so powerful and moving.

Someone so special opens all the gates in our lives and all the doors in our lives to free us from the burden of mysterious karma. For a short while, we forget our troubles, our all, and immerse ourselves into the grandeur of gladness. We have loved life. We have experienced love. We have no more regrets for sorrow. Such gladness may never last. It may only appear like a miracle of God. To have kissed and let it go to the winds knowing that heaven's peace needs to be restored back the comfort of work done, well lived, justified here and now albeit in broken links of darkened shadows we are all surviving the crux of karma. As one looks on a face, through a window, through the treasure of memories, beautiful divine memories, filled with love so powerful, one shall have no more sorrows to die.

Let us share the grandeur of love, in world perplexed by sorrows, to give each other nothing more than love and true affection of love, as the course of our lives disappear with the shadows of the dusk.

Let us take this moment to love and to share love's affection without any reason..Alas, this is the window of God we are all passing through in time!

We are all crossing. We are all inventors, we are all thinkers, we are all curious, we are all hungry to know what holds for us beyond all the gates. We want to open all the gates, exhaust all the opportunities and find out a moment of blissfulness, peacefulness, lovingness, wholesome divine delight.

Oh Divine God [Oh Paalaan Hare]

Thou art great, thou art divine, and thou art our all. Loaned from you our time, taken from you may our portrait of life sing your glory, may our breathe sing your praises. Thank you Supreme Divine God, for loaning this short time to us to be with each other - even if we may not have the effulgence of being together as flaws break the flows and flaws shackle the paths.

The biggest question Upanishads raise is that "CLEAR YOUR PATHS WITH THE SUPREMACY OF MANTRA-JAAPAS, DEDICATED DEVOTION, SERVITUDE, CONTEMPLATION AND PEACEFULNESS.

PEACE PEACE PEACE

INVOKING THE PEACE Let the time of the parting for now be peaceful..

Let the goodbyes be peaceful, let the dying be peaceful, let the parting be peaceful, let death be peaceful.

Let love melt into the memories and let love heal the pain of loss. Let the heart for now in stillness stand on the earth bruised. Let the flight through the sky end in the folding of the wings over into the laps of Divine Great Love. Let the last touch of our all be beautiful like the flower. Let us all Stand still Oh divine beautiful moment of Glory, for a moment to say our last words in salient prayers..Let us become silent to hold the LAMPS of our hearts to light the way for the great departure of the loving soul.

PEACE PEACE PEACE

May the Great God bring peace upon the three worlds namely the celestial, the spiritual and the terrestrial. According to Gitaji, the essential class generation is NOT about the purity or divinity at all. Class of human is distinguished and differentiated only by KARMA. Only Karma determines one's pureness, one's divinity, one's affluence towards Dharma. Therefore pure intelligence aka "shuksha-manas", is self same, in the vision 'dreeshtee' of the atma/soul.¹³⁹

After death, no knowledge remains. Knowledge therefore is life, and life therefore is a platform for all human to gain knowledge, the sole opportunity to learn, both karma and dharma. If we as human fail this opportunity, we have failed ourselves only. Our success and failure does not come from riches of the money. Inner ruler, the guide, the charioteer, the Soul's grandeur, the observer, the seer, the GOD is no different to the heavens, teeming vast sky, the endless space, the timeless perpetuity, the super-subtle, the light.

¹³⁹ When a conch is blown or when a lute is played, you cannot distinguish its various particular notes, but they are included in the general note of the conch or the lute, or any kind of musical instrument. The notes of the conch or lute have no existence apart from the general note of the conch or the lute. Even so, nothing particular is perceived apart from the Pure, Intelligent Self. A drum, a conch, or a lute have distinct general and particular notes of their own, which are included in the sound in general. Similarly, all objects are unified in the Absolute or Brahman as the varieties of genus and particulars are not different from It.

As a lump of salt, when thrown into water, becomes dissolved into mere water, and could not be taken out again (or perceived), but wherever we taste the water, it would have the taste of salt; thus, verily, does this great Being, Infinite, Independent, consisting of nothing but Consciousness, rise from out of these elements and vanish again in them. After death, no knowledge remains. (There is no objective consciousness when there is no individuality.)

It is neither coarse nor subtle, neither short nor long, neither red nor white; it is not shadow, not darkness, not air, not ether, without adhesion, without smell, without eyes, without ears, without speech, without mind, without light, without breath, without a mouth or door, without measure, having no within and no without. It does not consume anything, nor does anyone consume it.

By the command of that Indestructible Being, the sun and the moon stand apart; heaven and earth stand upheld in their places. By the command of that Being, minutes, hours, days, and nights, half-months, months, seasons, years, all stand apart. By the command of that Being, some rivers flow to the East from the snowy mountains, others to the West, and others to the quarters ordained for them. By the command of that Being, men praise those who give, the gods follow the sacrifices, and forefathers the oblation.

Whosoever, ignorant of this Indestructible Being, offers oblations in this world, sacrifices, adores the gods and practises austerities even for a thousand years, his work will have an end. Whosoever, without knowing this Indestructible, departs from this world becomes wretched. But one, who departs from this world, knowing this Indestructible Being, is a true Brahmana.

The Guiding Light

It is greater than the illumination of the Surya, the Sun God. The light of this Purusha is like the thousand suns. When the sun has set and the moon has set, Fire indeed [jwala agnee] is the light of the human and this angnee is the spirit of life.

Sound (speech) indeed is one of the modes tuned to God's light; for by the light of speech the human sits down, moves about, does his work and returns home. Therefore, when one cannot see even one's own hand, yet he resorts there, whence sound proceeds. The Self indeed is his light; for by the light of the Self he sits down, walks about, does his work and returns home.

What is that Self?

The self is within the heart, surrounded by the Pranas, the Purusha who is light, who is of the nature of Knowledge. He, remaining the same, wanders in the two worlds. He, as it were, thinks; he, as it were, moves; in dream he quits this world and the forms of death; i.e., all that is perishable. This Purusha, when born, takes a body, gets united with all evils; when he departs and dies, he leaves all evils behind. Therefore, the Atma is always divine, always pure and always Godly.

Therefore, there is a small little voice within each of us that is GOD. ¹⁴⁰

¹⁴⁰ There are two states for that person; the one here in this world, the other in the other world, and as a third, an intermediate state, the state of dreaming. When he sleeps, then, after taking with him the material from his world, destroying and building it up again, by his own light, he dreams. In that state, this Purusha is self-illuminated. No chariots are there, nor horses, no roads, but he himself creates chariots, horses and roads. He indeed is the creator. His pleasure-grounds can be seen; but he is visible to none. Therefore it is said: Let no one wake a man suddenly; for it is difficult to cure, if he does not get back rightly to his body.. That person, having enjoyed himself in that state of bliss (Samprasada, deep sleep), having wandered about and seen what is holy and what is sinful, hastens back again, as he came, to the place from which he started. Whatever he may have seen there, he is not affected by it, because that person is not attached to anything. That person, having enjoyed bliss in the waking state, wandered about and seen what is good and evil, hastens back again, as he came, to the state of dream.. As a large fish moves along the two banks of a river, the right and the left, so does that person moves along these two states, the state of sleeping and the state of waking.

As an eagle, after it has roamed about in the sky, gets fatigued, folds its wings, and is drawn to its nest, so does that person hasten to that state where, when asleep, he desires not any desire, and dreams no more dreams. There are in his body the veins called Hita, which are as small as a hair divided a thousandfold, full of white, blue, yellow, green and red juice. This is his true nature, which is free from desire, sin and fear. When embraced by the intelligent Self (Prajna), he knows nothing that is without or within. This is his true nature, in which all desires are satisfied, in which the Self is his only desire, in which there is no desire, no grief. Then the father is no father, the mother is no mother, the worlds no worlds. He is not followed by good or evil; for he is beyond all sorrows of the heart. When in deep sleep he does not know, yet he is knowing, because knowing is inseparable from the Knower, because it is indestructible. But there is, then, no second thing, nothing else different from him that he could know. Like an ocean is that one Seer, without any duality. This is the Brahma-world. This is his highest goal, his highest success, his highest world, his highest happiness. Of this happiness, all other beings enjoy only a part. When the body becomes weak on account of old age or illness, at that time that person, after separating himself from his members, hastens back again, as he came, to the place from which he started, to new life (for obtaining a new body).

The Phenomenon of Death

When the soul, having come to a state of weakness, sinks into a state of unconsciousness, as it were, then the organs go to meet him. Having fully seized those organs which are resplendent with light, the soul descends into the heart. When the Purusha in the eye altogether returns, then the soul is unconscious of colour (any form). He has become one, they say, he does not see. The entrance to the heart becomes luminous; and by that light the Self departs, either through the eye or through the skull or through other places of the body. When he thus departs, life departs after him, and when life thus departs, all the organs depart after it. He is conscious, and being conscious, he follows and

departs. Then both his knowledge and work, and the knowledge of his former life take hold of him. As a caterpillar, after having gained another blade, draws itself together towards it, thus does this self, after having thrown off this body, and after obtaining another body, draw himself together towards it. As a goldsmith, taking a piece of gold, turns it into another, newer and more beautiful shape, so does this self, after having thrown off this body and obtaining that state of Knowledge, make for himself another, newer and more beautiful shape, either suited to the world of the forefathers, or of the Gandharvas, or of the Devas, or of Prajapati, or of Brahma or of other beings. That Self is indeed Brahman, consisting of knowledge, mind, life, eye, ear, earth, water, air, ether, light and no-light, desire and no-desire, anger and no-anger, virtue and no-virtue, and all things. Now as a man is, like this or like that, in accordance with his acts or behaviour, so will he be; a man of good works will become good, a man of evil works will become evil. As is his desire, so is his resolve; as his will, so his action; as his action, so is his reward. He whose mind is attached to worldly objects, obtains by actions the objects to which his mind is attached. And having obtained the results, whatever deed he does here on earth he comes back again from that world to this world of action. Thus he who desires wanders from world to world.

But as regards the man who does not desire, who has no desires, who is beyond desires, whose desires are satisfied, or who desires the Self only, his vital spirits do not depart elsewhere. Being Brahman, he goes to Brahman. As the slough of a snake, as something dead, is abandoned on an ant-hill, so lies the body; but that disembodied, immortal spirit is even Brahman, is only light. If one understands the Supreme Self and knows It as his own Self, then for what desire or for whose sake should he undergo the sufferings of the body? He, who has found and understood the Self that has entered this body, is verily the creator, for he is the Lord of all, his is the world, nay, he is the world itself. While we are here we must know Brahman. If we do not know Him, then there is great loss. Those who know Him become immortal, but all others verily undergo pain. When a person clearly beholds his own Self as God, as the true Lord of all that is and will be then he is no more afraid. In Him there is no diversity. Whoever sees diversity in Him, goes from death to death. Let the wise Brahmana, after he has discovered Him, practise wisdom. Let him not seek after many words, for words are embarrassing. One who thus knows, who has subdued his senses, who is calm, free from all desires, enduring, and composed in mind, beholds the Self in the Self, sees all as the Self. Sin does not overcome Him; he overcomes all sin. Free from sin, free from impurity, free from doubt, he becomes a true Brahmana. This Self is great, unborn, the strong, the river of wealth. He who knows this obtains wealth. Brahman is verily fearless, and he who knows this becomes verily the fearless Brahman. DA, DA, DA. The threefold offspring of Prajapati; Devas, Men and Asuras dwell as Brahmacharins with their father, Prajapati. The Devas, having finished their studentship, said to Prajapati: Tell us our duty. Prajapati told them the syllable Da. Then he said: Did you understand? They replied: We do understand: You told us: Damyata be self-controlled. Then the men said to Him: Tell us our duty. Prajapati told them the syllable 'Da'. Then he said: Did you understand? They replied: We do

Vedic ritualistic who has NOT renounced the world, from within cannot be classified as immortal Brahman.

Moreover, the knowledge of Brahman as a means to immortality has been imparted to Maitreyī, who was without the means to perform rites. Also wealth has been deprecated. If rites were means to immortality, the derogatory remarks about wealth would be out of place, since on it rites with five factors depend. If, however, rites are desired to be shunned, then it is proper to decry the means to them. Besides (in the state of knowledge) there is an absence of the consciousness about caste, order of life, etc., which are the qualifications for the performance of rites, as we see in the passages, ‘The Brāhmaṇa ousts one’ (II. iv. 6; IV. v. 7), ‘The Kṣatriya ousts one,’ etc. (Ibid.). When one ceases to consider oneself a Brāhmaṇa, a Kṣatriya, or the like, there is certainly no room for such injunctions as that this is the duty of Brāhmaṇas, or that this is the duty of Kṣatriyas, for there are no such persons. For a man who does not identify himself as a Brāhmaṇa, a Kṣatriya, or the like, rites and their accessories, which are the effects of that consciousness, are automatically dropped because of the giving up of that consciousness. Therefore this story is introduced with a view to enjoining renunciation of the world as part of the knowledge of the Self.¹⁴¹

understand. You told us Datta give. Then the Asuras said to him: Tell us our duty. Prajapati told them the syllable 'Da'. Then he said: Did you understand? They replied: We do understand. You told us Dayadhvam be merciful. The same is repeated by a divine voice with the force of thunder, viz., the syllables Da, Da, Da, meaning be self-controlled, give, be merciful. Therefore, let one learn the triad of restraint, liberality and mercy.

¹⁴¹ **Verse 2.4.1:**

मैत्रेयीति होवाच याज्ञवल्क्यः, उद्यास्यन्वा अरेऽहमस्मात्स्थानादस्मि, हन्त तेऽनया कात्यायन्यान्तं करवाणीति

|| 1 ||

maitreyīti hovāca yājñavalkyaḥ, udyāsyānvā are'hamasmāsthānādasmī, hanta te'nayā kātyāyanyāntaṁ karavāṇīti || 1 ||

1. ‘Maitreyī, my dear,’ said Yājñavalkya, ‘I am going to renounce this life.’ Allow me to finish between you and Kātyāyanī.^[2]

The sage Yājñavalkya addressing his wife, Maitreyī, said, ‘Maitreyī, I am going to renounce this householder’s life —I intend to take up the life of *renunciation*, which is the next higher life. Hence I ask your permission.—The particle ‘are’ is a vocative.—Further I wish to *finish between you and* my second wife, Kātyāyanī, i.e. put an end to the relationship that existed between you through me, your common husband; by dividing my property between you I will separate you through wealth, and go.’

Verse 2.4.2:

स होवाच मैत्रेयी, यन्नु म इयं भगोः सर्वा पृथिवी वित्तेन पूर्णा स्यात्कथं तेनामृता स्यामिति; नेति होवाच

याज्ञवल्क्यः, यथैवोपकरणवतां जीवितं तथैव ते जीवितं स्यात्, अमृतत्वस्य तु नाशास्ति वित्तेनेति ॥ २ ॥

sa hovāca maitreyī, yannu ma iyaṃ bhagoḥ sarvā pṛthivī vittena pūrṇā syātkatham tenāmṛtā syāmiti; neti hovāca yājñavalkyaḥ, yathaivopakaraṇavatāṃ jīvitam tathaiva te jīvitam syāt, amṛtatvasya tu nāśāsti vitteneti || 2 ||

2. Thereupon Maitreyī said, ‘Sir, if indeed this whole earth full of wealth be mine, shall I be immortal through that?’ ‘No,’ replied Yājñavalkya, ‘your life will be just like that of people who have plenty of things, but there is no hope of immortality through wealth.’ Thus addressed, *Maitreyī said, ‘Sir, if indeed this whole earth girdled by the ocean and full of wealth be mine, shall I be immortal through that, i.e. through rites such as the Agnihotra, which can be performed with the entire wealth of the earth? The particle ‘nu’ indicates deliberation. The word ‘Katham’ (how) indicates disbelief, meaning ‘never’; or it may have an interrogative force, in which case it should be construed with the slightly remote words, ‘Shall I be immortal?’ ‘No,’ replied Yājñavalkya. If the word ‘how’ indicates disbelief, Yājñavalkya’s word ‘No’ is an approval. If it has an interrogative force, his reply means, ‘You can never be immortal; as is the life of people of means filled with materials of enjoyment, so will your life be; but there is no hope, even in thought, of immortality through wealth, i.e. rites performed with wealth.’*

Verse 2.4.3:

स होवाच मैत्रेयी, येनाहं नामृता स्यां किमहं तेन कुर्याम्? यदेव भगवान्वेद तदेव मे ब्रूहीति ॥ ३ ॥

sa hovāca maitreyī, yenāhaṃ nāmṛtā syāṃ kimahaṃ tena kuryām? yadeva bhagavānveda tadeva me brūhīti || 3 ||

3. Then Maitreyī said, ‘What shall I do with that which • will not make me immortal? Tell me, sir, of that alone which you know (to be the only means of immortality).’

Thus addressed, *Maitreyī said in reply, ‘If this is so, what shall I do with that wealth which will not make me immortal? Tell me, sir, of that alone which you know to be the only means of immortality.’*

Verse 2.4.4:

स होवाच याज्ञवल्क्यः, प्रिया बतारे नः सती प्रियं भाषसे, एहि, आस्व, व्याख्यास्यामि ते, व्याचक्षाणस्य तु मे निदिध्यासस्वेति ॥ ४ ॥

sa hovāca yājñavalkyaḥ, priyā batāre naḥ satī priyaṃ bhāṣase, ehi, āssva, vyākhyāsyāmi te, vyācakṣāṇasya tu me nididhyāsasveti || 4 ||

4. Yājñavalkya said, ‘My dear, you have been my beloved (even before), and you say what is after my heart. Come, take your seat, I will explain it to you. As I explain it, meditate (on its meaning).

When rites performed with wealth were rejected as a means to immortality, *Yājñavalkya*, seeing that Maitreyī concurred with his views, was pleased and said, ‘O Maitreyī, you have been my beloved even before, and now you say what is just after my heart. Therefore come and take your seat, I will explain to you what you desire—that knowledge of the Self which confers immortality. But as I explain it, meditate, or desire to reflect steadfastly, on the meaning of my words.’ The particle ‘bata’ is

suggestive of tenderness.

Verse 2.4.5:

स होवाचः न वा अरे पत्युः कामाय पतिः प्रियो भवति, आत्मनस्तु कामाय पतिः प्रियो भवति । न वा अरे जायायै कामाय जाया प्रिया भवति, आत्मनस्तु कामाय जाया प्रिया भवति । न वा अरे पूत्राणां कामाय पुत्राः प्रिया भवन्ति, आत्मनस्तु कामाय पुत्राः प्रिया भवन्ति । न वा अरे वित्तस्य कामाय वित्तं प्रियं भवति, आत्मनस्तु कामाय वित्तं प्रियं भवति । न वा अरे ब्रह्मणः कामाय ब्रह्म प्रियं भवति, आत्मनस्तु कामाय ब्रह्म प्रियं भवति । न वा अरे क्षत्रस्य कामाय क्षत्रं प्रियं भवति, आत्मनस्तु कामाय क्षत्रं प्रियं भवति । न वा अरे लोकानां कामाय लोकाः प्रिया भवन्ति, आत्मनस्तु कामाय लोकाः प्रिया भवन्ति । न वा अरे देवानां कामाय देवाः प्रिया भवन्ति, आत्मनस्तु कामाय देवाः प्रिया भवन्ति । न वा अरे भूतानां कामाय भूतानि प्रियाणि भवन्ति, आत्मनस्तु कामाय भूतानि प्रियाणि भवन्ति । न वा अरे सर्वस्य कामाय सर्वं प्रियं भवति, आत्मनस्तु कामाय सर्वं प्रियं भवति । आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यो मैत्रेयि, आत्मनो वा अरे दर्शनेन श्रवणेन मत्या विज्ञानेनेदं सर्वं विदितम् ॥ ५ ॥

sa hovāca: na vā are patyuh̐ kāmāya patiḥ priyo bhavati, ātmanastu kāmāya patiḥ priyo bhavati | na vā are jāyāyai kāmāya jāyā priyā bhavati, ātmanastu kāmāya jāyā priyā bhavati | na vā are pūtrāṇām kāmāya putrāḥ priyā bhavanti, ātmanastu kāmāya putrāḥ priyā bhavanti | na vā are vittasya kāmāya vittaṁ priyaṁ bhavati, ātmanastu kāmāya vittaṁ priyaṁ bhavati |

na vā are brahmaṇaḥ kāmāya brahma priyaṁ bhavati, ātmanastu kāmāya brahma priyaṁ bhavati | na vā are kṣatrasya kāmāya kṣatraṁ priyaṁ bhavati, ātmanastu kāmāya kṣatraṁ priyaṁ bhavati | na vā are lokānām kāmāya lokāḥ priyā bhavanti, ātmanastu kāmāya lokāḥ priyā bhavanti | na vā are devānām kāmāya devāḥ priyā bhavanti, ātmanastu kāmāya devāḥ priyā bhavanti | na vā are bhūtānām kāmāya bhūtāni priyāṇi bhavanti, ātmanastu kāmāya bhūtāni priyāṇi bhavanti | na vā are sarvasya kāmāya sarvaṁ priyaṁ bhavati, ātmanastu kāmāya sarvaṁ priyaṁ bhavati | ātmā vā are draṣṭavyaḥ śrotavyo mantavyo nididhyāsitaṁ maitreyi, ātmano vā are darśanena śravaṇena matyā vijñānenedaṁ sarvaṁ viditaṁ || 5 ||

5. He said: It is not for the sake of the husband, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the wife, my dear, that she is loved, but for one's own sake that she is loved. It is not for the sake of the sons, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of wealth, my dear, that it is loved, but for one's own sake that it is loved. It is not for the sake of the Brāhmaṇa, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the Kṣatriya, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the worlds, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the gods, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the beings, my -dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of all, my dear, that all is loved, but for one's own sake that it is loved. The Self, my dear Maitreyī, should be realised—should be heard of, reflected on and meditated upon. By the realisation of the Self, my dear, through hearing, reflection and meditation, all this is known. With a view to teaching renunciation as

a means to immortality, Yājñavalkya creates a distaste for the wife, husband, sons, etc., so that they may be given up. *He said, 'It is not for the sake or necessity of the husband that he is loved by the wife, but it is for one's own sake that he is loved by her.'* The particle 'vai' (indeed) recalls something that is well-known, signifying that this is a matter of common knowledge. Similarly *it is not for the sake of the wife, etc.* The rest is to be explained as before. Likewise *it is not for the sake of the sons, wealth, the Brāhmaṇa, the Kṣatriya, the worlds, the gods, the beings, and all.* The priority of enumeration is in the order of their closeness to us as sources of joy; for it is all the more desirable to create a distaste for them. The use of the word 'all' is for including everything that has and has not been mentioned. Hence it is a well-known fact that the Self alone is dear, and nothing else. It has already been said, 'This (Self) is dearer than a son,' etc. (I. iv. 8). The present text serves as a detailed commentary on that. Therefore our love for other objects is secondary, since they contribute to the pleasure of the Self; and our love for the Self alone is primary. Therefore *'the Self, my dear Maitreyī, should he realised,* is worthy of realisation, or should be made the object of realisation. *It should first be heard of* from a teacher and from the scriptures, *then reflected on* through reasoning, *and then steadfastly meditated upon.'* Thus only is It realised—when these means, viz. hearing, reflection and meditation, have been gone through. When these three are combined, then only true realisation of the unity of Brahman is accomplished, not otherwise—by hearing alone.

6. The different castes such as the Brāhmaṇa or the Kṣatriya, the various orders of life, and so on, upon which rites depend, and which consist of actions, their factors and their results, are objects of notions superimposed on the Self by ignorance—based on false notions like that of a snake in a rope. In order to destroy these he says, *'By the realisation of the Self, my dear, through hearing, reflection and meditation, all this is known.'* [\[3\]](#)

Verse 2.4.6:

ब्रह्म तं परादाद्योऽन्यत्रात्मनो ब्रह्म वेद, क्षत्रं तं परादाद्योऽन्यत्रात्मनः क्षत्रं वेद, लोकास्तं परादुर्योऽन्यत्रात्मनो लोकान्वेद, देवास्तं परादुर्योऽन्यत्रात्मनो देवान्वेद, भूतानि तं परादुर्योऽन्यत्रात्मनो भूतानि वेद, सर्वं तं परादाद्योऽन्यत्रात्मनः सर्वं वेद; इदं ब्रह्म, इदं क्षत्रम्, इमे लोकाः, इमे देवाः, इमामि भूतानि, इदं सर्वं यदयमात्मा ॥ ६ ॥

brahma taṁ parādādyo'nyatrātmano brahma veda, kṣatraṁ taṁ parādādyo'nyatrātmanaḥ kṣatraṁ veda, lokāstaṁ parāduryo'nyatrātmano lokānveda, devāstaṁ parāduryo'nyatrātmano devānveda, bhūtāni taṁ parāduryo'nyatrātmano bhūtāni veda, sarvaṁ taṁ parādādyo'nyatrātmanaḥ sarvaṁ veda; idaṁ brahma, idaṁ kṣatram, ime lokāḥ, ime devāḥ, imāmi bhūtāni, idaṁ sarvaṁ yadayamātmā || 6 ||

6. The Brāhmaṇa ousts one who knows him as different from the Self. The Kṣatriya ousts one who knows him as different from the Self. The worlds oust one who knows them as different from the Self. The gods oust one who knows them as different from the Self. The beings oust one who knows them

as different from the Self. All ousts one who knows it as different from the Self. This Brāhmaṇa, this Kṣatriya, these worlds, these gods, these beings, and this all are the Self.

Objection: How can the knowledge of one thing lead to that of another?

Reply: The objection is not valid, for there is nothing besides the Self. If there were, it would not be known, but there is no such thing; the Self is everything. Therefore It being known, everything would be known. How is it that the Self is everything? The Śruti answers it: *The Brāhmaṇa ousts* or rejects the man *who knows him* to be *different from the Self*, i.e. who knows that the Brāhmaṇa is not the Self. The Brāhmaṇa does so out of a feeling that this man considers him to be different from the Self. For the Supreme Self is the Self of all. Similarly *the Kṣatriya, the worlds, the gods, the beings, and all* oust him. *This Brāhmaṇa* and all the rest that have been enumerated *are the Self* that has been introduced as the object to be realised through hearing etc. Because everything springs from the Self, is dissolved in It, and remains imbued with It during continuance, for it cannot be perceived apart from the Self. Therefore everything is the Self.

Verse 2.4.7:

स यथा दुन्दुभेर्हन्यमानस्य न बाह्याच्छब्दाच्छक्नुयाद्ग्रहाणाय, दुन्दुभेस्तु ग्रहणेन—दुन्दुभ्याघातस्य वा—शब्दो गृहीतः ॥ ७ ॥

sa yathā dundubherhanyamānasya na bāhyāñchabdāñchaknuyādgrahaṇāya, dundubhestu grahaṇena—dundubhyāghātasya vā—śabdō gṛhītaḥ || 7 ||

7. As when a drum is beaten one cannot distinguish its various particular notes, but they are included in the general note of the drum or in the general sound produced by different kinds of strokes.

But how can we know that all this is the Self now? Because of the inherence of Pure Intelligence in everything, we conclude that everything is That. An illustration is being given: We see in life that if a thing cannot be perceived apart from something else, the latter is the essence of that thing. As, for instance, *when a drum* or the like *is beaten* with a stick etc., *one cannot distinguish its various particular notes* from the general note of the drum, *but they are included in*, taken as modifications of, *the general note*: We say these are all notes of the drum, having no existence apart from the general note of the drum. *Or* the particular notes produced by different kinds of strokes are included *in the general sound produced by those strokes*: They cannot be perceived as distinct notes, having no separate existence. Similarly nothing particular is perceived in the waking and dream states apart from Pure Intelligence. Therefore those things should be considered non-existent apart from Pure Intelligence.

Verse 2.4.8:

स यथा शङ्खस्य ध्मायमानस्य न बाह्याच्छब्दाच्छक्नुयाद्ग्रहाणाय, शङ्खस्य तु ग्रहणेन—शङ्खध्मस्य वा—शब्दो गृहीतः ॥ ८ ॥

sa yathā śaṅkhasya dhmayamānasya na bāhyāñchabdāñchaknuyādgrahaṇāya, śaṅkhasya tu grahaṇena—śaṅkhadhmasya vā—śabdō gṛhītaḥ || 8 ||

8. As when a conch is blown one cannot distinguish its various particular notes, but they are included in the general note of the conch or in the general sound produced by different kinds of playing.

Similarly, *as when a conch is blown*, connected or filled with sound, *one cannot distinguish its various particular notes*, etc.—to be explained as before.

Verse 2.4.9:

स यथा वीन्आयै वाद्यमानायै न बाह्याञ्छब्दाञ्छक्नुयाद्ग्रहाणाय, वीन्आयै तु ग्रहन्एन—वीन्आवादस्य वा—
शब्दो गृहीतः ॥ ९ ॥

sa yathā vīṇāyai vādyamānāyai na bāhyāñchabdāñchaknuyādgrahaṇāya, vīṇāyai tu grahaṇena—
vīṇāvādaśya vā—śabdō grhītaḥ || 9 ||

9. As when a Vīṇā[4] is played on one cannot distinguish its various particular notes, but they are included in the general note of the Vīṇā or in the general sound produced by different kinds of playing.

Similarly, *as when a Vīṇā is played on*, etc. The dative case in 'Vīṇāyai' stands for the genitive. The citation of many examples here is for indicating varieties of genus; for there are many distinct kinds of genus, sentient and insentient. It is to show how through a series of intermediate steps they are included in a supreme genus, Pure Intelligence, that so many examples are given. Just as a drum, a conch and a Vīṇā have distinct general and particular notes of their own, which are included in sound in general, so during the continuance of the universe we may know all things to be unified in Brahman, because the varieties of genus and particulars are not different from It.

Verse 2.4.10:

स यथाद्रुधाग्नेरभ्याहितात्पृथग्धूमा विनिश्चरन्ति, एवं वा अरेऽस्य महतो भूतस्य निहस्वसितमेतद्यद्वेदो
यजुर्वेदह् सामवेदोऽथर्वाङ्गिरस इतिहासह् पुराणम् विद्या उपनिस्अदह् श्लोकाह् सूत्रान्यनुव्याख्यानानि
व्याख्यानानि; अस्यैवैतानि निःश्चसितानि ॥ १० ॥

sa yathādraedhāgnerabhyāhitātprthagdhūmā viniścaranti, evaṃ vā are'sya mahato bhūtasya
niḥśvasitametadyadṛgvedo yajurvedaḥ sāmavedo'tharvāṅgīrasa itihāsaḥ purāṇam vidyā upaniṣadaḥ
ślokāḥ sūtrānyanuvyākhyānāni vyākhyānāni; asyaivaitāni niḥśvasitāni || 10 ||

10. As from a fire kindled with wet faggot diverse kinds of smoke issue, even so, my dear, the Ṛg-Veda, Yajur-Veda, Sāma-Veda, Atharvāṅgīrasa, history, mythology, arts, Upaniṣads, verses, aphorisms, elucidations and explanations are (like) the breath of this infinite Reality. They are like the breath of this (Supreme Self).

Likewise it may be understood that the universe, at the time of its origin as also prior to it, is nothing but Brahman. As before the separation of the sparks, smoke, embers and flames, all these are nothing but fire, and therefore there is but one substance, fire, so it is reasonable to infer that this universe differentiated into names and forms is, before its origin, nothing but Pure Intelligence. This is expressed as follows: *As from a fire kindled with wet faggot diverse kinds of smoke issue*. The word 'smoke' is suggestive of sparks etc. as well—meaning smoke, sparks, etc., issue. Like this example, O Maitreyī, all this is like *the breath of this infinite Reality*, the Supreme Self that is being discussed. 'Breath' here means, like the breath. As a man breathes without the slightest effort, so do all these

come out of It. What are those things that are spoken of as issuing from It as Its breath? *The R̥g-Veda, Yajur-Veda, Sāma-Veda, Atharvāṅgīrasa*, i.e. the four kinds of Mantras. *History*, such as the dialogue between Urvaśī and Purūravas—‘The nymph Urvaśī,’ and so on (Ś. XI. iv. 4. 1); it is this Brāhmaṇa that is meant. *Mythology*, such as, ‘This universe was in the beginning unmanifest,’ etc. (Tai. II. 7). *Arts*, which treat of music, dancing, etc.—‘This is also Veda,’ etc. (Ś. XIII. iv. 3. 10-14). *Upaniṣads*, such as, ‘It should be meditated upon as. dear,’ etc. (IV. 1. 3). *Verses*, the Mantras occurring in the Brāhmaṇas, such as, ‘Regarding this there are the following verses’ (IV. iii. 11; IV. iv. 8). *Aphorisms*, those passages of the Vedas which present the truth in a nutshell, for example, ‘The Self alone is to be meditated upon’ (I. iv. 7). *Elucidations* —of the Mantras. *Explanations*, eulogistic passages. Or ‘elucidations’ may be of the ‘aphorisms’ above. As the passage, ‘The Self alone is to be meditated upon, or the passage, ‘He (who worships another god thinking), “He is one, and I am another,” does not know. He is like an animal (to the gods)’ (I. iv. 10), has this concluding portion of the present chapter as its elucidation. And ‘explanations’ may be of the Mantras. Thus these are the eight divisions of the Brāhmaṇas.

So only the Mantras and Brāhmaṇas are meant.

It is the eternally composed and already existent Vedas that are manifested like a man’s breath—without any thought or effort on his part. Hence they are an authority as regards their meaning, independently of any other means of knowledge. Therefore those who aspire after well-being must accept the verdict of the Vedas on knowledge or on rites, as it is.

The differentiation of forms invariably depends on the manifestation of their names. Name and form are the limiting adjuncts of the Supreme Self, of which, when they are differentiated, it is impossible to tell whether they are identical with or different from It, as is the case with the foam of water. It is name and form in all their stages that constitute relative existence. Hence name has been compared to breath. By this statement it is implied that form too is like breath. Or we may explain it differently: In the passage, ‘The Brāhmaṇa ousts one.... all this is the Self’ (II. iv. 6; IV. v. 7), the entire world of duality has been spoken of as the domain of ignorance. This may lead to a doubt about the authority of the Vedas. In order to remove this doubt it is said that since the Vedas issue without any effort like a man’s breath, they are an authority; they are not like other books.

Verse 2.4.11:

स यथा सर्वासामपां समुद्र एकायनम्, एवं सर्वेषां स्पर्शानां त्वगेकायनम्, एवं सर्वेषां गन्धानां नासिके एकायनम्, एवं सर्वेषां रसानां जिह्वेकायनम्, एवं सर्वेषां रूपाणां चक्षुरेकायनम्, एवं सर्वेषां शब्दानां श्रोत्रमेकायनम्, एवं सर्वेषां संकल्पानां मन एकायनम्, एवं सर्वाणां विद्यानां हृदयमेकायनम्, एवं सर्वाणां कर्मणां हस्तावेकायनम्, एवं सर्वाणां आनन्दानामुपस्थ एकायनम्, एवं सर्वेषाम् विसर्गाणाम् पायुरेकायनम्, एवं सर्वेषां अध्वनाम् पादवेकायनम्, एवं सर्वेषां वेदानां वागेकायनम् ॥ ११ ॥

11. As the ocean is the one goal^[8] of all sorts of water, as the skin is the one goal of all kinds of touch, as the nostrils are the one goal of all odours, as the tongue is the one goal of all savours, as the eye is the one goal of all colours, as the ear is the one goal of all sounds, as the Manas is the one goal of all deliberations, as the intellect is the one goal of all kinds of knowledge, as the hands are the one goal of all sorts of work, as the organ of generation is the one goal of all kinds of enjoyment, as the anus is

the one goal of all excretions, as the feet are the one goal of all kinds of walking, as the organ of speech is the one goal of all Vedas.

Moreover, it is not only at the time of its origin and continuance that the universe, on account of its non-existence apart from Pure Intelligence, is Brahman, but it is so at the time of dissolution also. Just as bubbles, foam, etc. are non-existent apart from water, so name, form and action, which are the effects of Pure Intelligence and dissolve in It are non-existent apart from It. Therefore Brahman is to be known as Pure Intelligence, one and homogeneous. So the text runs as follows—the examples are illustrative of dissolution— *As the ocean is the one goal*, meeting place, the place of dissolution or unification, *of all sorts of water* such as that of rivers, tanks and lakes. Likewise *as the skin is the one goal of all kinds of touch* such as soft or hard, rough or smooth, which are identical in nature with air. [9] By the word ‘skin,’ touch in general, which is perceived by the skin, is meant; in it different kinds of touch are merged, like different kinds of water in the ocean, and become nonentities without it, for they were merely its modifications. Similarly that touch in general, denoted by the word ‘skin,’ is merged in the deliberation of the Manas, that is to say, in a general consideration by it, just as different kinds of touch are included in touch *in general* perceived by the skin; without this consideration by the Manas it becomes a nonentity. The consideration by the Manas also is merged in a general cognition by the intellect, and becomes non-existent without it. Becoming mere consciousness, it is *merged in Pure Intelligence*, the Supreme Brahman, like different kinds of water in the ocean.

When through these successive steps sound and the rest, together with their receiving organs, are merged in Pure Intelligence, there are no more limiting adjuncts, and only Brahman, which is Pure Intelligence, comparable to a lump of salt, homogeneous, infinite, boundless and without a break, remains. Therefore the Self alone must be regarded as one without a second.

Similarly *the nostrils*, i.e. odour in general, *(are the one goal) of all odours*, which are modes of earth. Likewise *the tongue*, or taste in general perceived by the tongue, *of all savours*, which are modes of water. So also *the eye*, or colour in general perceived by the eye, *of all colours*, which are modes of light. So also *(the ear, or) sound* in general perceived by the ear, *of all sounds*, as before. Similarly the generalities of sound and the rest are merged in deliberation, i.e. a general consideration of them by the Manas. This consideration by the Manas again is merged in mere consciousness, i.e. a general cognition by the intellect. Becoming mere consciousness, it is merged in the Supreme Brahman, which is Pure Intelligence. Similarly the objects of the motor organs such as different kinds of speaking, taking, walking, excretion and enjoyment are merged in their general functions, like different kinds of water in the ocean, and can no more be distinguished. These general functions are again nothing but the vital force, which is identical with intelligence. The Kauṣītaki Upaniṣad reads, ‘That which is the vital force is intelligence, and that which is intelligence is the vital force’ (III. 3).

Objection: In everyone of those instances the mergence of the objects only has been spoken of, but not that of the organs. What is the motive of this?

Reply: True, but the Śruti considers the organs to be of the same category as the objects, not of a

different category. The organs are but modes of the objects in order to perceive them, as a light, which is but a mode of colour, is an instrument for revealing all colours. Similarly the organs are but modes of all particular objects in order to perceive them, as is the case with a lamp. Hence no special care is to be taken to indicate the dissolution of the organs; for these being the same as objects in general, their dissolution is implied by that of the objects.

It has been stated as a proposition that 'This all is the Self' (II. iv. 6). The reason given for this is that the universe is of the same nature as the Self, springs from the Self, and is merged in It. Since there is nothing but Intelligence at the time of the origin, continuance and dissolution of the universe, therefore what has been stated as 'Intelligence is Brahman' (Ai. V. 3) and 'All this is but the Self' (Ch. VII. xxv. 2), is established through reasoning. The Paurāṇikas hold that this dissolution is natural.^[10] While that which is consciously effected by the knowers of Brahman through their knowledge of Brahman is called extreme dissolution, which happens through the cessation of ignorance. What follows deals specially with that.

Verse 2.4.12:

स यथा सैन्धवखिल्य उदके प्रास्त उदकमेवानुविलीयेत, न हास्योद्ग्रहणायेव स्यात्, यतो यतस्त्वाददीत लवणमेव, एवं वा अर इदं महद्भूतमनन्तमपारं विज्ञानघन एव । एतेभ्यो भूतेभ्यः समुत्थाय तान्येवानु विनश्यति, न प्रेत्य संज्ञास्तीत्यरे ब्रवीमीति होवाच याज्ञवल्क्यः ॥ 12 ॥

sa yathā saindhavakhilya udake prāsta udakamevānuvilīyeta, na hāsyodgrahaṇāyeva syāt, yato yatastvādādīta lavaṇameva, evaṃ vā ara idaṃ mahadbhūtamanantamapāraṃ vijñānaghana eva | etebhyo bhūtebhyaḥ samutthāya tānyevānu vinaśyati, na pretya saṃjñāstītyare bravīmīti hovāca yājñavalkyaḥ || 12 ||

12. As a lump of salt dropped into water dissolves with (its component) water, and no one is able to pick it up, but whencesoever one takes it, it tastes salt, even so, my dear, this great, endless, infinite Reality is but Pure Intelligence. (The self) comes out (as a separate entity) from these elements, and (this separateness) is destroyed with them. After attaining (this oneness) it has no more consciousness.^[11] This is what I say, my dear. So said Yājñavalkya.

An illustration on the point is being given: *As a lump of salt*, etc. The derivative meaning of the word 'Sindhu' is water, because it 'flows' That which is a modification or product of water is 'Saindhava,' or salt. 'Khilya' is the same as 'Khila' (a lump). A lump of salt *dropped into water*, its cause, *dissolves with* the dissolution of (its component) *water*. The solidification of a lump through its connection with particles of earth and heat goes when the lump comes in contact with water, its cause. This is the dissolution of (the component) water, and along with it the lump of salt is said to be dissolved. *No one*, not even an expert, *is able to pick it up* as before. The particle 'iva' is expletive; the meaning is, none can at all pick it up. Why? *Whencesoever*, from whichsoever part, *one takes* the water and tastes *it*, it is *salt*. But there is no longer any lump. Like this illustration, O Maitreyī, is *this great Reality* called the Supreme Self, from which you have been cut off by ignorance as a separate entity, through your connection with the limiting adjuncts of the body and organs, and have become mortal, subject to birth and death, hunger and thirst, and other such relative attributes, and identified with name,

form and action, and think you are born of such and such a family. That separate existence of yours, which has sprung from the delusion engendered by contact with the limiting adjuncts of the body and organs, enters its cause, the great Reality, the Supreme Self, which stands for the ocean, is undecaying, immortal, beyond fear, pure, homogeneous like a lump of salt, Pure Intelligence, infinite, boundless, without a break, and devoid of differences caused by the delusion brought on by ignorance. When that separate existence has entered and been merged in its cause, in other words, when the differences created by ignorance are gone, the universe becomes one without a second, 'the great Reality.' Great, because It is greater than everything else and is the cause of the ether etc.; Reality (Bhūta)—always a fact, for It never deviates from Its nature. The verbal suffix 'kta' here denotes past, present and future. Or the word 'Bhūta' may denote truth; the expression then would mean: It is great and true. There may be things in the relative world as big as the Himalayas, for instance, created by a dream or illusion, but they are not true; hence the text adds the qualifying word 'true.' It is *endless*. Sometimes this may be in a relative sense; hence the text qualifies it by the term *infinite*. *Pure Intelligence*: Lit. a solid mass of intelligence. The word 'Ghana' (a solid mass) excludes everything belonging to a different species, as 'a solid mass of gold or iron.' The particle 'eva' (only) is intensive. The idea is that there is no foreign element in It. *Question*: If It is one without a second, really pure and untouched by the miseries of the relative world, whence is this separate existence of the individual self, in which it is born or dies, is happy or miserable, possessed of the ideas of T and mine,' and so on, and which is troubled by many a relative attribute?

Reply: I will explain it. There are the elements transformed into the body, organs and sense-objects, consisting of name and form. They are like the foam and bubbles on the limpid water of the Supreme Self. The mergence of these elements down to sense-objects in Brahman, which is Pure Intelligence, through a discriminating knowledge of the Truth has been spoken of—like the emptying of rivers into the ocean. *From these elements* called 'truth,' i.e. with their aid, the self *comes out* like a lump of salt. As from water reflections of the sun, moon and so on arise, or from the proximity of such limiting adjuncts as red cotton-pads a transparent crystal turns red and so forth, so from the limiting adjuncts of the elements, transformed into the body and organs, the self comes out clearly as an individualised entity. These elements, transformed into the body, organs and sense-objects, from which the self comes out as an individual, and which are the cause of its individualisation, are merged, like rivers in the ocean, by the realisation of Brahman through the instruction of the scriptures and the teacher, and are destroyed. And when they are destroyed like the foam and bubbles of water, this individualised existence too *is destroyed with them*. As the reflections of the sun, moon, etc. and the colour of the crystal vanish when their causes, the water, the red cotton-pad, and so on, are removed, and only the (sun), moon, etc., remain as they are, so the endless, infinite and limpid Pure Intelligence alone remains.

After attaining (this oneness) the self, freed from the body and organs, *has no more* particular consciousness, *This is what I say, my dear Maitreyī*. No more is there such particular consciousness as, 'I so and so am the son of so and so; this is my land and wealth; I am happy or miserable.' For it is due

to ignorance, and since ignorance is absolutely destroyed by the realisation of Brahman, how can the knower of Brahman, who is established in his nature as Pure Intelligence, possibly have any such particular consciousness? Even when a man is in the body, [\[12\]](#) particular consciousness is impossible; so how can it ever exist in a man who has been absolutely freed from the body and organs? *So said Yājñavalkya* —propounded this philosophy of the highest truth to his wife, Maitreyī.

Verse 2.4.13:

स होवाच मैत्रेयी, अत्रैव मा भगवानमूमुहत्, न प्रेत्य संज्णास्तीति; स होवाच न व अरे'हम् मोहं ब्रवीमि, अलं वा अरे इदं विज्ञानाय ॥ १३ ॥

sa hovāca maitreyī, atraiva mā bhagavānamūmuhat, na pretya saṃjñāstīti; sa hovāca na va are'ham mohaṃ bravīmi, alaṃ vā are idaṃ vijñānāya || 13 ||

13. Maitreyī said, 'Just here you have thrown me into confusion, sir—by saying that after attaining (oneness) the self has no more consciousness.' Yājñavalkya said, 'Certainly I am not saying anything confusing, my dear; this is quite sufficient for knowledge, O Maitreyī.' Thus enlightened, *Maitreyī said*, 'By attributing contradictory qualities *just here*, to this identical entity, Brahman, *you have thrown me into confusion*, revered *sir*.' So she says, 'Just here,' etc. How he attributed contradictory qualities is being explained: 'Having first stated that the self is but Pure Intelligence, you now say that *after attaining* (oneness) it *has no more consciousness*. How can it be only Pure Intelligence, and yet after attaining oneness have no more consciousness? The same fire cannot both be hot and cold. So I am confused on this point.'

Yājñavalkya said, 'O Maitreyī, *certainly I am not saying anything confusing*, i.e. not using confusing language.'

Maitreyī: Why did you mention contradictory qualities—Pure Intelligence and, again, absence of consciousness?

Yājñavalkya: I did not attribute them to the same entity. It is you who through a mistake have taken one and the same entity to be possessed of contradictory attributes. I did not say this. What I said was this: When the individual existence of the self that is superimposed by ignorance and is connected with the body and organs is destroyed by knowledge, the particular consciousness connected with the body etc., consisting of a false notion, is destroyed on the destruction of the limiting adjuncts of the body and organs, for they are deprived of their cause, just as the reflections of the moon etc., and their effects, the light and so forth, vanish when the water and the like, which form their support, are gone. But just as the sun, moon, etc., which are the realities behind the reflections, remain as they are, so that Pure Intelligence which is the transcendent Brahman remains unchanged. That has been referred to as 'Pure Intelligence.' It is the Self of the whole universe, and does not really pass out with the destruction of the elements. But the individual existence, which is due to ignorance, is destroyed. 'Modifications are but names, a mere effort of speech,' says another Śruti (Ch. VI. i. 4-6 and iv. 1-4). But this is real. 'This self, my dear, is indestructible' (IV. v. 14). Therefore *this* 'great, endless, infinite Reality'—already explained (par. 12) —*is quite sufficient for knowledge, O Maitreyī*. Later it will be said, 'For the knower's function of knowing can never be lost;

because it is immortal' (IV. iii. 30).

Verse 2.4.14:

यत्र हि द्वैतमिव भवति तदितर इतरं जिघ्रति, तदितर इतरं पश्यति, तदितर इतरम् शृणोति, तदितर इतरमभिवदति, तदितर इतरम् मनुते, तदितर इतरं विजानाति; यत्र वा अस्य सर्वमात्माइवाभूतत्वेन कं जिघ्रेत्, तत्केन कं पश्येत्, तत्केन कं शृणुयत्, तत्केन कमभिवदेत्, तत्केन कं मन्वीत्, तत्केन कं विजानीयात्? येनेदम् सर्वं विजानाति, तं केन विजानीयात्? विज्ञातारम् अरे केन विजानीयादिति ॥ १४ ॥ इति चतुर्थं ब्राह्मणम् ॥

yatra hi dvaitamiva bhavati taditara itaram jighrati, taditara itaram paśyati, taditara itaram śṛṇoti, taditara itaramabhivadati, taditara itaram manute, taditara itaram vijānāti; yatra vā asya sarvamātmāivābhūttatkena kaṃ jighret, tatkena kaṃ paśyet, tatkena kaṃ śṛṇuyat, tatkena kamabhivadet, tatkena kaṃ manvīta, tatkena kaṃ vijānīyāt? yenedam sarvaṃ vijānāti, taṃ kena vijānīyāt? vijñātāram are kena vijānīyāditi || 14 ||
iti caturthaṃ brāhmaṇam ||

14. Because when there is duality, as it were, then one smells something, one sees something, one hears something, one speaks something, one thinks something, one knows something. (But) when to the knower of Brahman everything has become the Self, then what should one smell and through what, what should one see and through what, what should one hear and through what, what should one speak and through what, what should one think and through what, what should one know and through what? Through what should one know That owing to which all this is known—through what, O Maitreyī, should one know the Knower?

Why then is it said that after attaining oneness the self has no more consciousness? Listen. *Because when*, i.e. in the presence of the particular or individual aspect of the Self due to the limiting adjuncts of the body and organs conjured up by ignorance, there is duality, as it were, in Brahman, which really is one without a second, i.e. there appears to be something different from the Self.

Objection: Since duality is put forward as an object for comparison, is it not taken to be real?

Reply: No, for another Śruti says, 'Modifications are but names, a mere effort of speech' (Ch. VI. i. 4-6 and iv. 1-4), also 'One only without a second' (Ch. VI. ii. 1), and 'All this is but the Self' (Ch. VII. XXV. 2). Then, just because there is- duality as it were, therefore one, he who smells, viz. the unreal individual aspect of the Supreme Self, comparable to the reflection of the moon etc. in water, *smells something* that can be smelt, through something else, viz. the nose. 'One' and 'something' refer to two typical factors of an action, the agent and object, and 'smells' signifies the action and its result. As for instance in the word 'cuts.' This one word signifies the repeated strokes dealt and the separation of the object cut into two ; for an action ends in a result, and the result cannot be perceived apart from the action. Similarly he who smells a thing that can be smelt does it through the nose. The rest is to be explained as above. One knows something. This is the state of ignorance. But when ignorance has been destroyed by the knowledge of Brahman, there is nothing but the Self. *When to the knower of Brahman everything* such as name and form has been merged in the Self and *has thus become the Self, then what* object to be smelt *should one smell*, who should smell, *and through what* instrument?

If a man sees himself in the water, he should recite the following verse:

'May there be in me splendour, strength, glory, wealth, virtue.'

Man's ordinary consciousness is relativity consciousness —i.e., he apprehends one thing only by interpreting it relative to something else. He cannot perceive the One, the Absolute, through that relative consciousness; it was given to him in order to appreciate the nature of the many. Ordinary waking consciousness, subconsciousness, super-subconsciousness—all forms of ego consciousness—share this characteristic: they are relative. The pure superconsciousness of the soul can apprehend Spirit, the Life and Substance underlying and pervading everything in the universe.

"By what can the knower be known?" How can the knower be known? The eyes see everything; can they see themselves? They cannot: The very fact of knowledge is dilapidation when you want to know a thing. It immediately becomes limited by your mind. This is true about all knowledge, and can it be less so about the Infinite?

Similarly *what should one see and hear?* Everywhere an action depends on certain factors; hence when these are absent, the action cannot take place; and in the absence of an action there can be no result. Therefore so long as there is ignorance, the operation of actions, their factors and their results can take place, but not in the case of a knower of Brahman. For to him everything is the Self, and there are no factors or results of actions apart from It. Nor can the universe, being an unreality, be the Self of anybody. Therefore it is ignorance that conjures up the idea of the non-Self; strictly speaking, there is nothing but the Self. Therefore when one truly realises the unity of the Self, there cannot be any consciousness of actions, their factors and their results. Hence, because of contradiction, there is an utter absence of actions and their means for the knower of Brahman. The words 'what' and 'through what' are meant as a fling, and suggest the sheer impossibility of the other factors of an action also; for there cannot possibly be any factors such as the instrument. The idea is that no one by any means can smell anything in any manner.

Even in the state of ignorance, when one sees something, *through what instrument should one know That owing to which all this is known?* For that instrument of knowledge itself falls under the category of objects. The knower may desire to know not about itself, but about objects.

As fire does not burn itself, so the self does not know itself, and the knower can have no knowledge of a thing that is not its object. Therefore through what instrument should one know the knower owing to which this universe is known, and who else should know it? And when to the knower of Brahman who has discriminated the Real from the unreal there remains only the subject, absolute and one without a second, *through what instrument, O Maitreyī, should one know that Knower?*

Can you thus limit Him who is the substance of all knowledge, Him who is the Sâkshi, the witness, without whom you cannot have any knowledge, Him who has no qualities, who is the Witness of the whole universe, the Witness in our own souls? How can you know Him? — "How to know the knower?" The knower cannot be known, because if it were known, it will not be the knower. If you look at your eyes in a mirror, the reflection is no more your eyes, but something else, only a reflection. Then if this soul, this Universal, Infinite Being which you are, is only a witness, what good is it? It cannot live, and move about, and enjoy the world, as we do. People cannot understand how the witness can enjoy. It is only the witness that can enjoy. If there is a wrestling match, who enjoys it, those who take part in it, or those who are looking on — the outsiders? The more and more you are the witness of anything in life, the more you enjoy it. And this is Ânanda; and, therefore, infinite bliss can only be yours when you have become the witness of this universe; then alone you are a Mukta Purusha*. * mukta = "free", Purusha = the Godhead that dwells within the body, "totality of consciousness" It is the witness alone that can work without any desire, without any idea of going to heaven, without any idea of blame, without any idea of praise. The witness alone enjoys, and none else.

He who knows the Self is liberated; even the gods cannot prevent his being so, because he has realized himself to be the very Soul (Atman) of the gods. "He who knows the Supreme Brahman verily becomes Brahman."

He has attained the true Immortality, that is to say, indestructibility without a continued existence, and not the state of non-dying-ness in heaven. Thus, according to the Upanishads, Liberation is not the result of the Knowledge of Atman; it is that Knowledge. It is not affected by the Knowledge of Atman; but this Knowledge is itself Liberation in its fullness. Desire is death; desirelessness is Liberation. He who has realized himself as Brahman, infinite and all-pervading, he who sees the whole universe in himself and himself in the universe, cannot desire anything. "What can he crave who has attained all desires?" A jivanmukta (liberated while living in a human body) is no longer concerned about bondage or Liberation; for these really do not belong to Atman, the Self ever free. Bondage and Liberation are characteristics of the mind. On account of maya an ignorant person thinks of himself as bound and then strives for Liberation; but Atman is always free. In the inspiring words of Gaudapada: "There is neither death nor birth; neither a struggling nor a bound soul; neither a seeker after Liberation nor a liberated one—this, indeed, is the ultimate truth. Brahman, as the "Knower of knowing," can never become an object for us, It is called unknowable.

"You cannot see That which is the Witness of vision; you cannot hear That which is the Hearer of hearing; you cannot think of That which is the Thinker of thought; you cannot know That which is the Knower of knowledge." "He is never seen, but is the Witness; He is never heard, but is the Hearer; He is never thought of, but is the Thinker; He is never known, but is the Knower. There is no other witness but Him, no other hearer but Him, no other thinker but Him, no other knower but Him." "That which cannot be expressed by speech, but by which speech is expressed —That alone know as Brahman, and not that which people here worship. That which cannot be apprehended by the mind, but by which, they say, the mind is apprehended—That alone know as Brahman, and not that which people here worship." Brahman is unknowable for still another reason: It is *bhuma*, infinite. "The Infinite (*bhuma*) is bliss; there is no bliss in anything finite. Infinity alone is bliss. This Infinity, however, we must desire to understand." What is the Infinite? This is how It is described in the Upanishads: "Where one sees nothing else, hears nothing else, understands nothing else—that is the Infinite. Where one sees something else, hears something else, understands something else—that is the finite. The Infinite is immortal; the finite, mortal. Sir, in what does the Infinite rest? In Its own greatness—no, not even in greatness." Brahman is "one and without a second"—*ekamevadvitiam*. The second part of this phrase ("and without a second"), qualifying the first ("one"), is important; for what it means is that Brahman is not one in the sense that the sun or the moon is one, or in the sense that the God of the monotheist is one. In such a case there is a perceiver of the oneness—which implies duality. When the non-duality of Brahman is completely realized, there is absolutely no consciousness of subject and object; the distinction between perceiver and perceived is annihilated and they become one. Tell me precisely the Brahman that is immediate and direct —the self that is within all."...

"You cannot see the seer of seeing; you cannot hear the hearer of hearing; you cannot think of the thinker of thinking; you cannot know the knower of knowing. This is your self that is within all; everything else but this is perishable." (Brihadaranyaka Upanishad 3.4.2) Commentary by Shankara: The self is the witness of vision etc. Vision is of two kinds: ordinary and real. Ordinary vision is a function of the mind when it is connected with the eye. It is an act and as such it is subject to change. But the vision that belongs to the self is like the heat and light of fire. Being the very essence of the seer, it is unchanging. Because real vision appears to be associated with ordinary vision, which is subject to change, it is spoken of as the witness of objects. Ordinary vision is coloured by the objects seen by the eye. It appears to be connected with the real vision of the self, though in reality it is but its reflection.

Ordinary vision, moreover, has a beginning and an end, and is pervaded by real vision. Thus the real vision of the self is metaphorically spoken of as the witness, and, although eternally seeing, is described as sometimes seeing and sometimes not seeing. But, as a matter of fact, the vision of the seer never changes.

Para Brahman is timeless, spaceless, causeless, immeasurable, indivisible, incorporeal and partless. Brahman is without form, sound, touch, smell and taste so Brahman cannot be perceived and known by material and limited senses; and the mind, that is considered sometimes as the sixth organ of perception, cannot grasp Brahman either. The famous saying "Neti, neti" — 'Not this, not that' is considered the best description of Brahman. Brahman cannot be known because most of all Brahman is the essence of the eye ('Eye of the eye'), the ear, the mind etc. And an eye cannot see itself (the reflection of an eye is not real eye but only 'a mirror' image of it). The flame that burns and illuminates everything around cannot illuminate or burn itself. Brahman does not exist as an empirical object — like Earth or a tree — but is the Ultimate Reality. The universe cannot exist without Brahman the same way as a mirage cannot be seen without the desert. Though you cannot really know Brahman 'Sat-Chit-Ananda' concept is its best description. Truthfulness, peacefulness and happiness beyond words simply describe such a divine excellence. It is stillness, the unperturbed harmony, the tranquil state of the dawn and the dusk, the beautiful glory of the dawn and the dusk and the divine effulgence of the grand nature.

Aum Tat Sat Hari Aum Sat chit Ananda ChidaAnanda Namah Aum Namah Shivayah.

As flowing rivers disappear into the sea, losing their names and forms, so a wise man, freed from name and form, attains the Purusha, who is greater than the Great.

Various statements and dialogues of Upanishads can become outbursts of quests and contradictory and for this to be reconciled; we have a subsequent concourse of dialogues and reconciliations rendered by Sankara.

As Vyas enacted the Vedas and the Bhagavad Gita, Ganeshji, inscribed the lyrics of the profound vision of Bhagavan Shree Shree, and wrote what is called pure divine message of the higher order.

We come to learn that having exhausted so much energy and so much shlokas and so many mantras, we arrive at a point where "the light" says to us unspoken, that the glow of divine knowledge and the glow of divinity never ceases to be just as the sun never ceases to be.

Just as there are different rivers and different flows of water into the ocean at different points in their ultimate leap, there are different ways and different religions and different ideologies relating to the supreme Bhagavan or God.

The human express it in different languages and call it Allah, Jesus, Moses, Rama, Rahim, Guru, Krishna, Jinendra, Prashwanath, Budha, and many more. This personalisation and making God personal into the mind is one's way of saying that one is of a particular root, or a particular family tree. Therefore, whatever the tree you are born to, to that particular tree your obligation and duty remains firstly to clean the dormant diseased roots of that tree. Remember, sufferings, sorrows, misfortunes, etc., are NOT a direct inferential result of your own individual karma. Families suffer and families become stale because of collective karma. Collective karma may be induced into the vicious cycle of anger and wrathfulness for example by the karma of few particular egocentric individuals who deliberately bring pain and hurt to their loved ones. Canny manipulative individuals with big egos never compromise even on their death beds. When Ego is larger than the spirit, there is usually destruction only. Therefore, from experience point of view, our shastras and our scriptures guide us to become forbearing towards the shortfall of our loved ones and to encourage them towards their life goals. By discouraging our loved ones we only show that we have NO faith in them. By absence of faith and lack of trust, can you envisage a child to grow up with confidence? When confidence is taken away by force, with so much enforcements, we cannot expect our child to perform can we?

“Art can never really find what it seeks or succeed in liberating its soul in the highest perfection of speech unless it transfuses the rhythms of its exquisite moods into a sustained spiritual experience.” ~ Sri Aurobindo

Upanishads blend together the power of the beauty of the spoken words of the Vedas, the power of the Vision of the seers and saints, and the power of the expressions of the learned, experienced Gurus, Sadhus, Divine Sages, Seers, Pious, and Brahmins.

They are dialogues of very sacred divine knowledge which come to us in a psychic and mystically expressive manner. These learned experienced truths are innate feelings of very sacred divine experiences and are shared with immense spiritual power. Our scriptures and our smritis and our shrutis and our shastras are nothing more than expression of divine vision. Divine vision means “DRISHTEE”. Without “drishtee”, the human spirit is not capable of music, dance, rhythm, or momentum. All is a result of “drishtee”.

Simply put in simple language, pure divine wisdom is how you perceive it, how you interpret it, how you assimilate it, how you extrapolate it based on the given information, and how you present it based on your own experience of divinity.

Without experience one cannot possibly become authentic. Experience is necessary. Only one who has suffered long can possibly know what suffering is. For me life is a long poem. In this poem, we are narrating our life with many expressions. These expressions are like the waves of the sea that flow with the currents. Our karma bring currents into our life, the ripples of our karma are far reaching.

“In poetry there is an upward evolution of its powers and at its summit the highest function of sound is to instill in the listener the poet’s experience of a Truth that is behind all things, its significances in themselves beyond word and thought finding expression through an inner silence, and to lift him rapt, spellbound, dazzled into sudden awareness of that wondrous supreme Beauty and Delight which elude normal perception, a high-uplifted Beauty and Delight sustaining magically the cosmic process...If, therefore, the possibilities of the poet of the future are to come to their utmost fruition, his art, whether it flowers forth in the lyric cry or the narrative, in the drama or the epic, should not merely be an instrument of forces which work through him by passing inspirations. It must represent the continuous rhythm of an inner life in which the meaning of the universe shall be unfolded in the individual and the Spirit manifested, with constant integrality, even through the prose of daily intercourse with the world.” ~ Sri Aurobindo

There is a great diversity of religious movements and religious traditions. Although outwardly religions differ in their form and substance inwardly they share a common theme of guiding humanity closer to the Divine.

‘Speech’ comprises spoken words, written words, expressing ‘thoughts’. Our unuttered words become our masterful author. When we have spoken, uttered or said something, we cannot verily take them back. We remain masterful owners of our unspoken, unuttered, unwritten, unexpressed words. However, once we have spoken we cannot suggest that we could take them back. Speech therefore is the first and foremost conception of knowledge and first and foremost expression of thought. What the Upanishads and the Vedic wisdom at large are trying to teach us is that words upspoken must be collated in the form of thoughts in the divine vision called ‘drishteer’, and these infinite imagination must be affiliated with the infinite in the nature.

Time cannot touch; it is present -- in life, after life. How beautifully Wordsworth sung the song of soul's immortality in his world famous poem, "Ode to Intimation of Immortality": -

"Our birth is but a sleep and forgetting, The soul that rises with us, our life's star
Hath had elsewhere its setting And cometh from a far And not in utter nakedness
But trailing clouds of glory do we come from God, who is our home."

It is difficult for the modern mind to understand how we can do more than conceive intellectually of the self or God.

"LORD SAID: YOU LIVE IN ME, YOU SHOULD NOT LEAVE ME, YOU SHOULD
REMAIN AT MY HEART, YOU ARE MY CHILD, LIVE AT ATMAN GREAT SELF,
LIVE AT BRAHMAN THE ABSOLUTE. AUM, PEACE PEACE PEACE"
LIGHT OF UPANISHAD - (C)RAJAT KANTI CHAKRABARTY 29th October,2014

'Awake, arise, it is high time for you to get up. Sleep no more.' The spiritual Master tells the seeker, 'My child, run! Run the fastest! I am inspiring you. I have already kindled the flame of aspiration within you. Now you can run the fastest.'
– Sri Chinmoy

Asato ma sad gamaya.

Tamaso ma jyotir gamaya.

Mrtyor ma amrtam gamaya.

Lead me from the unreal to the Real.

Lead me from darkness unto Light.

Lead me from death to Immortality.

The unreal is the frown of death; the Real is the song of Immortality. Darkness is the colossal pride of death; Light is the life of the illumining and perfecting power of Immortality. Death is the message of nothingness. Immortality is the message of humanity's liberated oneness with divinity's Transcendental Height.

My final pledge to God:

At the end of my life, for which the first was made my birth, I come empty handed to you Oh God, the giver of all light, the giver of all knowledge, the giver of all love. I know not my journey hereafter, but I behold now and stand still on the earthen clay of your world of existence and offer you my prayers. Let my life for now merge in the all pervading life of life. Ashes be my body's end, Aum, Oh Great God, let me remain still, let me remain placid, let me remain in love, an embodiment of your divine grace. Now is the day, I have been waiting for, this is it.

14. Conclusion

Upanishads, Gita, and the Vedas are our foundation to divine truth, according to sanatana Vedic Dharma. Those who refer to Hinduism have already distorted the true essential collection of truth as demonstrated by various spoken narrations. The greatest truths available for human comprehension are supposed to be discussed and documented in the great scriptures called the Upanishads. They are exultations of masters who are deeply involved in the ultimate principles of the cosmos. They are realised souls, called Rishis, but these Rishis in their expressions through the Upanishads spoke in terms of their particular vision of the Ultimate Reality. All the statements connected with Ultimate Reality, known as Brahman in the Sanskrit language, have to be threaded together so that instead of the various statements of the Upanishads being contradictory outbursts, they become beautiful pearls in the garland of the knowledge of the Supreme Being, from various points of view. This act of reconciliation is called *samanvaya*.¹⁴²

God is Brahman, the eternal infinite supreme Eishvaara. “Shristee – drishtee” entails that consciousness can never become matter and matter cannot become consciousness.

Atha atah brahma-jijnasa.

Atha is an auspicious word. You should utter *atha*, 'Om Auspicious!', 'Om Auspicious!', 'Om Auspicious'.

Om *Atha*, Om *Atha*, Om *Atha* – very auspicious words.

These words came from the throat of Brahma himself, the Creator.

¹⁴² The Upanishads define Brahman. Let us see again what kind of thing It is. What kind of thing is Brahman? *Satyam, jnanam, anantam*. This is what the Taittiriya declares regarding Brahman.

Satyam jnanamanantam brahma. Yo veda nihitam guhayam parame vyoman. Soshnute sarvan kaman saha brahmana vipashchiteti. One sentence, this particular declaration in the beginning of the Second Chapter of the Taittiriya Upanishad can make you so happy, thrill you to the brim, if only you could sense what depth of meaning this sentence contains. The moment you know Brahman, the whole Universe of Bliss enters into you and simultaneously you enjoy the whole universe; *saha brahmana vipashchita*.

Atha, auspicious; now we discuss something most auspicious. *Om Atha, Om Atha, Om Atha.*¹⁴³

Atha: Therefore. What is 'therefore'? 'Therefore' means after having equipped oneself adequately for entering into a discussion on Brahman. The other day, we pointed out the difficulty, who is to know Brahman? If I am to know Brahman or you are to know Brahman or someone is to know Brahman, that someone stands outside Brahman. So, a Brahman known by someone else cannot be a complete Brahman, because Brahman is inclusive. *Bhuma* is the name of this Brahman, as the Chhandogya Upanishad puts it – the Full.

Sutras urge the devotee to look beyond the philosophies of the Samkhya and the doctrines of the school of thought.

When consciousness accepts that there is something, it exists. You cannot deny its existence, because who will deny it? Consciousness accepts it. The world is seen; now, which consciousness is accepting it? The empirical consciousness which is subjectively engaged in this physical body is accepting that there is something outside, because anything that is inside should also accept that there is something outside. You cannot say 'my mind is inside'. Who told you that the mind is inside? If the outside thing does not exist, the inside also cannot exist. There is a clash between the inside and the outside in ordinary perception. The subject and object contradict each other. Therefore the mind cannot know the nature of the world correctly, nor can the world enter into the mind other than by the force of the thoughts or by the energy of the para-existence.

There are two degrees of reality. One degree is called *vyavaharika satta*; another degree is called *paramarthika satta*.nce, or by the phenomenal imagination of divine powers.

¹⁴³ *Atha*: Therefore. What is 'therefore'? 'Therefore' means after having equipped oneself adequately for entering into a discussion on Brahman. The other day, we pointed out the difficulty, who is to know Brahman? If I am to know Brahman or you are to know Brahman or someone is to know Brahman, that someone stands outside Brahman. So, a Brahman known by someone else cannot be a complete Brahman, because Brahman is inclusive. *Bhuma* is the name of this Brahman, as the Chhandogya Upanishad puts it – the Full.

Jivan Atma or the soul that is bound in karma, is a spiritual soul of the individual desire, taken shape due to the desire only. The spatio-temporal point in time, creates this substance related embryo. It is desire that is born not a child. The human being is a shape taken by a mass of desires. Every cell of our body is made up of desires. It vibrates with desires – any number of desires. But since any number of desires cannot be fulfilled through a single body, a certain set of desires is chosen intelligently for the purpose of fulfilling them through a single incarnation. The desire of a person is infinite in its nature. It would like to swallow the whole world, if it is possible. That it is unable to do so is a different matter; but if it could be possible, it would do it. It would swallow the whole sky also! Such is the rapacious, insatiable nature of desire.

Desire is the nature of the soul that incarnates, but desire is nothing but a necessity to fulfil a need; an unfulfilled desire is a malady. Desire is an intensely concentrated onward march of a point of consciousness in some given direction, which is the eagerness to fulfil desire.¹⁴⁴

¹⁴⁴ Swamiji says in his explanation in Sutras that desire is the root cause of all that is born and all that dies. Desire has lifespan. Desire does not remain forever. When there is no more desire left in a person's intention or when there is no more life left in a person's ego, the person verily dies physical death.

What happens? Fulfilment of desire is possible only if there is an object through which the desire can be fulfilled. The objects of the world are material in their nature. A mere spark of the flame cannot come in contact with material objects. So it assumes simultaneously a materiality of bodily encasement also, for which purpose it draws particles of matter – earth, water, fire, air and ether into itself – and here we are in this position, internally centralised points of desire for something or anything outside. This physical embodiment assumed is called the body.

What are these physical embodiments? They are nothing but the segregated parts and formation of the five elements. The five elements are everywhere but particles of all these elements are drawn in and centralised around a point of concentration like a magnetic point. The desiring centre which is the individual soul is a point which is like the centre of the eye of the magnet. It pulls everything into itself. This centre is also called the ego. Its purpose is to pull everything into itself and reject everything else, which are the dual functions of desire – ego.

Having taken birth for the purpose of fulfilment of desires, the desiring centre forgets that the body cannot last long since it is like material out of which a house is built. How long will the house be standing? It will wear out one day. You whitewash it, cement it and decorate it by taking bath, dressing, washing and cleaning – so many things we are doing but how long? How long can you

decorate a house? One day it collapses. This is called the death of the body.

The span of life, the length of the life of a person, depends upon the extent of the capacity of the body to tolerate the action of desire. This is very important to remember. A particular desire has a particular force attached to it and the body will continue to exist as long as the force continues, like the voltage of an electric current. If it is 'high voltage', the body will last longer; if it is 'low voltage', it will be less. But desire cannot be fulfilled merely by the breaking of the body; desire is not meant to come in contact with one object only. It wants everything. Inasmuch as this point of desire has lost everything by disconnecting itself from the Universal Being, now it artificially wants to possess everything. A person who has lost everything wants everything, in a negative way. One who has starved for months will have such ravenous appetite that he will try to eat even stone.

You have lost the Infinite and therefore now you want an infinite desire to fulfil itself through contact with numberless finite objects. This is a brief story of birth and death, an endless chain of metempsychosis – *samsara*. Numberless finites do not make the Infinite.

When death takes place, what is actually the experience? The *Panchagni Vidya* is very interesting. The body becomes weak; the house says 'I am going to collapse!'; the bricks are weak, plastering is falling down; there is leaking on the top – everything will be gone completely. 'I am sneezing', 'I have got joint-pain', 'Oh' – it will go on crying. These are the symptoms of the coming of a time when the body is to be shed.

What happens? When the impending time comes for passing, the hearing stops. The body and the individuality are constituted of the five elements. The elements withdraw themselves one by one. Hearing is connected with space. The divinity of space will withdraw itself and then the hearing stops. A person who is about to die will not hear what one is saying. But then, what remains? The next element of descent in the process of creation is *vayu*, the touch principle. The tactile sensation ceases. The hearing goes, the sensation also goes. Then the fire principle: the body becomes cold; the feet are chill, hands are chill; people say, 'Oh! he is going, he is going.' 'He is becoming cold.' Then the body shrivels; the water principle also gets dried up.

The *prana* which was connecting itself to all these layers of physical personality trembles inside. There is an agony all over. And the spark that was the individual now manifests itself once again as a little glow at the tip of the heart. That glow is not visible in ordinary life because of the cloud of desire covering it and the busy occupation of the person with all kinds of activities. The glow is covered over and we do not know it. Now when all embodiment is going to be shed, the glow sparks forth. At the tip of the heart, a glow illumines. That is the symbol of the *jiva* wanting exit from the body. With a jerk, the flame – the little spark – leaves this body; drawing the vital energies (*pranas*) with itself.

Is there pain at the time of death or is there no pain? This can be known only by judging the extent of desire that was sustaining the body. Desires also are of various kinds. Intolerable longings are one kind of desire. Normal longings are another kind. A person who eats three times a day will feel greater agony when *Ekadasi* comes; a person who takes only two times will feel less agony of *Ekadasi*; a person who takes only one meal will feel still less. In a similar manner, the desires which are *sattvika*

Shankara tells us the reason we cannot attain enlightenment. It is because it is in our nature to mix up the real and not real, and therefore perceive a world of duality with multiple knowers/doers/subjects and things to be known/done/objects.

In particular, we falsely confuse the eternal Atman, that is our innermost self and is The Witness with no role in empirical life, to be acting as an agent.

This confusion is innate to us, and is a matter of common experience requiring no proof. It is beginningless and endless in the sphere of the empirical universe. This confusion or superimposition is the basic ignorance that results in this world of duality.

(pure), *rajasika* (distracted) and *tamasika* (dark) will determine the feelings at the time of passing.

The agony that is felt depends upon the intensity of the desire that is entertained through the personality during lifetime. Those who have been doing prayer, worship, meditation etc., throughout their lives and leading a holy life of goodness, compassion and servicefulness will not feel the agony of death as many others may feel. Those who are utterly corrupt, those who have swindled, smuggled, destroyed other peoples' peace and worked like dacoits and done the worst of things in the world will feel a terrible stroke on their head when they die.

Why should you feel like that? If you lead a really religious life of prayer, meditation, service, goodness and compassion and love of God primarily, that will act as a palliating influence at that time of passing.

If you have served your Guru, Guru's Grace will work at that time. It is said that if the *sadhana* that is practised is intense, expected tragedies may pass away in dream-experience, by the Grace of God or the Grace of Guru. Suppose a person has the *prarabdha* of falling from a tree and breaking one's leg, by the power of devotion, worship and prayer, and Guru's Grace, that event will take place in dream. In dream, you will fall down and break the leg; actually when you wake up, you will feel the imaginary pain also. Instead of actually breaking the leg, a symbolic breaking takes place due to the Grace of God, Grace of Guru and the power of *sadhana*. In a similar manner, the agony of passing will be mitigated if we have lived a good life, a God-loving life.

The Brahma Sutra, in the *Panchagni Vidya* discourse, goes on describing the story of the passage after death. Where does it go? We do not want to know it! We eat well, sleep well and have a joyous life in this world; who bothers about what happens afterwards?

The soul will go to that place or thing which it has been thinking in its mind throughout its life. Now, let each one find out what it is that you have been thinking throughout your life. You may say 'I am thinking many things'; even then there is an opinion about yourself; that will continue. Your soul will gravitate like a jet to that place and you will take birth there.

The world of duality fashioned by avidyA is termed to be mAyA, or illusion, as it can only be perceived once this basic superimposition has occurred., and all activities including the secular and vedic fall into the field of ignorance as they must presuppose a distinct doer. The purpose of the vedanta texts is to point out this ignorance as essentially the nature of a false mental notion, and remove all misconceptions, to reveal the nature of Atman. A thorough understanding of adhyAsa bhASyam, therefore, is vital to understanding the texts of vedanta and shankara's bhASyas in particular. It is for this reason that this text is held in such high regard, and deserves to be studied by all serious students of Vedanta.

Only karma determines one's birth and one's death. When Karma is brilliant and the dharma is par-excellent, the jivan-atman, individual soul, transmigrates into the loka of the pitris and loka of the svargas and loka of the Devas and loka of the Brahma.

Rarely does an individual soul regress into the lower lokas of the cosmos to suffer darkness and to suffer pain amidst the lower worlds.

So birth brings an individual soul back to the earth from the pitri-loka or the spirit world and the moon facilitates this by essence of washing away the jiva in karma. So, when good deeds get exhausted, there will be coming back of the jiva, from the pitri-loka to rebirth into this world. Plenty of jivan atman may not necessarily remain happy due to many flaws, many unresolved mistakes, many unremedied sins, many unaccomplished bondages, and many lies.¹⁴⁵

¹⁴⁵ The Upanishad goes on describing several stages of ascent. There is no sudden jump into the Supreme Being. The soul crosses through the worlds above, the five elements, the physical embodiment of the fourteen lokas – Bhu-loka, Bhuvā-loka, Suvar-loka, Mahar-loka, Jana-loka, Tapo-loka, up to Satya-loka. It moves direct towards the borderland of the Universal Being – Brahma-loka. The consciousness of individuality is maintained for sometime. The soul knows that it is moving in some direction. But at one point, it loses that consciousness.

The nearer you go to the border of the Universal Being, the less you become conscious of your individuality. You feel at that time that you are withering away and vanishing like a burnt camphor. Yet the individuality in a very rarefied form persists. Only the individuality which is *rajasika* (distracted) and *tamasika* (dark) will have a consciousness of itself. Pure *sattva*-dominated *jivatva* (individuality) will not be conscious of itself because it will be so transparent then. It is like a clean glass. The glass, if we imagine that glass has consciousness, may not know that it is existing because of

Devotion is the only way to attain Eishvaara:

Saguna Brahma Upasana and *Nirguna Brahma Upasana* are two types of devotion described by Gitaji.

The worship of God can take various shapes. It may be an individualised, particularised god located in one place or it may be a devotion to multiple gods like *Vishva-Devas* or it may be devotion to One, Creative Power, whatever be the name that we give to It. We cannot imagine what the Creator could be. *Saguna Upasana* also is not an easy thing, because it is concentration on the Creator Himself. Who can think of the Creator? You cannot think even the world in its entirety; it is so big and so diverse. But by the purity of your purpose and intention, if it is possible to expand your love to the dimension of the Supreme Creative Principle, you will be the highest, most blessed person.

The *upasaka* remains distinct from the *upasya devata*, and therefore it is called *saguna*. What is the meaning of *saguna*? *Saguna* means 'with attributes'; we conceive God with attributes. We, as human beings, can think only as human beings even in respect of God. We think of a vast dimension of the comprehension of God's Existence.

'All-knowingness', 'All-power', 'All-freedom', 'All-bliss' – these are the characteristics that we are able to conceive and attribute to God Almighty. Mighty God! Some religions consider God as mighty; that is why he is called as Almighty. Every religion considers God as a Mighty Being, supremely powerful; Indian religions or Western religions, whatever they are, maintain the concept of God as the supremely powerful Being. This feeling is common to all.

But there are other ways of conceiving God, also. God can be the most beautiful Being.

the transparency of the glass. The glass attains a transparency of the highest *sattva-guna*, and loses self-awareness, individual consciousness.

At that time, says the Upanishad, the Great Creator sends a messenger. A being who is not human comes and leads the soul along the path of the Supreme Creator. This is the stage of cosmic consciousness but it is not liberation fully, because to have cosmic consciousness there must be some object of which one must be conscious. Thus, it is still a lower stage.

The aspect of *sadhana* which conceives God as the most powerful Bliss is called '*aishvarya-pradhana*' *bhakti* – *bhakti* which takes into consideration the Glory and the Might and Power of God for meditation. 'Oh Almighty! Oh Great One! Oh Almighty!' – you feel bewildered even by the word 'Almighty'. The emphasis is laid here on the Power and Glory of God.

But there is also beauty in God. Generally we cannot imagine that God is a beautiful person. It never enters into our heart unless we think that God is beautiful like a radiant woman. The beauty of God is surpassing; it can melt our heart.

The divine nature is filled with beautiful flowers and beautiful sceneries and beautiful dawn and beautiful dusk and all that is beautiful are mirage-drops of the beauty of God; they are not even real drops, they are distorted ones, shadows, mutilated drops; and they look so beautiful; 'Oh, how beautiful!', you say sometimes. There are many things in this world which make you feel, 'Oh, how beautiful!' Then what will be the beauty of the Supreme Being!

The Power of God is stunning, the Beauty of God also is stunning! We cannot tolerate excessive power; we cannot tolerate excessive beauty also.

Mortal is our mind; stupid it is; it cannot enjoy even Beauty; only broken beauty it can enjoy because the mind is a broken substance! So it reflects only broken beauty.

God can be meditated upon as the Greatest of Powers and the Greatest of Beauties. Truth, beauty and goodness are considered as the highest characteristics of God. Truth means not truth-speaking merely; It is an eternally existing Principle. A thing that passes away sometimes cannot be regarded as Truth; that is relative truth. The Goodness of God, the Power of God and the Beauty of God – it is difficult to conceive these together!

How could you imagine the extremely powerful God being compassionate, good and loving also? This is why we cannot conceive God fully. But when we try to conceive God in our meditations, we segregate these qualities. All of these things do not come to the mind simultaneously. *Madhurya-pradhana bhakti* is the type of devotion where the Beauty of God and the Bliss of God is the object of contemplation and meditation. There are no words to describe God! The beauty of God is beyond words, it is beyond inference, it is beyond reference, it is beyond imagination and it is beyond vision. God is the highest form of truth. God is the highest form of beauty. God is the highest level of phenomenon.

God is the greatest mysterious illumination like the thousand suns cherishing the divine beauty of Ganesh and like the million stars making the nightingale.

The sparkle of the nightingale is a fraction of the God.

You can consider God as your Supreme Father. Most religions consider God as Father; 'Father in Heaven! Hallowed be Thy Name; Thy Kingdom come.' Some people consider God as their Mother; – 'Devi, Bhagavati, Virgin Mary'. God is Father and Mother also. Protectively He is Father and lovingly He is Mother.

He is also your Friend, and Arjuna and Krishna were of that relationship. You can ask Him to do something for you, and He will do it for you. 'My dear friend! Will you kindly do this service for me?' The friend will do it for you. You will be amused: can I tell God like that? He will sweep your floor; He will do that also. You should not be amused to hear all these things. These are emotional ties and emotionally enticing devotion, personalised by the sargun worship.

Beauty cannot be described mathematically. So this kind of *madhura, rasa* – the beauty and tasty aspect of God's Love – is incomparable.

All these come under what you call *saguna bhakti*. There is an 'otherness' of God to some extent here. Whether He is a father or a mother or a beloved or whatever He is, He is 'other' than you. A distinction is maintained for the time being. You attain to Brahma Loka with this kind of devotion – you are not the Creator, Brahma, yourself. At the end of the universe, when the universe is dissolved; everything gets absorbed and the purified soul which was living in Brahma Loka as a scintillating part of the Cosmic Being merges in the Absolute.

Pure divine thoughts, in a pure divine heart, with pure divine intention, God has beautiful blessings in many beautiful experiences of divinity. If anybody's heart is so pure as to understand this Truth and feel a tremor in the whole system by the very thought of It, such a person will not take another birth; such will attain the Supreme Being. This is called *sadyo mukti* – Immediate Salvation. Great Blessing! Great Blessing! Even the hearing of it is a great *sadhana*.¹⁴⁶

¹⁴⁶ A great passage in the Brhadaranyaka Upanishad, which is the final instruction of sage Yajnavalkya to King Janaka, states that those who have no desires, those who have obtained everything connected with their desires, those who desire only the Universal Self – their *pranas* do not depart. They merge

As all rivers of the world enter the Ocean, and stand united with the Ocean and water becomes simply water. There is no Ganga, Yamuna, Sarasvati – nothing of the kind is there in the Ocean; in a similar manner, the individual loses itself in the Ocean of All-Being, Brahman. That person who desires nothing because he has all things within himself; not having any further desire; who has fulfilled all the desires; who desires only the Universal Self. For such a person, the *pranas* do not depart; they dissolve then and there, as a bubble dissolves in the Ocean. This is called *sadyo mukti*, Immediate Salvation. ¹⁴⁷

To see the entire whole world in a grain of sea sand; To be able to stand at the shore and feel the heavens; And a heaven in a wild flower; Hold infinity in the palm of our hands; And eternity in an hour of Knowledge of the ultimate Origin is incomplete if it is not understood in the frame of reference of time.

When the bridge between the past and the future laid perfectly through the present with empathy and love, “It avails not, time nor place, distance avails not. ¹⁴⁸¹⁴⁹

in Brahman at once. Where will the water of the ocean 'depart' in order to find the water? If the wave or bubble on the surface of the ocean wishes to become the ocean, what long a distance has it to travel? No travelling is necessary! Being the Universal, one becomes the Universal, with no cycles!

¹⁴⁷ The realisation of Brahman is itself the liberation of the soul. Here, knowing Brahman is the same as being Brahman. This is a kind of knowing where there is no process involved as in the usual knowledge process of the knower, knowledge and the known. The known itself is the knower, and the knower is the known. It is a self-identical experience without the intervention of the apparatus of knowing. From this observation one can easily appreciate that knowledge of Brahman itself is the being of Brahman, and hence knowledge is not an action. Knowledge is not 'doing' something, but 'being' something. Per Brahma Sutras, the knower of Brahman will not return to mortal existence. *Moksha* or liberation has necessarily to be the realisation of the ultimate Absolute which is non-relative in nature. Creation, preservation and destruction etc. are relative processes involved in space and time and hence it could not be that the soul finds its liberation in the God who creates or the Brahman that is busy in the world process.

¹⁴⁸ Brahman is a bridge between time and Eternity: There is a bridge between time and Eternity; and this bridge is Atman, the Spirit of man. Neither day nor night cross that bridge, nor old age, nor death nor sorrow. Evil or sin cannot cross that bridge, because the world of the Spirit is pure. This is why when this bridge has been crossed, the eyes of the blind can see, the wounds of the wounded are healed, and the sick man becomes whole from his sickness. (*The Upanishads* 121)

¹⁴⁹ *Bṛihad-âraṇyaka* VI. (8) 2, 13: A man lives so long as he lives, and then when he dies, they take him

Acts of *darkness* are those of which a man feels ashamed.

Acts of *activity* or selfishness are those by which a man hopes to gain profit or fame in the world, but of which he need not feel ashamed. They may be called selfish acts, but, from a moral point of view, they are indifferent.

Acts of goodness are when a man desires knowledge, with his whole heart, and his soul rejoices, and there is no sense of shame.

The teachings of Upanishads at large demonstrate to the human mind that release [aka emancipation] cannot come from reading the Vedas or the shastras. Release comes from constant, consistent practice of spiritual sadhana [spiritual practice at the dawn and the dusk], devotion, engaging in humanity, giving to the less fortunate ones, reaching out to the needy ones, endearing aloneness with peace and remaining placid. All of these together bring release by experience, by divine spiritual experience.

A study of the Ultimate Reality of things reveals to us that their truth being one, their forms must be false. Just as the mirage can taint the reality, so can the form become varying and therefore not reliable. There is therefore no truth in idols, forms, shapes, structures, monuments, and sculptures. These are mere influencing energies of the mind to create inner energies. That which is one can appear as two or many only through imagination. Both the individual that perceives and the world that is perceived can only be projections of a powerful Universal Thought, while, in truth, there is only the undifferentiated Pure Being. The pure being is parama-atma, and parama-atma is same for all. God is one, and God resides in all the human souls.

There is nothing second to Brahman, so long as there is no objective reality and no externalised knowing. In the process of philosophical meditation, however, the Absolute is envisaged in its pure perfection, free from superimposed attributes, as an 'other' of every form of thought, as the supra-cosmic, eternal consciousness. The universe is an appearance of the Absolute, and, being of a presented or objective character, it is relative, transitory, unintelligible, and a perversion of Reality. There is, in fact, neither the individual nor the cosmos, neither the subject nor the object because these are merely experiential standpoints of viewing the one undivided existence.

to the fire, (the funeral pile); and then the fire is his fire, the fuel is his fuel, the smoke his smoke, the light his light, the coals his coals, and the sparks his sparks. In that fire the Devas, the gods, offer man (as a sacrifice), and from that sacrifice man (purusha) rises, brilliant in colour.

If God is taken to mean something different from the universe and its contents, that is, if God is a subject or an object of something—then, such a God would be as transitory as any mortal being. The only purpose of the life of every individual is the realisation of the Absolute.

Knowledge and meditation/ contemplation are the two main ways to attain Perfection. Knowledge is *jnana* or *sidhi-anubhava* of the Nirguna Brahman, and meditation is *dhyana* or *upasana* on Saguna Brahman. Sitting in peacefulness, alone, contemplating upon the divine glory of God in mantra-jaapas, and become subtle is a beautiful way of elating one's spiritual awareness.

The whole theme of the Upanishads is centred in two fundamental conceptions of Reality—Brahman and Atman. Both words are often used to mean the same thing. "This Atman is Brahman".

The whole process of the realisation of Truth is, therefore, a sacrifice of the ego, and is a great pain. Suffering in the process of the experiencing of Infinitude cannot be abolished for the individual so long as the individual itself is inconsistent with the Infinite.

Usually, the modern world shuns the path of pursuing the absolute. The attempt towards the attainment of the perfectly 'Real' is generally looked upon with a sense of fear, disgust and even hatred.

The human being is always attached to the immediate concerns of life. Mostly vision does not stretch beyond the immediate and usually persons fail to endear in divine vision. One has no eye to look to the beyond. One is grieved about the past, doubtful about the future and worried about the present. One is ever diseased in one's spirit, due to one's violation of the eternal law. Letting go means complete whole 'sharnagatta' [surrender of the ego].

One is usually caught in the whirl of ignorance, passion and sin, and is constantly dashed by the huge waves of uncontrollable sorrow emanating from one's collective karma or one's family karma, or one's own karma.

Every moment one finds in a paradox. One ceaselessly dies over and over, in time, and seems to recover new sense just then and there. One's whole life is a flux of states—now destroyed, now renewed.

Reason is meant to strengthen belief in what is heard from reliable sources, and not to walk unaided. It is an empty pride to think that one can depend totally on oneself and reach the Eternal.

Reason and faith should go hand in hand if the desired fruit is to be reaped. That which is agreeable at present does not remain so the next moment or does the disagreeable appear so forever.

The immutable Reality is unperceived and unfelt, and the apparition seems to give us life, light and joy.

The sole purpose of the Upanishad teaching is to disentangle man from the chain of *samsara*, to show him the way to the Glorious Light that shines within himself.

Man is not a sinful mortal creature in truth; the Upanishad calls him “son of the Immortal”— *amritasya putra*. Here he could imply she or he.

But this son of the immortal can know himself only through sacrificing himself. The highest sacrifice is the offering of the self to the Absolute. The greatest yoga is the sinking of the self into unity with the Absolute, by denying the separate, and asserting the One.

Such an act which refuses to feed the individual self-sense with its diverse requirements compels the relative self-interest to dissolve itself in the Absolute-Interest, which soars high above the limitations of Space and Time, and engages itself in its establishment in the perfect satisfaction and uncontradicted experience of completeness and utter Reality.

The awareness of the state of the Pure Self unimpeded by phenomenal laws or separative restrictions, and the infinite rejoicing in the free flow of the law of the Spirit, is the life of the exalted Self-realised one. He exists as the Divine Being, which is the supreme condition of the fullest freedom of Eternity. Without such knowledge of the fundamental nature of existence, life becomes intense with conflict and war between the opposing forces. It is impossible for the individual to blossom into Infinity in the midst of such a heated strife among disturbant powers of Nature, without reconciling and pacifying them in a more expansive consciousness and a higher order of reality where they disclose their inner truths and melt into the bosom of Being with a fraternal embrace. The difficulties in coming to any settled opinion of things as they are the miseries of everyday experience, the quandaries in determining the essential truth and falsehood of life, the concomitant selfish desires, the failures, the kicks, the blows, the burning anxieties, the vain beliefs, the mocking expectations and hopes that confront the human being in his struggle for existence, give him opportunities to discriminate the Eternal, and direct him on the way that leads to the realisation of the Absolute.

It has taken me the longest to plough through the various Upanishads and to

understand their deeper meaning. Upanishads cannot be quickly perused. One needs to contemplate upon the gist of each shloka and each purport.

Choices made in this world determine the path of ones' eternal soul, or Self. "As our desire is, so is our will. As our will is, so are our acts. As we act, so we become."
(*Brihadaranyaka*, 48)

Peace invocation to end my learning of the Upanishads:

Om poornamadaha poornamidam poornaat poornamudachyute |

Poornasya poornamaadaaya poornameva avasishyate ||

|| Om Saantih; saantih; saantih ||

That is whole, this is whole; from the whole, the whole becomes manifest. From the whole when the whole is negated, what remains is again the whole.

Om Peace be; Peace be; Peace be.

*Om bhadram karnebhih srunuyaama devaaha; bhadram pasyemaakshabhir-
yajatraaah | sthirair-angais-tushtuvaagam sas-tanoobhih vyasema devahitam
yadaayuh || swasti na indro vridhasravaah; swasti naha poosha viswavedaah |
swasti nastaarkshyo arishtanemih; swasti noe brihaspatir-dadhaatu | |*

|| Om saantih, saantih, saantih ||

(Isavasya, Svetaavataara, Brihadaranyaka)

O ye Gods, may we hear with our ears (always) what is auspicious; O Worshipful Ones, may we with our eyes see (always) what is auspicious. May we live the entire length of our allotted life hale and hearty, offering our praises (unto Thee). May Indra, the ancient and famous, Sun(Pusan) the all knowing, the Lord of swift motion(Vaayu) who saves us from all harms and Brihaspati who protects the spiritual wealth in us—bless us(with intellectual strength to understand the scriptures and the heroic heart to follow the teachings). Om Peace be; peace be; peace be.

(Prasna, Mundaka, Maandookya, Kaivalya, Soorya, Ganapatyatharvaseersha, Amrita Bindu upanishads)

*Om vaang may manasi pratishthitaa; manoe may vaachi pratishthitam;
aaviraaveerma edhi; vedasya ma aaneesthah | srutam may maa prahaaseehi |
anenaadheetena | aho raatraan sandadhaami | ritam vadishyaami | satyam
vadishyaami | tanmaamavatu | tadvaktaaramavatu | avatu maam | avatu
vaktaaram avatu vaktaaram | |*

|| Om saantih, saantih, saantih||

(Aitreya upanishad)

Om! May my speech be rooted in my mind; may my mind be rooted in my speech;
Brahman, reveal Thy self to me. Oh! My mind and speech enable me to grasp the
Truth that the Vedas teach. Let not what I have heard forsake me. Let me
continuously live my days and nights in my studies. I think Truth. May that (Truth)
protect me! May that protect the teacher! Protect me; protect the teacher; protect the
teacher. Om! Peace be; peace be; peace be.

*Harih Om, sanno mitrah sam varunah | sanno bhavatvaryamaa | sanna indro
brihaspatih; sanno Vishnu-rurukramah; namo brahmanay | namaste vaayo;
tvameva pratyaksham brahmaaci | tvameva pratyaksham brahma vadishyaami |
ritam vadishyaami | satyam vadishyaami | tanmaamavatu | tadvaktaaramavatu
| avatu maam | avatu vaktaaram | ||| Om saantih, saantih, saantih ||*

(Taittiriya Upanishad)

May Mitra and Varuna be blissful to us; May Aryamaa(one of the Aadityas) be blissful
to us; May Indra and Brihaspati be blissful to us; May Vishnu of vast strides grant us
happiness; O Vaayu' salutation unto you; Thou art verily Brahman immediate; I shall
call thee alone as immediate Brahman; I shall call you Ritaa or righteousness. I shall
call you Truth. May that Brahman protect the teacher! May it protect me! May it
protect the teacher! Om, Peace be; peace be, peace be.

*Om Aapyaayantu mamaangaani vaak-praanas-chakshuh srotram atho
balamindriyaani cha sarvaani | sarvam brahmoupanishadam maaham brahma
niraa-kuryaam maa maa brahma niraakarot; aniraakaranam-astu niraakaranam
may astu yadaatmani nirate ya upanishatsu dharmaah te mayi santu te mayi
santu || || Om saantih; saantih; saantih ||*

(Chandogya Upanishad)

May my limbs, speech, vital air, eyes, ears as well as strength and all sense organs become well developed! Everything is Brahman revealed in the Upanishads. May I not deny Brahman, may not Brahman deny me. Let there be no discarding of Brahman by me. May there be non-rejection of the Lord for me. In me who is committed to the pursuit of knowledge of Brahman, let there be all those qualities which are mentioned as qualifications in the Upanishads. Let those qualities be in me. Om! Peace be; peace be; peace be.

*Om saha naavavatu; saha nau bhunaktu; saha veeryam karavaavahai;
tejasvinaavadheetamastu; maa vidvishaa- vahai || ||Om! Saantih; saantih;
saantih ||*

(Katha, Naaraayana, Mahaanaaraayana, Kena, Kalisantarana Upanishads)

May he protect us both together (by revealing knowledge). May He protect us both! May we attain vigor together! Let what we study be invigorating. May we not hate each other! Om! May there be peace, peace be, peace be!

*Om tacchamyoraavrineemahay | jnaatum yajnaaya | jnaatum yajnapatayay |
daivee svastirastu na-h | svastir maanushebhya-h | oordhvam jigaatu bhesajam |
sam no astu dvipaday | sam chatushpaday || Om shaanti-h shaanti-h shaanti-h ||*

(Invocation mantra of Purushasooktam)

We pray to God who dispels our sorrows and gives us the fruits of our rituals. We pray to Him to get the results of our rites and rituals as well as for the good of the one who performs the sacrifice. May we attain the same kind of good that the gods in heaven get! May all the human beings also attain auspiciousness! In future also, let all the evils of life dispel us! May the human beings and the domestic animals under our care (our wealth) remain happy! Peace be! peace be! Peace be!

*Asatoe maa sad gamaya | tamasoe maa jyotirgamaya | Mrityoer maa amritham
gamaya || Om Saantih! Saantih! Saantih!*

Lead me from the Unreal to the Real! Lead me from Darkness to Light! Lead me from Death to Immortality! In the name of the Supreme Principle, may there be peace, peace, peace all around!

Charanam pavitram vitatam puraanam yena pootastarati dushkritaani | Tena pavitrena suddhaena pootaa ati paapmaanam-araatim taraema || (MNU)

He who is rendered holy by the ancient, widespread, sanctifying feet crosses over evil deeds and their effects. Having been rendered holy by that naturally pure and sanctifying feet of the Lord may we overcome our sins, our enemies!

Vidhartaaram havaamahae vasoeh kuvidvaanaati nah | savitaaram nri-chakshasam || (MNU)

We invoke the creator of the universe who sustains the creation in many ways and who witnesses the thoughts and deeds of men. May He grant us plenty of excellent and all round wealth!

Viswaani deva savitar-duritaani paraasuva | yad bhadra, tanma Aasuva || (Rigveda V-82-5)

Oh Resplendent Savitar, the Creator, Please ward off all the sins from me! Please bring to me that which is beneficial (for I do not know what is beneficial) for me!

Arjuna prays to Lord Krishna in Bhagavadgeeta “*yaschreyassyaan-nischityam broohitanme*” with the same concept in the following verse:

“Kwaahamatyanta durbuddih kwach-aatmahita-veekshanam | Yad-hitam mama daevaesa tad-aajnaapaya Maadhva ||

Madhuvaataa ritaayatae madhuksharanti sindhavah | maadhveer-nah santvoeshadheeh || Madhu naktamutoeshasi madhumat-paarthiva(ga)m rajah | Madhudyaaurastu nah pitaa || Madhumaaannoe vanaspatir-madhumaa(ga)m astu sooryah | maadhveergaavoe bhavantu nah || (MNU)

May the wind blow sweetly to me--the devotee of the Supreme Truth! May the rivers flow sweetly! May the herbs be sweet and beneficial to us! May there be sweetness day and night! May the constituents of the earth be sweet bearing! May heaven, our father, be sweet to us! May the sun be beneficial and sweet to us! May the cows give us sweet milk!

Mayi medhaam mayi prajaam mayyagnih tejoe dadhaatu |

Mayi medhaam mayi prajaam mayeendra indriyam dadhaatu |

Mayi medhaam mayi prajaam mayi sooryoe bhraajoe dadhaatu ||

(MNU)

May Agni (Fire) render me intelligence, continuity of progeny and splendor born of the study of Vedas! May Indra (Divine King) render me intelligence, continuity of progeny and virility! May Soorya (Sun) render me intelligence, continuity of progeny and prowess that strikes fear in the heart of enemies!

Aum Dyauh saantih antariksha(ga)m saantih prithivee saantih aapah saantih oeshadhayah saantih | vanaspatayah saantih viswedevaah saantih brahma saantih sarva(ga)m saantih saantireva saantih saa maa saantiraedhi ||

Let there be peace as there is peace in the heavenly region; there is peace in the atmosphere; peace reigns on the earth; there is coolness in the water; the medicinal herbs are healing; the plants are peace-giving; there is harmony in the celestial objects and perfection in eternal knowledge; everything in the universe is peaceful; peace pervade everywhere. May that peace come to me!

Om yaam medhaam deva-ganah pitaraschoepaasatae | tayaa maamadya medhayaa-agnae medhaavinam kuru || (MNU)

Oh Radiant, All-knowing God! Grant me that superior wisdom which the enlightened and the protectors possess. O God! Listen and answer my sincere prayers!

Tryambakam yajaamahay sugandhim pushtivardhanam |

Urvaarukamiva bandhanaan-mrityor-muksheeya maamritaam ||

(Rigveda VII-59-120)

We sing Thy (Supreme Principle) praise as responsible for Creation, Preservation and Destruction (Brahmaa, Vishnu and Siva) and as primordial Energies in the form of knowledge, Wealth and Happiness (Sarasvati, Lakshmi and Gowri). We are praying for the life rejuvenating Nectar(Elixer), to get out of death inflicting deadly diseases as well as the cycle of birth and death. [This is a mantra from Rigveda.

The above is the universal meaning as sectarian Siva worship was not yet known during the Rigvedic period, which directs the prayer to three eyed Siva, as explained in my detailed discourse on the subject.]

Aaa noe bhadraah kratavoe yantu visvatoe adabdhaasoe apareetaasa udbhidah | devaano yathaa sadmidvridhe asana praayavoe rakshitaaroe divay divay || (Rigveda 1-89-1)

All the divine gods are bent on our all-round progress; Everyday they protect us and nourish us sparing no time. In the same manner may pleasant tidings come near us from all corners, with no hindrance from others, with no disturbance and always with success!

Daevaanaam bhadraa sumatir-yajooyataam devaanaam raatir-abhinoe nivartataam | Daevaanaam sakhyam-upasaedimaa vayam Daevaa na aayuh pratirantu jeevasay || (Rigveda I-89-2)

May the blessed mind of the Devas shower on the Righteous! May the charitable disposition of the Devas turn especially towards us! May we gain the friendship of the divines! May that Devas bless us with long life for such a noble living!

Bhadram Karnaebhih srinuyaam daevaah bhadram pasyaema-akshabhir-yajatraah || sthirair-angais-tushtuvaamsas-tanoobhir-vyasaema daevahitam yadaayuh || (Rigveda 1-8-98)

Oh Gods endowed with charitable disposition! May we be able to hear through our ears, your gospels! Oh Gods, You are the very embodiment of Sacrifices (yajna); may we see those auspicious things with our eyes! May we live our full life singing your glory with strong limbs and body!

Aapoe hishthaa mayoebhuvahstaa na oorjae dadhaatana | mahaeranaaya chakshasey | yoe vah sivatamoe rasas-tasya bhaajayatae-ahanah | usateeriva maatarah | tasmaa aram gamaama voe yasya kshayaaya jinvatha | aapoe janayathaa cha nah (MNU)

Oh waters! Verily, you are bliss-conferring. Being such, grant us food, and great and beautiful insight of the Supreme Truth.

Further make us in these very life participators of that joy of yours which is most auspicious, just like beloved mothers. May we reach that satisfactory abode of yours which you are pleased to grant us ! Please generate us also the waters of life and pleasure on earth during our life time!

*Pasyema saradassatam | jeevema saradassatam | nandaama saradassatam |
moedaama saradassatam | bhavaama saradassatam srinavaama saradassatam |
prabravaama sarads-satam | ajeetaasyaama saradassatam | jyoecha-sooryam
drise || ya udagaan-mahatoe-arnavaat-vibhraajamaanah sarirasya-madhyaat
samaa vrishabhoe loehitaakshah sooryoe vipaschin manasaa punaatu || (MNU)*

Let us live looking at Soorya for hundred years, let us live for hundred years, let us rejoice for hundred years let us enjoy for hundred years let us hear for hundred years! May Lord Soorya glowing like a fireball purify our mind!

Agnim manyae pitaram-agnim bhraataram padamit-sakhaayam |

*Agnaeraneekam brihatah saparyam divi sukram yajatam sooryasya || (Rigveda
X-7-3)*

Lord Agni is my father. I also take him to my brother. I take him as an intimate friend too. Just as I worship the glowing radiance of the Sun in the divine world I worship the manifestation of Agni in his form of Aahavaneeya (form of sacrificial fire).

The above Mantra of Rigveda has inspired the devotees to chant the following popular devotional hymn at the conclusion of daily worship:

*Tvamaeva maataa cha pitaa tmamaeva tvamaeva bhanduscha gurustvamaeva |
Tvamaeva vidyaa dravinam tvamaeva tvamaeva sarvam mama daevadaeva ||*

It is also customary to invoke peace three times with the above mantras from Vedas as in Shanti Paathas of Upanishads.

*“Tadvishnoeh paramam padam sadaa pasyanti soorayaha; diveeva
chakshuraatatam tad vipraasoe, vipanyavoe; jagrivaagam sasyamindhatae tad
vishnoeryat paramam padam || Paryaptaa anantaraayaaya sarvasstoem-eti
raatra-muttamma ahar-bhavati sarvasyaaptyai sarvasya jityai sarvameva
tenaapnoeti sarvam jayati ||”*

The learned are looking at the abode of Vishnu (paramapadam) just like looking at the Sun that pervades the sky. The learned sages reach the abode of Vishnu cautiously without much difficulty. May I be blessed with good things day and night! I pray to the All Pervading to attain everything, to conquer everything and to possess everything. May the power of truth lead to justice and may justice bring peace. From the heart of mankind [manushyajaati] to the earth of the Earth [bhumi] to the heart of God [Eishvaara], for the sake of myself, my family, my friends, my country and the world, I commit to live in peace and to give peace. Herewith I give you my peace.

A SIMPLE PRAYER from St. Francis

O Lord make me an instrument of thy peace,
Where there is hatred, let me bring love,
Where there is resentment, let me bring forgiveness,
Where there is discord, let me bring unity,
Where there is doubt, let me bring faith,
Where there is error, let me bring truth,
Where there is despair, let me bring happiness,
Where there is sadness, let me bring joy,
Where there is darkness, let me bring light.
O Master grant that I may desire rather:
To console than to be consoled.
To understand rather than be understood.
To love rather than to be loved.
Because
It is in giving that we receive,
In forgiving that we obtain forgiveness,
In dying that we rise to eternal life.

Prayer of the United Nations:

Oh Lord,
our planet Earth
is only a small star in space.
It is our duty,
to transform it into a planet
whose creatures are no longer tormented
by war, hunger and fear,
no longer senselessly divided
by race, colour and ideology.
Give us courage and strength
to begin this task today
so that our children and children's children
shall one day carry
the name of
"MAN"
with pride.

15. Acknowledgement

I hereby acknowledge in fullest the wholesome divine wisdom of the Upanishads, rendered to me unconditionally by Swami SivaAnanda. Not only is he an author but also an authentic master of Vedas, Ayurveda, and Upanishads. There is beauty in every word he utters, there is truth in his spoken and written words, there is substance in his eloquent writings and there is solace in his written works. I feel peaceful and placid to have the privilege of experiencing my journey in the assimilation of this mammoth anthology of Upanishads even if it be in fraction of its true wholesome. I am more than grateful to God for giving me this opportunity to understand and to write this anthology.

My fullest acknowledgement extends to all the Gurus.

I owe my highest appreciation to all the writers; all the saints and all the pious servants of Shree Krushna who have dedicated their all in the narration of various dialogues of Upanishads.

In particular, I have been blessed by the grand inspiration of Lord Hara Shiva for to become placid and peaceful amidst my most trying times.

I am not claiming to be anything other than a mere instrument of the higher order, and all of my written work in this anthology belongs to all the Gurus, all the saints, all the seers, all the sages, all the pious persons, all the devas and at large GOD. From Hara I took, to Hara I return with utmost respect.

At the feet of Rudra Shiva, Hara MahaDeva, I prostrate myself with NAMASKAR.

Harr Harr Harr MahaDeva

Aum Tat Sat Shantih Shantih Shantih.

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 3. *The Upanishads, Breath of the Eternal*, translated by Swami Prabhavananda and Frederick Manchester (Vedanta Press, 1983). This was my first introduction to the Upanishads. It's easy to read, but unlike the other editions it has no introduction or notes, so its use is limited to the fact that it's easy to stick in your pocket and read on the train/bus/plane.
 4. *The Principal Upanishads*, edited with introduction, text, translation and notes by S. Radhakrishnan (HarperCollins Publishers, India, 1994). This includes the text in Sanskrit, with a fairly close translation and lots of notes. If you want to get as close to the Sanskrit as possible this is the one to go for. You would be able to order it from Yogadanam in the UK. See my notes about this book on the booklist page for more information.
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ॐ असतो मा सद् गमय | तमसो मा ज्योतिर् गमय | मृत्योर् मा
अमृतं गमय ||

(Brihadāranyaka Upanishad 1.3.28)

When do not see the rope in dim light, our mind
projects a snake.

Be quiet. Do not project imaginary stuff. The snake
disappears.

There is no snake. That is truth.

When we gain total clarity, we realize the supreme
bliss is inside us.

Be still. Discover the completeness within.

Happiness is you. That is God.

/ *asato maa sad-gamaya* = Be quiet. Leave the false.
Stay with truth.

/ *tamaso maa jyotir-gamaya* = Be still. Total
attention is jyotih, light.

/ *mrityor maaamritam gamaya* = The above two
will bring you to God. Om.

HINDU PHILOSOPHICAL ROOTS

- Vedas → Brāhmaṇas → Āraṇyaka → Upanishad
- Uttarā Mīmāṃsā
 - Higher Enquiry – Philosophical texts related to self realization
- Pūrva Mimamsa
 - Explanations of the fire-sacrifices, Brahmanas and Āraṇyakaṣ (forest scriptures!)
- Vedānta
 - The appendix of Vedic Hymns ~ Veda + Anta
 - Upanishads, Bhagawad Gita and Brahmasutras

TIMELINES

- < 1500 BCE – Rig Veda is composed
- < 900 BCE – Yajur, Atharva and Sama Veda
- < 650 BCE – Early Upanishads Composed
- 483 BCE – Death of Gautama, The Buddha
- 468 BCE – Death of Mahavira
- 400 BCE – Mahabharata composed by Vyasa
- ~ 300 BCE – Dharma Sutras composed
- 325 – 25 BCE – Alexander and Greek invasions
- 324 BCE – Chandragupta Maurya ascends. Chanakya
- 265 – 232 BCE – Ashoka reigns
- 200 BCE – 200 CE – Ramayana written by Valmiki
- 320 CE – Gupta Dynasty
- 788 CE – Adi Shanaka is Born

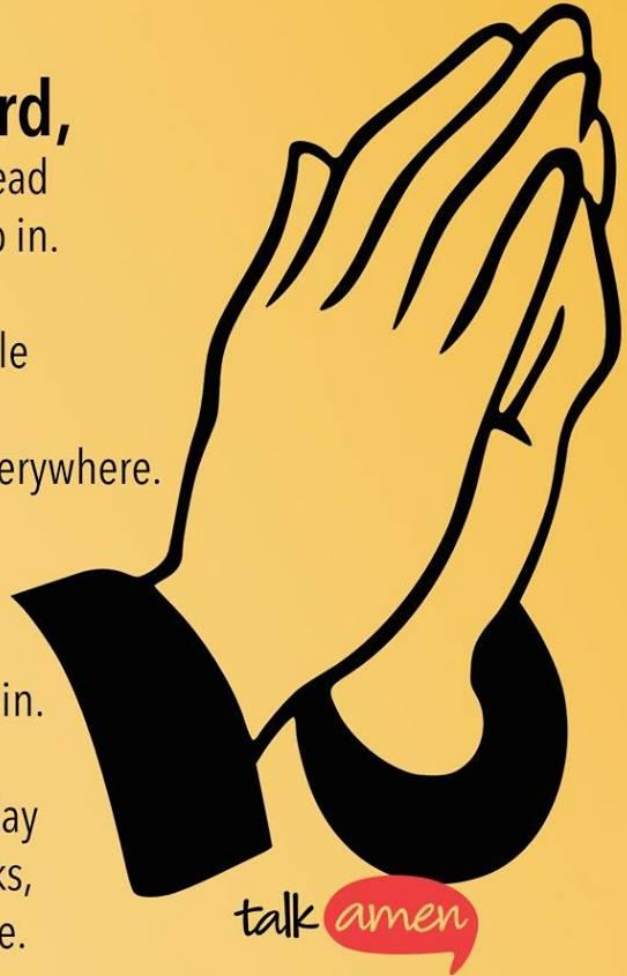
Thank You Lord,

For the roof over my head
and a nice bed to sleep in.

There's food on my table
and shoes on my feet.
Your loving touch is everywhere.

Forgive me if I forget
my great blessings,
if ever I start to complain.

Only let me live each day
full of praise and thanks,
immersed in Your grace.



The Hidden Self

The mind may be said to be of two kinds, Pure and impure.

Driven by the senses and the ego, It becomes impure;

but with the senses under control and ego foregone, the mind becomes pure.

It is the mind within the framework of the ego that enslaves us.

It is the consciousness with the guide of the soul that frees us.

Driven by the senses and desires we become bound and attached;

Master of the senses and the mind we become free.

Those who seek freedom must master their senses.

When the mind is detached from the senses One reaches the summit of

consciousness. Mastery of the mind leads to wisdom.

Practice meditation. Stop all vain talk. The highest state is beyond reach of thought,

For it lies beyond all duality.

Keep repeating the ancient mantram om Until it reverberates in your heart.

Brahman is indivisible and pure; Realize Brahman and go beyond all change.

He is immanent and transcendent.

Realizing him, sages attain freedom and declare there are no separate minds.

They have but realized what they always are ie., omnipotent divine spirit of life.

Waking, sleeping, dreaming, the Self is one.

Transcend these three and go beyond rebirth.

There is only one Self in all creatures.

The One appears many, just as the moon appears many, reflected in water.

The Self appears to change its location But does not, just as air in a jar

Changes not when the jar is moved about. When the jar is broken, the air knows not;

But the Self knows well when the body is shed. We see not the Self, concealed by

maya; When the veil falls, we see we are the Self.

The mantram is the symbol of Brahman; Repeating it can bring peace to the mind.

Knowledge is twofold, lower and higher.

Realize the Self; for all else is lower. Realization is rice; all else is chaff.

The milk of cows of any hue is white. The sages say that wisdom is the milk
And the sacred scriptures are the cows.

As butter lies hidden within milk, The Self is hidden in the hearts of all.
Churn the mind through meditation on it; Light your fire through meditation on it:
The Self, all whole, all peace, all certitude.

“I have realized the Self,” declares the sage, “Who is present in all beings.
I am united with the Lord of Love; I am united with the Lord of Love.”

OM *Shanti Shanti Shanti*



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"God's entire divine nature is
wholly and entirely in
all creatures, more deeply,
more inwardly, more present than
the creature is to itself."

Eternal Whisper – Divine wisdom of the soul

Written and compiled by Jyotikar Pattni

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