

ESSENCE OF MAITRI UPANISHAD

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Other Scripts by the same Author: Essence of Puranas:-Maha Bhagavata, Vishnu Purana, Matsya Purana, Varaha Purana, Kurma Purana, Vamana Purana, Narada Purana, Padma Purana; Shiva Purana, Linga Purana, Skanda Purana, Markandeya Purana, Devi Bhagavata;Brahma Purana, Brahma Vaivarta Purana, Agni Purana, Bhavishya Purana, Nilamata Purana; Shri Kamakshi Vilasa

Dwadasha Divya Sahasranaama:

a) Devi Chaturvidha Sahasra naama: Lakshmi, Lalitha, Saraswati, Gayatri;

b) Chaturvidha Shiva Sahasra naama-Linga-Shiva-Brahma Puranas and Maha Bhagavata;

c) Trividha Vishnu and Yugala Radha-Krishna Sahasra naama-Padma-Skanda-Maha Bharata and Narada Purana.

Stotra Kavacha- A Shield of Prayers

Purana Saaraamsha; Select Stories from Puranas

Essence of Dharma Sindhu

Essence of Shiva Sahasra Lingarchana

Essence of Paraashara Smriti

Essence of Pradhana Tirtha Mahima

Dharma Bindu

Essence of Upanishads : Brihadaranyaka , Katha, Tittiriya, Isha, Svetashwara of Yajur Veda- Chhandogya and Kena of Saama Veda-Atreya and Kausheetaki of Rig Veda-Mundaka, Mandukya and Prashna of Atharva Veda ; Also ‘Upanishad Saaraamsa’ (Quintessence of Upanishads)

Essence of Virat Parva of Maha Bharata

Essence of Bharat Yatra Smriti

Essence of Brahma Sutras

Essence of Sankhya Parijnaana- Also Essence of Knowledge of Numbers

Essence of Narada Charitra; Essence Neeti Chandrika-Essence of Hindu Festivals and Austerities-

Essence of Manu Smriti*- Quintessence of Manu Smriti* - Essence of Paramardha Saara- *Essence of Pratyaksha Bhaskara- Essence of Maha Narayanopanishad*-Essence of Vidya-Vigjnaana-Vaak Devi*-Essence of Bhoga-Bhaagya-Yogyata Lakshmi *-Essence of Maitri Upanishad *

Note: All the above Scriptures already released on [www. Kamakoti. Org/news](http://www.Kamakoti.Org/news) as also on Google by the respective references. Those with * are under process]

PREFACE

Magnificence of the Supreme is as much transparent as the Conscience of every Being : This is the prime theme of the Essence of Maitri Upanishad, the Chaturdasha Script of the series of translation and editing of Upanishads. The Essence of Dwadasha Upanishads was already released by the website of kamakoti.org-articles and two more viz. the Trayodasha translation of the Essence of Maha Narayana Upanishad and now the current one.

Thus both the Trayodasha and Chaturdasha of the series are the sequels to the Essence of Dwadasha Upanishads which covers Brihadaraanyaka-Katha-Taittiriya, Isha and Svetashvatara Upanishads of Yajur Veda; Chhandogya and Kena Upanishads of Sama Veda, Atreya and Kausheetaki of Rig Veda base; and Mundaka, Maandukya and Prashnopanishads of Atharva Veda.

The teachings of accomplishing Paramatma and Antaratma are similar: viz. Vidya- Tyaga-Tapas- Knowledge- Austerity- Meditation- Worship of Brahma Swarupas or of various Deva Swarupas. The symbol of AUM is the Supreme personified. Kaalamaana is the vessel.Prana is the life force. Mind is the navigator.Panchendriyas are the steering wheel and their steadiness. The Ultimate destination is right within! That Antarama is Paramatma. This indeed is Brahma Jnaana the Awareness. The steps are 'jaagrat-swapna-sushupta-tureeya', besides 'pathana-manana-manthana-tanmayatma-and taadaatmya. Pranava the Tisra Mantra AUM could scale the heights by the steps to reach the top to realise the Ananta-Ajara-Amrita-Abhaya Param or the Endless -Unaging-Everlasting- Unfailingly Protective-Supreme Bliss. Right within as Immortal in the Mortal Body as motivated by one's Mind driven by Panchendriyas and their acts of omission and commission , the Antaratma bears witness as a mute spectator yet as an ever active witness.

As the ardent devotees and path followers of Paramaacharya of Kanchi Mutt, as also of HH Jayendra Saraswati and HH Vijayendra Saraswati who shaped the hearts and dharmik acts of the family traditions, are proud to place yet another tulasi leaf at the lotus feet of Paramaacharya, whose grace is boundless.

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ESSENCE OF MAITRI UPANISHAD

Agnir Vaa yur Adityah Kaalo yah praanonnam Brahma Rudro Vishnur iti ekenyam abhidhyaayanti ekenyam--Brahmano vaa vaitaa agryas tanavah parasyaamritasya shareerasya tasyaiva loke pratimodatee ha yo asyaanushukta ityevam hyaaha Brahma khalvidam vaa va sarvam; yaa vaasyaa agryaa stanavastaa abhidhyaayed archyae nihinyaccha atas taabhihi shairvopari upari lokeshu charati, atha kritsna kshaya ekatvam eti purushasya, purushasya/ (Agni-Vaayu-Aaditya- Kaala-Praana- Food- Brahma- Rudra- Vishnu are all venerated one over another. Indeed, these are all but the various aspects of Paramatma the immortal yet the Formless and whosoever is worshipped in the entire Universe is Brahman indeed! The totality of the Universe is perishable and transient but the one who seeks unity with the Immortality would most certainly achieve it on that very Form by resolve of dedication!)

Chapter I

Awareness of the Supreme viz. the Conscience of own' own Self

1. *Brahma yagjno vaa esha yat purveshaam chayanam, tasmaad yajamaanas chidvaitaan Agneen aatmaanam abhidhaaye; sa purnah khaluvaa addhaah vilalah sampadyate yagnaah, kah sobhidyeyo- yam yah praanaakhyah; tasyopaakhyaanam/* The ancient Sages explained that laying the Sacrificial Agni to realise Paramatma is the realise one's own Antaratma and the very existence or one's own life! This is illustrated by the following example.

2. *Brihadratho vai naama raajaa vraajye putram nidhaapyattvedam ashaashvatam manyamaanah shareeram viraagyam upetoranyam nirjagaama; sa tatra paramam tapa astaayaadityam udiksha - maana urthvabaahustishthata varam vrineestishthati raajaanam abraveet, sa tasmai namaskrutvovaacha Bhagavan, naaham aatmavit twam tatwavit shushrumovayam, sa twam no bruheeti; etad vrittam purastaad duhshakyam etat prashnam aikshvaaklaanyaam kaamaan vrinishveti shaakaayanyah shirasaasya charanaav abhimrishamaano raajemaam gathaam jagaada/* There was a King named Brihadratha who anointed his son as the Successor and felt that his life and body were ephemeral; having taken to a life of total detachment he reached a forest to practise severe austerity. He performed a sacrifice by standing erect with uplifted arms gazing at Pratyakhsa Bhaskara for thousand days. Then there was a Fire Ball Glow without smoke standing before him named 'Shaakaayanya' and asked Brihadratha to name a boon and the latter replied that he desired to know about the Self or the Antaratma! Shaakaayanya replied that the query was rather complicated and as such another material wish be asked for fulfillment.

3. *Bhagavan! Asti-charma-snaayu- majjaa-maamsa-shukra-shonita-shleshma-shru-dushikaa-vin- mutra- vaata-pitta-kapha-samghate durgandhe nihshareesmin shareere kim kaamopa bhogaih? Kaama-krodha- lobha-moha-bhaya- vishaadershyata viyogaanishta-samprayoga-kshut-pipaasaa-jaraa mrityu roga shokaadyaar abhigate asmin shareere kim kaamopabhogaih/* Bhagavan! What is the use of this body which smells foul with bones, skin, muscle, flesh, marrow, blood, semen, mucus, urine, stool, bad wind, bile, phlegm, and such basic and ill born impurities! Further, this body is subject to the in-born enemies of kaama-krodha-lobha-moha-mada-bhaya-vishaada- irshya-viyoga-anishta-amprayoga-kshut-pipaasha-

jara-mrityu-roga-shokaadi or lust-anger- greed- infatuation-arrogance-fear-sorrow- jealousy- desersion- aversion-hunger- thirst-old age-death-disease- sorrow and so on. Is such life worthwhile and what avail of that type of existence!

4. *Sarvam chedam kshayishnu pashyaamo yatheme damshama shakaadayas trina vanaspatayodbhuta pradvamsnah, atha kim etair vaa parenye mahaa dhanur daraash chakravartinah kechit sudyumna bhur- dyumnendradyumna kuvalashva vadhriya ashvapatih shashabindur harischandrombarisha naanaktu saryaati yayaayanaranoyokshasyenaadayah, atha marutta bharata prabhritayo raajaanah, mishato bandhu vargasya mahathateem shriyam thyatvaasmaal lokaad amum lokam prayaataa iti, atha kim etauor vaa parenye gandharvaasuraa yaksha bhutagana pishaachoraga grahaadeenaam nirodham pashyaamah iti, atha kim etair vaanyaanaam shshanam mahaarna vaanaam shikarinaam prapatanaam dhruvasya prachalanam vrashchanam vaatarajjuunaam nimajjanam prithivyaah sthaanaad apasharanam suraanaam ityetad vidhosmin samsaare kim kaamopabhogaih, yair evaashitasyaa sakrud ihaavartanam drishyataa iti uddhartum arhasi, andhodapaanasto bheka ivaaham asmin samsaare bhagavan twam no gatishtvam na gatih/* It is common knowledge that any thing or any Being or person is destined to perish like mosquitoes or gnats, grass or trees! Renowned warriors or Emperors of historic reputation like Sudyumna, Bhuridyumna, Indradyumna, Kuvalaashva, Youvanaashva, Vadhraashva, Ashva -pati, Sashabindu, Harischandra, Ambarisha, Anankta, Saryaati, Yayaati, Anaranya, Ukshasena, and the like had to perish finally. Quite a few Kings like Marutta, Bharata, and others took to renouncement by discarding wealth and fame from the mortal world to the other worlds of lasting glory. Besides human beings, destruction of extra terrestrial and superior Beings is equally inevitable as for instance Gandharvas, Asuras, Yakshas, Rakshasas, Bhutas, Ganas, Pishachasas, Maha Sarpas, Vampires and so on. With the passage of 'Kaala maana' or the eternal Time Cycle, oceans had dried up, mountain peaks got smashed, the positioning of Pole Stars got dislocated, terrestrial positionings got disturbed, and even Devas experienced 'sthaana bhramsha' or dislodgment from their locations! Bhagavan! In this kind of ever-changing existence, what is the utility of the materialistic value and worth in such a boon that is bereft of Reality or anything short of 'Paramaartha' the Realisation of the Absolute Truth!

Chapter II

Teaching on what the Self or the Inner - Conscience is all about!

1. *Atha Bhagavaan Shaakaayanyah supreeto braveed Raajaanam, Maha Raja Brihadrateshvaaku vamsha dhwaja sheeghram atmagjnaa kritakriyastvam marunnaamneti vishrotoseeti, ayam vaa va khalvaatmaa te, yahkatamo Bhagavaa iti, tam hovaacheti/ Dehendriya mano buddhi praanaanaam madhye kim anyatamah kim vaa tad vilakshane anya iti prashnaarthah, tatra samghaata vilakshana evaameti gururuttaram pratijajne/* The Lustrous Agni Jwaala named Saakaayanya was pleased with the reply of King Brihadratha the symbol of Ikshvaaku Clan and queried the latter to quickly whisper to the passing wind about what precisely the substance of his query. Then the specific and pointed question raised by the King was as to whether the 'antaratma' or the Inner Consciousness named Conscience was distinct from the Physique, its senses and mind and the connecting link of Praana or the composition of all these components! In other words: Is the total composition of all these units what 'Antaratma' all about!

2. *Atha ya esha ucchvaasaavishtambhaaneno urthvam utkraanto vyayamaano avyayamaanaas tamah pranudati esha aatmaa iti aaha Bhagavan maitrih, iti evam hi aah, atha ya esha samprasaadosmaa - cchareeraat samutthayaa param jyotir upasampadya svena rupenaabhishtadyat iti esha aatmeti*

hovaachataad amritam, abhayam, etad Brahmeti/ Self is that who dispels ‘tamas’ or darkness or ignorance when respiration moves, does not stop up and down yet at the verge of breakdown as of that animated suspension of ‘praana’. This is the definition by Maitri! It states that at that very moment when the body verges into the climactic turn of the acme of pleasure and illumination which is called the Conscience or the Self or Bliss the Brahman which is Everlasting. Chhandogya Upanishad vide VIII.iii.4-5 annotates further: *Atha ya esha samrasaadosmaat shareeraat samutthaaya param jyotir upaasampadyaa svena rupenaabhi nishpadyate, esha aatmeti hovaacha, etad amritam abhayam, etad brahmeti; tasya ha vaa etasya braahmano naama satyam hi// Taani ha vaa etaani trini akshraani sat-ti-yam iti;tad yat sat tadamritam, atha yat ti tan martyam, atha yad yam tenobhe yacchati yad anenobhe yacchati tasmaad yam, ahar ahar vaa evam vit swargam lokameti//* Now the Self is what exists in the heart and clean knowledge which leads to virtue as a stepping stone for the heavenly world. When a person is peaceful and composed, then only he could rise up from his body and dwell in his true nature of virtue. Indeed that is the Self in purity with neither fear nor falsehood. That truly is the Truth with its everlasting and an equivalent expression of Self or Brahman. The Truth comprises three words:’ Sa’ for Immortal-‘ti’ for mortal and falsehood and ‘yam’ the controller. Truly enough, one who meditates Truth and Heart in unmitigated form are stated to be in the precincts of heaven!

3. *Atha khalviyam Brahma Vidya Sarvopanishad Vidya vaa Raajan asmaakam bhagavataa Maitrina khyaataaham te kathaishmaameeti, athaapahataa paapmaanastigmaa tejasaa urthvaretaso vaalikhilyaa iti shruyante, atha kratum prajaapatim abruvan, Bhagavaan Shakatam ivaa chetanam shariiram kasyaisha khalvaidrisho mahimaatindriya bhutasya enaitaid vidham etat chetanaavat pratishthaapitam prachodayitaa vaa asya, yad Bhagavan vetsi tad asmaakam bruheetii, taan hovaacheti/* Maha Raja! This is the ‘Brahma Vidya’ or all about the Awareness of Brahman as explained in various Upanishads and the Sacred Scriptures and underscored by the respectable Maitri. Now, you may have heard of Vaali -khilyaas of very short stature clinging to tree branches performing ‘tapas’. They were harnessed by Arunadeva the Charioteer of Bhaskara to yoke the chariot’s speed per nimesha at 2202 yojanas! [yojana 13 km as per Bhagavata Purana 900,000 yojanas] In the Surya Mandali, Devatas and Rishis were praising the magnificence of Bhaskara, Gandhavas were singing, Apsarasas were dancing along the chariot, Sarpas were decorating the chariot, and six thousand Valakhilya Rishis were hanging on the four peripheries of the chariot. These include fourteen Gandharvas, Apsaraas and other demigods, divided into seven parties and perform ritualistic activities to worship the Supersoul through the Sun-god according to different names. These Vaalikhilyas are devoid of even traces of evil and are of brilliant glory and chastity. They addressed Kratu Prajapati and requested Him to explain about the physique of various Living Beings which was like a cart without any knowledge of the Supreme. They further desired to know about the nuances of Paramartha or the Awareness of the Supreme energy!

4. *Yo ha khalu vaavoparishthah shruyate guneshvivordhva retasah sa vaa esha shuddhah puutah shunyah shaantopraano niratmaanaanantokshayyah sthiraah shashvatojah swatantrah sve maheemni tishthati ajenadam shareeram chetanaavat pratishthaapitam prachodayitaa vaishopiasyeti, te hochur, Bhagavan, katham anendrashenaanishthe naitad vidham idam che tanavat pratishthaapitam prachodayitaa vaishosya katham iti, taan hovaacha/* The Vaalikhilyaas were then explained by Prajapati as follows describing the unique one who had the features of being aloof although he was in the midst of all other human beings; he would be pure, spotless, empty or feeling lost, serene, gasping, mindless, stable, independent, and of such extra-ordinary traits. He stands for his own supremacy. Indeed He is His own self-driving force. Then the vaalikhilyas expressed their doubt that as to how that could be possible! In

this context, two significant Upanishads are quoted: Chhandogya Upanishad VII.xxiv first: Infinity is beyond comprehension and indeed within One Self! VII.xxiv.1-2) *Yayta naanyat pashyati naanyachrunoti naanyad vijaanaati sa bhumaa; atha yatraanyat pashyati anyacchrunoti anyad vijaaniti tad alpam; yo vai bhumaa tad amritam, atha yad alpam tan mrityam;sa, Bhagavah, kasmin pratishtha iti; sve mahimni, yadi vaa na mahimneeti// Go ashvam iha mahimeti achakshate, hasti hiranyam daasa bharyam, kshetraani aayatanaaneeti; naaham evam bravimi, braveemiti hovaachaanyo hi anyasmi pratishthita iti/* (Now, the definition of Infinity would mean such that where one would not be able to see, hear, feel and understand any thing. In the situation of the Self and the Infinity get united or as both are the reflections of each other, whom should one see, hear, feel or understand! Brihadaranyaka Upanishad is quoted in this very context vide II.iv.14: As Maitreyi got enlightened, she got confused and told Yagjnyavalkya so and the latter explained to her: ‘*Yatra hi dvaitamiva bhavati taditara itaram jighnati,taditara itaram pashyati, taditara itaram shrunoti, taditara itaramabhivadati, taditara itaram manute, taditara itaram vijaaneeti; yatra vaa aya sarvamaatmaivaa bhutatkena kam jighnet, tatkena kam pashyet, tatkena kam shrunuyaat, tatkena kamabhivadet, tatkena kam manveet, tatkena kam vijaaneeyat? Yenedam sarvam vijaanati tam kena vijaaneeyat? Vijnataaramare kena vijneeyaaditi?*’ In other words, when there is duality, then one smells,sees, hears,speaks thinks and knows differently. But now when Brahman and Self are just the same, then what should one smell, hear, speak, think, know, see,through what! This is because both are just the same: ‘Through what should one know That owing to which all this is known-through what, o Maitreyi, shouldone know the Knower?’ Thus Sanat Kumara explained to Narada that which indeed was the Infinite was Immortal while that which was finite was mortal! He further explained that in the mortal world, one’s glory cmprised cows, horses, elephants, gold, servants, women, fields and houses. Then how indeed would one guess that Infinity and its glory could be measured! The reply was that Infinity was immesurable and has no parallels!

5. *Sa vaa esha sukshmo agrahyo adrushyah purushasamjno buddhi purvam ihaaivaavartemsheneti suptasyeva abuddhipuurvam vibodhaa evamiti, atho yo ha khalu vaavaitasyaamsoyam yaschaitaamaat-rah pratipurushah kshetragjnaah samkalpaadhya vasya abhimaanaanalingah prajaapatir chetanenedam shareeram chetanavat pratishthaapitam prachodayitaa vaishopyasyeti, te hochur bhagavan, yadyanendrashyena nishthenaitaad vidham idam chetanavat pratishthaapitam prachodayitaa vaishopyasyeti, te hochur bhagavan yadenendrashena nishthenaitaad vidham idam chetanavat pratishthaapitam prachodayitaa vaishosya katham iti: taan hovaacheti/* Indeed the subtle , unrealisable, and invisible Self who is an inherent, indwelling awareness is a mute spectator within the body of each Being who is omni scient and omni-potent; that dormant and outstanding energy is a self starter with resolution and Self Interest; that Supreme Self as the ‘Antarama’ is Prajapati Himself, who is the Self Driving Force par excellence! Prajapati is also known as Vaishva by whose innate vigjnana or knowledge and ‘buddhi-purvam’or due to His native and inborn awaresness realises the ‘kshetrajna’the knower of the body; in otherwords, the Supreme Knower of ‘kshetram-shareeram-aham’! Chhandogya Upanishad explains: VII.xxv.1-2) *Sa evadhastaat, sa uparishtaata, sa paschaat, sa purastaat, sa dakshinatah, sa uttaratah, sa evedam sarvam iti, athaato sarvam iti, athaatohamkaaraadesha eva, aham evaadhasaat, aham uparishtaata, aham paschaat, aham purastaat aham dakshiatah aham uttaratah aham vedam sarvam iti// Athaata aatmaadesha eva aatmaivaadhastaat, atmoparishthat, aatmaa paschat atma purastaat, aatma dakshinah, aatmottaatah, aatmamaivedam sarvamiti; sa vaa esha evam pasyann evam manvaana eam vijaanannaatma raatir aatma krida aatma mithuna aatmaanandah, sa swaraad bhavati, tasye sarveshulokeshu kaamacharo bhagavati, tasyasarveshu lokeshu kaamacharo bhavati, atha*

yeniyathaato viduh, anya raajaanas te kshayyaa loka bhavati, teshamsarveshu lokesva akaama-charo bhavati// (Brahman is omnipresent as he is below, above, behind, in front; in South, in North and is indeed all this. Hence His instruction that is not only Infinite but is also in everything from Brahma the Creator of the Universe to a piece of grass. Hence He is indeed the Individual Soul the Antaratma. Hence the further instruction that the Self is below, above, behind, in front, in all the Directions. Anyone who looks within has seen Him as he is one's mirror image! He is free of movement, speech, thought, vision, hearing and touch. The concept of duality is totally misplaced. This is so but for the interaction of the Jnanendriyas and karmendriyas or the body parts and the sensory organs. Mortality is for the body and never ever for the Soul and indeed that is the Eternal Truth)

Omni Presence of Prajapati in the entire 'Charaachara Jagat'

6) *Prajaapatir vaa ekogre tishthat, sa naaram ataikah, sotmaanam abhidhaatwaa bahveeh prajaa ashrajata, taa ashvamevaaprabuddhhaah apraanaah sthaanur iva tisha maanaa apasyaat, sa naaramata, somanyataitaasaam pratibodhanaayaabhyantaram vivishaami, sa vaayur ivaatmaanam kritvaabhya ntaram praavishat/ Sa eko naashakat: sa panchadhaatmaanam vibhajyotjate, yah praanopaanaah samaana udaano vyaana iti/ Athaayam ya urthvam uktraamati esha vaa va sa praanotha yoyam avaan samkraamati esha vaa va sopaanotha yena vaa etaa anugraheetaa iti esha vaa vasa vyaanothaa yoyam sthavishtho dhaatur annasyaapaane praapayati anishtho vaangenge samaana yati esha vaa vaa sa samaanaa samgjnaa uttaram vyaanesa rupam chaiteshaam antaraa prasutir evodaanasyaatha yoyam peetaashitam udgirati nigirateeti vaishaa vaa saa sa udaanah, atho paamshur antaryaamam abhidavaty antaryaama upaamshunaachaita yor antaraa devoushnyam praasuvat/ Yad aoushnyam sa purushotha yah purusha sognir vaishvaanarah/ Anyatraapi yuktam ayam agnir vaishvaa -naro yoyam antah purushe yenedam annam pachyate yad idam adyate, tasyaisha ghosho bhavati/ Yametat karnaav apidhaaya shronisha da yado utkramishyan bhavati nainam ghosham shrunoti, sa vaa esha panchadhaatmaanam vibhajya nihito guhaayaam, mano mayah praana shareero Bhaa rupah satya sankalpa aakaashameti. Sa vaa eshosmaad hridantaraad akrataartho manyaataartham ashnaaneeti/ Athah khaaneemani yaanimaani etaani asya rashmayah karmendriyaani bhivoditah panchaabhee rashmibhir vishayam atti, iti budheendriyaani yaanimaani etaani asya rashmayah karmendriyaani asya hayaa, ratham shariram mano niyanta, prakritee mayosya pratodaneena khalvirithah paribhyraramatidam shareeram chakram iva mriyavenedam shareeram chetanavat pratishthaapitam rachoyavitaa vaishyopyasyeti/*

Prajapati felt loneliness and having got bored without any activity or diversion, created stone-like and lifeless objects as a pastime. He was then tempted to make them tick with life. That was possible only if he himself could enter into them partially. He then pondered deep and divided himself into five parts considering the essence of life as 'praana' - the basic component of existence of any Being as the inhalation by way of an intake of air as also the outlet for the praana as 'apaana' at an exit point of a body. Then apparently he had to create three support airs as 'vyaana' to balance the inhalation and exhalation. He then realised there would have to be 'panchendriyas' five organs of each physique of creation viz. Pancha Karmendriyas Five organs of mobility and Pancha Jnanedriyas Five Organs of Cognition viz. Ghrana-Rasana-Chakshu-Twak-Shrotra or Nose, Tongue, Eyes, Skin and Ears. Accordingly He manifested 'samaana' to mobilise food and liquids among the body parts as also 'udaana' to distribute the intakes appropriately. In this context, Pancha Karmendriyas or Five organs of mobility and Pancha Jnanedriyas Five Organs of Cognition viz. Ghrana-Rasana-Chakshu-Twak-Shrotra or Nose, Tongue, Eyes, Skin and Ears have an important role to play. Having created the various Beings thus, superimposing the Self into the Beings, then between the two was created, Prajapati manifested Himself as 'Vaishvaanara Agni' the Universal Fire, a facet of the latter being utilised for digestion of food

and water consumed by the Beings.[Vaishwanara Agni Brahman declares his splendour clearly distinguishing Truth/Untruth: Ayamagnir Vaishwaanaro yoyamantah purushe, yenedam annam pachyate yadidam adyate; tasyaisha ghosho bhavati yam etat karnaavapidhaaya shrunoti sa yadoskramishyan bhavati nainam ghosham shrunoti/ (After identifying with the radiance of mind, then Vidyut or Lightning, and Speech signifying a cow and its means of meditation, now another medium of mediation is Agni and the personification within it as a Being viz. Vishvaanara, since Shruti states ‘Ayamagni Vaishvaanara’; indeed this Agni is well outside the Purusha or a Human and far before the human body! It digests food consumed by the person and the heat of his stomach. As the fire digests the food, it emits sound stopped by the ears with one’s fingers. Thus one should meditate upon the Agni as Vaishwanara or Viraja. Indeed however, when a Being leaves the body, he or she no further hears the sound since the ‘bhokta’ or the Consumer in the body loses his sense of hearing.) vide Brihadaranyaka Upanishad vide. V.ix.1]_This ‘Jatharaagni’ or the digestive fire does create mild sound which is dormant as one might feel by one’s own eyes; when a human being departs, that inner heat leaves the body even while the ‘Pancha Praanas’ too do so. Thus, the inner breath, the heat and the senses as also the mind and memory power are the bodily assets are closely inter linked to the Inner Soul the ‘daharaakasha’ or the ‘Antaratma’ and as the life concludes It gets dissolved into the Outer ‘Parama Akasha’ and the Pancha Bhutas or the Prithivi-Aapas-Tejas-Vayu-Akasha. These very Five Elements comprising Earth-Water-Fire-Air-and Sky are also reflected as the Panchendriyas of a body or the Sensory Organs and their respective functions. Thus: *eshapancha dhaatmaanaam vibhajya nihito guhaayaam, mano mayah praana shareero bha rupah satya sankalpa aakaashameti’*/ These five outlets are the organs of perception and action comparable as five horses of a chariot or the body viz. existence or life, the charioteer being the ‘buddhi’ or mind; the whip being one’s own conduct; the reins the organs of perception, and the Karmendiyas being the organ of action. Above all the Conscience or the Self is the ‘watch dog’ as it were which is the silent witness as titled as ‘Antaratma’ the true mirror-reflection of the Almighty Himself!

Chhandogya Upanishad vide III.13.8 aptly summarises the process of Prajapati’s creation as follows:
 III.xiii.1) *Tasya ha vaa etasya hridayasya pancha deva-sushayah, sa yosya praan sushih: sa praanah tachchakshuh, sa Adityah, tad etat tejonnaadyam iti upaaseeta, tejasvi annaado bhavati ya evam veda/* (This heart has five door-like openings protected by Devas. The eastern opening is Praana of the Pancha Praanas; this Praana being the up-breathing is in the eye of the body and is governed by Surya Deva. Praana is the cause and consequence of food and the form of well being) III.xiii.2) *Atha yosya dakshinah sushih sa vyaanah, tacchotram, sa Chandramaah, tad etacchreeesh cha yashah cheti upaaseeta shrimaan yashashvi bhavati ya evam veda/* (The southern door is Vyana, the ear and the Moon; this is meditated as prosperity and fame and involves movement and use of strength; it controls Praana the up - breathing and the Apana or the out going or the exhaling.) III.xiii.3) *Atha yosya pratyam sushih sopaanah, saa Vaak sognih tad etad Brahma varchasam annaadyam iti upaaseeta Brahma varchase annaado bhavati ya evam veda/* (The western opening is Apaana and it signifies Vaak and Agni or Speech and Fire; it also stands for the two bywords for Study of Vedas and food for eating. It is of downward movement and results in ‘visarjana’ or excretion) III.xiii.4) *Atha yosyodan sushih sa Samaanah, tan Manah, sa Parjan-yah, tad etad keertischa vyushtih cheti upaaseeta,kirtimaan vyushtimaam bhavati ya evam veda/* (The northern door is called Samaana, which is about the stability of mind and gracefulness of body; it also represents clouds which invariably, singify ‘nirmalata’ or clarity of sky! III.xiii.5) *Atha yosyordhvah sushih sa Udaanah, saVaayuh, sa Aakaashah, tad etad ojas cha mahah cheti upaaseeta, ojasvee mahasaanbhavati ya evam veda/* (The upward opening is Udaana, which is Vaayu or Air and Antariksha or Space as Brahman is to be meditated as in the Forms of Ojas or Vigour and Mahat or Infinity. Udaana being significant for upward movement stands for progress and status!) III.xiii.6) *Te vaa ete pancha Brahma-Purushaah swargasya lokasya dwaara-paah, sa ya etaan evam*

pancha Brahma Purushan swargasya lokasya dwaara-paan veda, asya kule veero jaayate, pratipadyate swargam lokam, ya etaan evam pancha brahma purushhan swargasya lokasya dwaarapaan veda/ (Now, these are the five persons of Brahman who are the five gate keepers of the heart , the heavenly world. Indeed once an entity is born in the world, the door keepers are pressed into service in the heavenly world. The new arrival is expected to become a model son serving heroic beings, redeeming the debts of his forefathers and engaging by themselves the duties of heavens well deserving to be worthy of the celestial stay! It is by controlling the body parts like eyes, ears, speech, mind and breath by constant meditation and regulating the outside activities that one could achieve Paramatma!)III.xiii.7) *Atha yad atah paro divo jyotirdeepyate vishvatah prashtheshu, sarvatah prastheshva anuttameshu uttameshu lokeshu, idam vaava tad yad idam asminn antah purushe jyotih/* (The illumination that brightens far above the heavens and the Lokas, even beyond the Creation of Brahman is truly within one self!) III.xiii.8) *Tasyaishaa drishtih, yatraitat asmin sharire samsparshenoshni maanam vijaanaati, tasyaisha suritih yatraitat karnaavapi grihyaninadam iva nadathur ivaagner iva jwalata upashrunoti, tad etad drushtam cha shruam cheti upaaseeta: chakshusyeh shruto bhavati ya evamveda, ya evam veda/*(Truly indeed, the perception of THAT is THIS only! The Superlative Radiance of Brahman is felt by the heat of individual body itself. The faculty of hearing, vision, or feeling by touch are all similar to the body of the Self or on the universal scale of the Supreme as the hearings of thunders, visions of lightnings or burnings of Fire. He who knows these parallels is famed and venerable!)

7. *Sa vaa esha atmehoshanti kavayah, sitaasitaih karmaphalair anabhibhuta iva prati shareereshu charati avyaktavaat saukashmyaad adrusyavaad agrahyatvaat saukshmyaad adrusyavaad agrahyatvaan nirmamatvaach chaanavasthoshati kartaakartairvaavasthah, sa vaa esha shuddhah shirochalah chalepyovyagro nishpruhah prakshakvad avasthah svasthascha, ritabhug gunamayena patenaatmaanam antardhaayaa vashihthaa iti avasthita iti/* As the sages asserted, the Self is active among all the Beings in ‘Srishti’ freely wandering from one physique to another notwithstanding the actions of the individuals and their ‘karma phalas’ or the resultant fruits whether being positive or negative. That Self the Antaratma the Inner Conscience is invisible, subtle, indiscernible, and everlasting but totally detached and unaffected by the acts of omission and commission.

Chhandogya Upanishad is quoted as Prajapati explains to Indra vide VIII.xii.1): *Maghavan, martyam vaa idam shariram aattam mrutyunaa, tad asya amritasyaaashareerasya aatmaanodhishthaanaam, aatto vai sashareerah, priyaapriyaabhyaam, na vai sashareerayya satah priyaapriyaayor apahar asti, ashareeram vaa va santamna priyaapriye sprushtah/* (Do understand this Maghavan, said Prajapati: this body is mortal and is shrouded by death; that is also the place of the Self which is immortal but bodiless! Whatever is embodied as the body is subject to death as that encases the Immortal Self. This outer covering or the body is subject to pleasures and pains or desirable or nondesirable influences . But surely the unembodied Self is totally unaffected by the pluses and minuses or joys and sufferings. Thus the basic inner light has nothing to do the darkness or some occasional flashes of light as joys as retained in the encased body.)

Kathopanishad is quoted as Yamadharma Raja explains to Nachiketa: II.ii.11-15) *Eko vashi sarva bhutaanantar- atmaa ekam beejam bahudhaa uyah karoti,tam atmastham yenupashyanti dheeraasteshaam sukha shasvatam netareshaam// Nityonityaanaam chetanschetanaameko buhunaam yo vidadhaati kaamaan, tamaatmasyam yenupashyanti dheeraah; tesham shaantih shasvato netareshaam// Tadetaditi manyante nirdeshyam oaramam sukham, katham nu tad vijaaneeyaam kimu bhaati vibhaati vaa// Na tara Suryo bhaati na chandrataarakam nemea vidyuto bhaanti kutoyam agnih, Tameva bhaantamanubhaati sarvam tasya bhashaa sarvam idam vibhati//* (The Inner Self like the Supreme is totally independent, unique, and all pervasive yet creates myriad forms all of the homogenous and

untarnished Purity called Consciousness. It is stated that those discerning persons do visualise the Self in the hearts of themselves as that is not corruptible by material pulls nor subject to the influences of body organs and senses! May there be eternal peace and contentment to withdraw themselves into introspection and discard the frivolities and absorb the magnificence of the Self that is what Brahman all about! To a genuine query as to how one should know the Supreme Bliss; is it self radiant or not! The reply would inevitably be as to how Sun shines; how the Moon and Stars are luminous; how do one would witness flashes of lightnings on the Sky and indeed how is Fire so beaming and glowing! Are not all these indications of that Brahman whose glory is brilliant!)

Chapter III

Unity of Antararma and the Elemental Self

1. *Te hochuh, Bhagavan, yadi evam asyaatmano mahimaanam suchayaseeti anyo vaa parah; koyam aatmaakhyo yoyam sitaasitaih karma phalair abhibhuyamaanah sad-asad yonim aapadyataa iti avaanchordhva vaa gatir dwandwair abhibhuyamaanah paribhramati/* Vaalikhilya Rishis then desired to realise from Prajapati Bhagavan as to whether the Antaratma or Inner Conscience is similar like Paramatma, then how about 'Paramatma' the Supreme Most! No doubt the Antatatma is a mute spectator of the bodily actions, but being right within noting the positive and negative actions and their reactions deciding on the subsequent births and their fortunes or misfortunes as the case that might be, then how about the Elemental Self!

2. *Asti khalyanyoparo bhutaatmaakhyo yoyam sitaasitaih karma phalair abhibhuya maanaah sad-asad-yonim aapadyataa iti avaannchordwaa vaa gatir dwandvair abhibhuyamaanaah paribhramateeti asyopavyaakhyaanam, pancha tanmaatras bhuta shabdhenochyanchyante tesham yat samudaayam, tat shareeram iti uktam, athaamritosyaatmaa bindur iva pushkraa iti uktam, ataamritosyaatmaa binduriva pushkaraa iti/ Athobhibhutaatvaat sammudhatvam prayaatah, sammudhatvaad aatmastgham prabhum bhagavantam kaarayitaaram naapasyad gunoughar uhyamaanaah kalusheekritas chanchalo lupya - maanaah aspruho vyaagraschaabhimaanaanitam prayaataa iti, aham so mamedamiti, evam manyama nonibhadnaati atmanantamaanam jaaleneva kha charah kritasyaanu phalair abhibhumaanaah sad-asad-yonim aapadyataa iti avaanchordhva vaa gatir dwandwair abhibhuyamaanaah paribhramati, katamaa esha iti taan hovaacheti/* This Elemental Self as distinguished from the 'mute spectator' as the 'Antaratma' would indeed have to be distinguished from the Internal Self, since the former institutes the dispensation of 'karma phala' or the fruits of action of the earlier body to the new and prospective body by way of retuning to existence either to an earthly or even further worse or alternarively to a higher life. The body thus created would be the decision of the Elemental Self as the controller of the Five Elements but the 'antaratma' while continuing to be a drop of the Lotus leaf as the 'Kshetrajna' as distinguished by the 'kshetra' or the body which is that particular Being. Indeed that body is no doubt conditioned by the panchendriyas rooted to the Five Elements but the mind of the body has the liberty to perform acts of ommission or commission. Being inherent with floods of qualities- as arising from the interaction of 'trigunas' of satvika-rajaska-tamasika mix- the body of the Being acts under the motivation of the 'buddhi' the mind and carries out actions shaded by one's own ego distinguishing one's own body vis-à-vis the selfish motivations of others as coloured by the feelings of 'mine' and 'thine'. This is on the analogy of a caged bird in the snare of confusion and the fruits of the bird's action get confounded on the positive and negative swings of the life's pendulum!

3. *Athaanyatraapi uktam, yah kartaa soyam vai bhutaatmaa karanaih kaarayitaantah purushah/ Atha yathaagninaayaspindo vaabhibhutah kartrubhir hanyamaano naanaatvam upaiti evam vaa va khalvasau bhutaatmaantah purushenaabhibhuto gunair hanyamaano naanaatvam upaiti/ Chatur jaalam chatur*

dashaavidham chatur aseetidhaa parinatam bhuta ganam etadvai naanaatvasya rupam/ Taani ha vaa etaani gunaani purusheneritaani chakram iva mrityaveneti/ Atha yathaayaspinde hanyamaane naagnir abhibhuyati evam naabhibhuyati asau purushobhi bhuyati evam naabhibhuyati asau purushobhibhuyati ayam bhutaatmopasamshlitatvaad iti/ It is stated that indeed the Elemental Self is the Doer Himself as he motivates action as driven by the Panchendriyas which in turn act by the Inner Self! The simile is that when an iron ball if ignited and gets melted it could be beaten to different forms. Likewise, the elemental self could be converted to eighty four different patterns of the iron by a potter at the wheel say like ‘chatur jaalam’ four nets or sheaths viz. matter-life-consciousness-and intelligence; or ‘chaturdashaa vidham’ or fourteen bhuvanaas viz. Sapta Lokas (Bhuloka, Bhavarloka, Swarloka, Maharloka, Janarloka, Tapoloka and Satyaloka), and Sapta Patalaas (Atala, Vitala, Sutala, Talaatala, Mahatala, Rasatala and Patala) and a speculated ‘chatur aseetidhaaparinatam bhutaganam’ or eighty four fold Beings in srishti or say countless living species. Thus the Elemental Self is replete with the Live Beings!

4. *Athaanyatraapi uktam, shareeram idam mithunaad evodbhutam, samvarddhyutupetam nirayetha mutra dwarena nishkraantam, asthibhischitam, maamsenaanuliptam charmanaavanaddham vin-mutra pitta kapha majjaa medo vasaabhir anyaischaamayair bahubhih pari purnam, koshaiva vasunaa/* Indeed, persons with appropriate capacity to analyse are aware that the body of a Being, including of humans is the product of intercourse sexually. This body grows in the cover of ‘tamas’ or darkness out of a garbha and the impure urinary passage of a female, built up with bones, flesh, skin, full of faeces, urine, bile, phlegm, marrow, fat, grease, foul smell and diseases, considered as treasure house and fleeting joy for humans and other female species.

[Narayanopanisad however asserts in Section Seventy Eight vide stanza 7 that among the means of Liberation such as ‘tapas’- or deep meditation, ‘dama’ or detachment- shama’ or calmness by way of secluded or forest life - ‘daana’ of food, money, housing, kanya, or precious jewellery , vidya etc- and dhatmaacharana , procreation too is also significant path! The Upanishad states : *Prajanaiti bhuyaah tasmaat bhuishtaah prajaayante, tasmaat bhuishtaah prajaanaam ramant/* or Several sections of Society strongly believe that procreation of large progeny by way of biological continuity is a means of Immortality and Liberation of their Souls. This concept may not be stressed in modern context but a full section of as many as 28 stanzas are devoted in Brihadaranyaka Upanishad; VI.iv.2) *Sa ha Praja-patireekshaam chakre, hantaasmai pratishthaam kalpayaaneeti; sa streeyam sasruje; taam srisht - vaadha upaasta;tasmaat striyam adha upaaseeta, sa etam praanaacham graavaanam atmaanaa eva samuda paraayat, tenainaam abhya srujat/(* Prajapati, the Creator cogitated that since seed would be a precondition to procreation, he created a woman. Having created her as a fit receptacle to receive the seed that would need to push into) VI.iv.3) *Tasyaa vedir upasthah, lomaani barhih, charmaadhishavane samiddho madhyatastau mushkau; sa yaavaan ha vai vaajapeyena yajamaanasya loko bhavati, (taavan asya loko bhavati) ya evam vidwaan adhopahaasam charati, ashaam streenam sukrutam vrinjte/ Atha ya idam avidwaan adhopahaasam charati, asya striyah sukrutam vrunjate/ (A woman’s lower part is the (Sacrificial) altar, with her hairs as the -sacrificial- grass, her deep skin as the place for dissemination, the two labia surround the fire pit in the body while the man does a seemingly vaajapeya sacrifice or a ritual performance. The quality of the good act would result in fulfillment leading to worthy and creditable conception).]*

5. *Athaanyatraapy uktam, sammoho bhayam, vishaado nidraa, tandri, pramaado jaraa,shokah, kshut, pipaasaa, kaarpanyam, krodho, naastikyam, agjnaanam, maatsaryam, naishkaarunyam, muudhatwam, nirvridattvam, niraakrititvam, uddhatatvam, asamatvam iti taamasaani, antastrashnaa sneho raago lobho himsaaa, ratir dvishtir vyaavritatvam irshya, kaamam, asthitatvam, chalatvam, vyagravtam, jijeesaarho-paarjanam mitraanugrahanam parigrahaavalambo nishteshvindriyaartheshu dvishtirishtesvabhishvan - gah suktaswaronnatamasta iti raajasaani etaih paripurna etair abhibhutaati ayam bhutaatmaan tasmaan nanaa rupaani aapnoteeti, aapnoteeti/* The body of a Being, with special reference to human beings is subject to innumerable and complicated characteristics such as panic and confusion, fear,

depression, lethargy, sluggishness, heedlessness, old age, anguish, hunger, mental thirst, physical weakness, rashness, sacrilege and dissent, ignorance, revenge, envy, cruelty, stupidity, brazenness, meanness, recklessness, varying temperament, and such are of the fickle-minded. With such inborn and inherent features, human beings become extremely self-opinionated always thinking of the self and his or her own like. Indeed, these are the effects of the arishad Vargas of kaama-krodha-lobha-moha- matsaras as the fall out of selfishness and ego. These are the illustrations of pride-prejudice- and passion! The body is affected by these types of aberrations quite evident among human beings. In fact this Upanishad is prominently motivated by Sankhya thoughts.

Gita states in Sankhya Yoga stanza 82-83: *Dhyayato vishayaan pumsah sangaste -shuupajaayate, sangaat sanjaayate kaamah kaamaat krodhobhi jaayate, Krodhaat bhavati sammohah sammohaat smriti -bhramshah, smritibhramshaad buddhinaashah buddhi naashaat pranashyati/* [Worldly affairs are the causes of desire; non fulfillment of desires leads to frustration and grief or discontentment; this mental state develops anguish and instability; this anger coupled with wrong judgment affects discretion and further failures].

Chapter IV

Unity of the Elemental Self and the Supreme

1. *Te khalu vaavorthva retasoti vismitaa abhisametyochuh, Bhagavaan namestetva anishaadhi, twam asmaakam gatir anyaa na vidyata iti; asyako vidhir bhutaatmaano yenedam hitvaatmaaneva saayujyam upaiti taan hovaacheti/* Vaalikhilya sages who were of extreme chastity and ‘baahyaanataras shuchi’ or of external and internal cleanliness then approached Bhagavan Prajapati in awe and veneration stating that there could be no other excepting Him to clarify as to what could be the methodology that once a Being on earth on the termination of life, the Inner Self would merge into the Elemental Self to whom the Pancha Bhutas or the Five basic Elements of Earth-Water-Fire-Air- and the Sky are anchored to!

2. *Athhayatraapi uktam, Mahaanadeeshuryamaya ivaanivartakam asya yat puraakritam, samudravelava durnivaaryam asya mrityoraagamanam, sadasad phalamayaih paashaih paangur iva baddham, bandhana - stasya ivaassvaatantrayam, yam avishayastasya iva bahu bhayaavastam, madironmatta iva moha madi-rottam, paapmaanaa griheeta iva bhraamyamaanam, mahoraga dashtaa iva vishayadastam, mahaandha -kaaram iva raagaandham, indrajaalam iva maayaamayam, svapna iva mithyaadarshanam, kadalee - garbha ivaasharam, nataiva kshanavesham, chitra bhitiriva mithyaamanoharamiti athoktam/ Shabda sparshaadayo hyaatha martyenartha ivaasthitaah, yashaam saktastu bhutaatmaa na smareta param padam/* Neither the flows of rivers nor the tides of oceans are irreversible and more certainly the call of death. All the Beings in Creation are prisoners of one’s own doings, far worse than a lame person disabled to walk straight, or like one in the stronghold of death. Such persons are always exposed to dangers like an intoxicant with the liquor of ‘maya’ the make belief or delusion; he or she is like one smitten by a cobra with poison of passions and obsessions, like a person in dreams and delusions, like an actor changing his dresses, like false appearances devoid of reality, like objects of sound and vision totally misleading. But the Infinite Elemental Self is neither with earthly senses of the Beings as experienced by them nor the thick cover of Maya the Make Believe that the mortal Beings are subjected to since that Self is even far superior than even the Pancha Bhutas that had been Its own manifestations and offshoots. The mortals however are subjected to ‘marana dharma’!

3. *Ayam vaa va khalvasya pratividhir bhutaatmaano yad vedavidyaadhigamah svadharmasya anucharanam; shvaashramesa evaanuktramanam, svadharmasya vaa etad vratam, stambashaakhe vaaparaani; anenorthva bhaag bhavati anyathaavaan iti esha svadharmobhihito yo vedeshu na svadhar-*

maatikramenaashramee bhavati, aashrameshvevanaavasthas tapasvee vetyucyata ityetad ayuktam, naata-paskasyaatmaa-jnaanedhigamah karma siddhir veti; evam hyaaha: tapasyaa praapyate satvam, satvaat sampraapyate hyaatmaa, yam aaptvaa na nivatataa iti/ The only path to secure the knowledge about the Elemental Self is to pursue one's own 'svadharma' or the precepts of own 'varnaashrama'. Bhagavad Gita states vide karma yoga, chapter 3 stanza 35: *Shreyaan svadharmo vigunah, paradharmaat svanushthitaat, svadharme nidhanam shreyah, paradharmo bhyaavahah/* Discharging one's own prescribed duties as per one's own 'Varna' or of Braahmana-Kshatriya- Vaishya-and Service Classes of Soceity rather than pursue the duties of other classes. Even destruction or death pursuing one's own class duties should be preferable rather than assume the duties of others as the latter would be risky and dangerous. Hence the pursuit of the regular duties as prescribed in the Vedas. Varnaashrama vidhis are only relevant to the specific branch of the tree of the Samsara and deviations could be self destructive. Further the duties prescribed for 'Chatur Ashramas' of brahmacharya- vaivaahika-vaanaprastha -sanyaasa too are equally relevant and the kind of austerities which are prescribed too are worthy requirements. That is why prescription: *tapasyaa praapyate satvam, satvaat sampraapyate hyaatmaa, yam aaptvaa na nivatataa iti/* or It is by the practice of austerities as relevant to one's own varna and ashrama dharmas would generate 'satvam' or truthfulness and truthfulness alone leads to the perception of the Eternal Self; indeed that illustrious person alone reaches such a unique destination, from where there is no return!

4. Means to attain Brahman :Vidya- Tyaga-Tapas or Knowledge-Austerity- Meditation

Asti Brahmeti brahma vidyavid abraveed, Brahma dwaaram idam ityevaitad aah, yas tapasaaphata-paapmaa, Aum Brahmano mahimeti etaitad aaha, yah suyuktojasram chintayat, tasmaad vidyayaa tapasaa chintayaa chopalabhyate Brahma, sa Brahmanaah, sa brahmanaa para, sa Bramanaa para etaa bhavati adhidaivavam devebhyaascheti, akshayyam, aparimitam, anaamayam, sukham ashnute ya evam vidvaan anena trikena Brahmopaste athayaih paripurnaabhi bhutoyam rahitascha tair vaiva muktastva atmaanveva saayujyam upaiti/ To know that one does not know but desires to know yet remains unknown is all what all knows! Brahman is he who realises the 'vidya' of Brahman and hence the statement by Kenopanishad: II.2-3) *Naaham manye suvedti no na vediti veda cha, yo naastadveda no a vediti veda cha/ Yasyaa matam tasyaha matam yasya na veda sah, anijnaatam vijaanataam vijnaatamavijnaantaam//* (He does not know about Brahman, but that he does not consider that he does not know either; since he who claims that he knows indeed does not know. It is known to him to whom It is unknown; he does not know to whom It is known. It is unknown to those who know well and known to those who do not know! The Supreme is not an object even of extraordinary knowledge but of intense introspection and Self Realisation; it is neither by perception nor comprehension but of intuition alone. Brihadaranyaka Upanishad III.iv.2 : *evam evatad vyaapadishtam bhavati, yadeva saakshaad aparokshaad Brahma ya aatmaa sarvaanatah/ Na drishter drashtaaram pashye, na shrute shrotaaram shrunuuyaat, na maater maantaram manaveetaah na vijnaater vijnaataram vijaaneeyaah, esha ta atmaa sarvaantarah, atonyaad aartam/* or Brahman is present in every Being; 'you cannot see the one who enables you to see things, since vision enabled normally is different from that particular 'Self' enabling to see everything as different. Similarly what one hears or thinks or hears or knows by way of vision, capacity to hear, the thoughts and the knowledge are all self sourced; thus one's Self within is that very Self; everything else perishable ; this gross body consisting of organs and senses is perishable but the 'Antaraatma' or the Consciousness is imperishable and everlasting'. Mundaka Upanishad vide III. ii.3-4 is emphatic in stating that the Self is not attained by one who has no strength and determination and that the Source of Brahman is unattainable except by the 'paripaktvata' or climactic fruition of yoga, karma, tapasya and truthfulness. Further: *Naayamaatmaa pravachanena labhyo namedhaayaa, na medhaayaa na bahinaa shrutena, yamevaisha vrinute tena labhastasyaisha aatmaa vivrinute tanum svayam// Naayamaatmaa balaheenena*

labhoy na cha pramaadaattaapaso vyapyalingaat, etairupaayair yayate yastu vidvaamstashaisha aatmaa vitate Brahma dhaamaa/ or the Self is not possible of accomplishment either ‘pravachanena’ or by sermons, nor ‘adhyaya’ or extensive and intensive study, nor even by ‘bahudha shrutena’ or by way of extensive teachings of Vidvans or Learned ones of knowledge and erudition; this is available by passionate thirst and unique dedication as a Singular Mission of Life! ‘*esha atmaa tasya vivrinute svayam tarunum*’ or Self Revelation is possible by one’s own gift. All kinds of spiritual disciplines including knowledge, absence of delusions as created by Maya, high level of abstinences are no doubt the pro-active factors, but the Will of Almighty would be the Supreme factor!)

In view of the above, the entry breakthrough to realise Brahman to steer clear through the ocean of ‘samsara’ and free one self from all the evil provocations of the mind as driven by panchendriyas and strictly observe abstinence and austerity as the stepping stone. This is to be backed up by Vidya or knowledge of Brahman. Then meditation of ‘Aum’ as the magnificence of Brahman. **[See the explanation of AUM at the conclusion of this Stanza at *]** This enables the Realisation of Hiranya garbha the agent of Brahman and the ‘alter ego’ Maya. Hiranyagarbha Brahma operates by various Divinities or the Functionaries through whom the former operates; the Panch Bhutas or the Five Elements operate as the connecting strings of the ‘Charaachara Jagat’ as the controllers of Panchendriyas plus the Prana the Sustaining Energy as also the ‘Kaal chakra’ the time cycle. Vidya or the knowledge of what is Brahman is thus the starting input, while ‘Tyaaga’ or austerity is the means and ‘tapas’ or deep meditation-introspection is the ‘grand finale’ the Bliss of Brahmatva and Absorption into the Magnificence!

* AUM is the true reflection of Srishi the Universe. Atharvana Upanishad states: *Sarvaan praanaan paramatmani pranaamayateeti pranavah/* Once Pranava recital is taken up then the ‘dehendriya praana mano buddhi’ or the body parts, life’s energy, the mind and its variations get stirred up and rejuvenated. *Sarveshaameva mantranaam Pranavah praanamuchyate/* or Pranava is the very Life’s force, and in reverse sense praana is pranava itself literally! *Pranavaadaparam japtvaa kadaa mukto bhavishyati/* or there could be no worship nor puja nor any ‘mantra’ without AUM! Omkaara comprises A kaara-U kaara-Ma kaara.

Prashnopanishad vide V.6-7 stanzas are quoted: V.3-5) *Sa yadi eka mantram abhidhaayeeta, sa tenaiva samveditastura jagatyaaam abhisampadyate; tam Richo manushyaolak upanayante, sa tatra tapasaa bhahmacharyena shraddhayaa sampanno mahimaanam anubhavati// Atha yadi dvimaatrena manasi sampadyate sontariksham yajurbhir unneeyate soma lokam, sa somaloke vibhutim anubhuuya punaraavarte// yah punaretam trimaatrena Om iti ethenaiva- aksharena param purusham abhidhyaa - yeeta, sa tejasi Surye sampannah; adhaa paadodaras-tvachaa vinirmuktah sa saamabhir unneeyate brahma lokam, sa etasmaaj jeevaghanaatparaatparam purishayam purusham eekshate: tad eatou shokam bhavet//* (Even if one does not fully realise the true import of the Single word OM nor comprehend the constitution and basis of it, by one’s thought and partial meditation of it should enlighten the person concerned and ensure the attainment of birth next on earth. Rik Veda Mantras ensure human birth, and that gives ample possibilities of ‘tapasaa brahmacharyena shraddhayaa’ or meditation, self control and faith leading to application of mind to the Basic Truth and Reality. More intensive meditation on the OM mantra- comprising three Letters viz. A-U-M, if coupled with another letter viz. ‘U’ signifying the mind as also the relevant Yajur Veda would elevate a virtuous person to Soma Loka or the world of the Moon and turns around to human birth again. Further meditation by the third syllable ‘M’ of the word OM to ‘Param Purusham’ or Hiranyagarbha Brahma then, one would get unified with and identified by Surya Deva in the Solar Orbit resplendent with extraordinary luminosity. Then just as a serpent gets rid of its

skin, then the enlightened person concerned deep in meditation gets rid of his sins on account negative deeds and once led by the Saama Veda Chants is purified and qualified from the pursuit of the Supreme) . Further: Omkaara contains ‘chatush paada’ or four feet, ‘tri sthaana’ or three places, and ‘pancha devata’ or five Gods; indeed if one is not aware of the meaning and status is not worthy of being a ‘dwija’ especially a brahmana! Omkara comprises ‘ashtaangaas’ or eight limbs viz: Vishva, Taijasa, Paagjna, Pratyagaatma relevant to Ishvara Bhagavan; and further ‘Chatur Maha Swarupas’ Virat Swarupa-Hiranyagarbha; then Avyaakrita or Maya; and ultimately Paramatma! Omkaara os also ‘Chatush Paada’ or four feet viz. Akaara-Ukaara-Makaara- ‘Ardha Maatra’! AUM also comprises ‘Tri sthaanas’ viz. Jagrata avastha- Swapnaavastha-Sushuptayavastha split again into Hridaya the heart-Kantha the neck-and Bhru Madhya or the Center of the forehead. Indeed the paramouncy of OMKARA is described by Smriti- Shrutis severally.

Bhagavad Gita sums up vide Chapter 8 stanza 12-13: *Sarva dwaaraani samyamy mano hridi nirudhyacha, murdhnaa dhyaya -atmanah praanamaasthito yoga dhaaranaam/ Omityekaaksharam Brahma vyaaharan maamausmaran, yah prayaatityajanam deham sayaati Paramaam gatim/* Whosoever is able to control the limbs and senses and stabilise the mind by ‘Yoga dhaarana’ and concentrate one’s thoughts and aim at Paramatma by reciting AUM and unite praana the life energy into ‘brahma randhra’ shal indeed accomplish HIM! Thus Omkaara is like an unfathomable ocean into which all kinds of meditations and worships of various forms of Paramatma merge into and whosoever is steeped into all types of Devas with no barriers of kula- mata-linga-vayo bhedas or differences of caste-faith-sex-age reach the Almighty alone indeed!

Taittireeya Upanishad vide I.v.1-5 and I.vii.1 is quoted respectively: The purport of the Celestial Symbols of ‘Bhurbhuvatsvah mahah’: I.v.1-2) *Bhurbhuvah suvareeti vaa etaas tisro vyaahrutayah, taasaamu ha smaitaam chaturteertham mahaachamasyah pravedayate maha hati, tad Brahmaa sa Atmaa angaanyanyaa Devataah, Bhuriti vaa ayam lokah, Bhuva ityantariksham, Suvariti asou lokah/ Maha iti aadityam, Adityenavaa va sarve lokaa maheeyante/ Mahaityaadityah Adityena vaava sarve lokaa maheeyante, Bhurati vaa Agnih Bhuva iti Vaayuh, Suvarityaadityah, Maha iti Chandramah Chandramasaa vaava sarvaani jyotimshi maheeyante/* (As the ‘Vyahritis’ or qualifying features of ‘Maha’ or Brahma are: ‘Bhu’ or the Earth, ‘Bhuva’ or the Intermediate Space, and ‘Svaha’ is the extra terrestrial world yonder or the higher worlds. Now, if Bhu is Agni, Bhuva is Vayu, Svah is Surya then Maha is Chandra and the last is what the luminaries sparkle and glorify! Indeed if Vyahriti is called the trunk of the body of Hiranyagarbha Brahman, then the limbs are : bhu or the legs, bhuvah or the hands and svaha is the head!) I.v.3-5) *Bhuriti vaa Ruchah Bhuva iti Samaani Suvariti yajumsi, Maha iti Brahma, Braahmana vaava sarve vedaa ma maheeyante/ Bhurita vai Pranah, Bhuva ityapaanah suvariti vyaanah maha ityannam annena vaava sarve praanaa maheeyante/ Taa vaa etatas chaturdhaah chaturasro vyahritayah, taa yo veda saeda Brahma, Savaishmai Deva balim aavahanti/* (The word ‘Bhu’ connotes Rig Veda, ‘Bhuvah’ Saama Veda, and ‘Svaha’ for Yajur Veda while Maha is ‘Om’ or Brahman. Also ‘Bhu’ is the ‘Praana’, ‘Bhuvah’ is ‘Apaana’, ‘Suvah’ is ‘Vyana’, and ‘Mahah’ is ‘Anna’ or food. Thus the ‘vyahritis’ of Brahman are expressed in four significant viz. Brahman as Tri Lokas of ‘Bhurbhavassvah’; as three Devas of Agni, Surya and Chandra; three Vedas of Rik-Saama-Yaju and three Pranas viz. Apana-Vyana-Savana. Indeed he who absorbs these details attains supremacy of Brahman to himself as Devas offer a variety of gifts to him.)// I.viii. 1: OM is truly symbolic of Paramatma I.viii.1) *Omiti Brahma Omiti Sarvam Omityetad anukritirha sma vaa aapyo shraavatyetraa shraavayanti/ Omiti Saamaani gaayanti, Omshomiti shastraani shamshanti, Omityaradharyuh pratigaram pratigruh -nati/*

Omiti Brahma prasouti Omityagnihotram anujaaneeti, Omiti Brahmanah pratyakshan aaha Brahmopaapna vaaneeti Brahmaivaopapnoti/ (Om is the most distinguishing expression summing up and signifying the Reality yet unknown! It is the Sum of anything and everything even as it is the beginning and the end of Creation, occurring again and again. By the mere sound, the word Pranava is empirical but supplemented with the Supreme, it envelopes the Universe plus more! Hence Om is Brahman. When Priests offer oblations to Agni along with the chanting of relevant mantras to specified Devatas, all the formule and established procedures are practised accordingly: Rig Veda mantras set to tune are the Saamas ie. those that are not so set are the Shastras. The recitation of 'Saamas' with Om as in the case of 'Om Shom'. The priest Adharvu for eg. in charge of Rik mantras seeks permission with the request 'may we pray!' and the reply would be : Om, this would please us! In other words: 'Omitya - dharyuvuh pratigara pratigruhaati' Thus the permission to perform the Sacrifice is secured with the word OM. When the prayer is thus offered with veneration to attain Brahman then indeed the Karta would attain Brahman for sure!

The relevant passage of the Verse does signify the words: *Aaakaashaat patitam toyam ythaa gacchati saagaram, sarva deva namaskaarah Keshavam pratigacchati/*

5. Te hocur Bhagavaan abhivaadyaseeti abhivaadyaaseeti, nihitam asmaabhir etad yathaavad uktam manaseeti, atthottaram prahmam anubhruhiti, agnir vaayur aatityaah kaalo yah praannonnambrahma rudro vishnur iti ekenyam abhidhyaayanti ekenyam; shreyah yah sosmaakam bruhiti, tan hovaachati/

Vaalikhalya Maharshis further questioned Prajapati: Bhagavaan! Indeed you are the Guide and the Singular Teacher. We do appreciate what you have clarified to us in so many matters relating the methodology of accomplishing Brahman. Now, could you guide us about another clarification as to the various Divinities and their 'inter se' seniority among them! For instance, agni-vaayu-surya-kaala-praana-anna-Brahma-Rudra- and Vishnu!

6. Brahmanovaa vaitaa agrasya tanavah parasyaamritasya shareerasya tasyaiva loke pratimodatee ha yo yasyaanushaktah ityevam hyaah; Brahma khalvidam vaa va sarvam/ Yaa vaasyaa agrayaa stanavastaa abhidhyaayed archayan nihnuuyaccha atastaabhih sahairvopari upari lokeshu charati, atha kritsna-kshaya ekatvameti purushasya, purushasya/

Prajapati clarified that the various celestial variations and trimurtis mentioned were but the forms of Parabrahma; indeed that Brahman is unknown, permanent, all- pervasive, endless, unborn, and eternal. Whosoever meditates and worships whatever form of aspect of that Paramatma that very trait and variation reaches Him alone. The Universe is subject to dissolution- revival-preservation and re-dissolution again followed by the cycle repeatedly with the heirachy of the supporting forms. Worship to each and every aspect or form of that Brahman finally reaches from the agents to the Supreme Master!

Chhandogya Upanishad vide III.14.1 is quoted: ***Sarvam khalvidam Brahma tajjvalaaniti shaanta upaaseeta/ Atha khalu kratumayah Purusho yathaa kratur asmin loke purusho bhavat tathetah pretya bhavati, sa kratum kurveeta/*** (This Universe in totality is Brahman from whom it is born, exists and dissolves; hence one ought to meditate with tranquility and with sincerity; as he exists with conviction and faith, so does he depart; indeed he or she shapes one's own destiny for sure!)

Chapter V

Brahman's forms of Tri Murtis:

1. *Atha yatheyam Kautsyaayani stutih/ Tvam Brahmaa tvaan cha vai Vishnustvam Rudrastvam Prajaapatih, tvam Agnir Varuno Vaayustvam Nishaakarah: tvam annastvam Yamah tvam Prithvi tvam Vishwam tvam athaachyutah, swaarthe swaabhaavikerthe cha bahudhaa samsthitatrayi: Vishveshvarah namastubhyam Vishwaatmaa Vishwakarma krit Vishwabhog Vishwa -maayushtvam vishvakreedaarati prabhuh: namah shaantaatmane tubhyam, namo guhyaatmaaya cha, achintyaaprameeyaa anaadini dhanaayacha/* Maharshi Kutsyaayana's hymn of praise states as follows: You the Unknown and Unimaginable Paramatma! You are indeed in the Forms of Trimurtis viz. Vishnu-Rudra- Prajapati! You are also Agni-Varuna-Vaayu-Indra-Nishaakara or the combined form of Surya-Chandra! You are the swarupa of Food and Yama Deva or the Sustainer and Demolisher of the Beings in the Universe. You are the Earth and other Pancha Bhutas or Five Elements and surely the ever Indestructible Supreme too. You are the totality of the Universe and the Never Ending Flow of Joy as albeit in a minute way at times by all the Beings in 'Srishti'. Our prostrations and veneration to You the Manifestation of Tranquility and the deeply hidden *achintyaaprameeyaa anaadinidhanaayacha/* or the Blissful-Incomprehensible-Endless Eternity!

2. *Tamovaa idam agra aaseed ekam, tat pare syaat tat tat pareneritam vishamatvam prayaati, etad rupam vai rajas, tad rajah khalveeritam vishvatvam prayaati, etad vai satvasya rupam, tat sattvam everitam rasah sampasravat somishoyam yaschetaamaatrah prati purushah kshetragjnaah samkapaadhyava saayaabhimaana lingah prajaapatrir vishveti, asya praagyukta etas tanavah, atha yo ha khalu vaa vaasya taamasomshosau a brahmachaarino yoyam brahmaatha yo khalu vaa vaasya saatvikoshoshau sa brahmachaarino yoyam vishnuh; sa vaa esha ekas tridhaa bhutostadhaikaa - dashaadhaa parimitadhaa vodbhuta, udbhutavaad bhutam, bhuteshu charati pravishthah, sa bhutaanaam, adhipatir babhuvaa iti asaa atmaantar bahischaantarbahishcha/* At the very initial stage of Universal Existence there was utter darkness and only the Supreme Paramatma was present and desired to commence the process of differentiation. This desire when got intensified strongly and there emerged passion and from there 'Vishva' or Prajapati got manifested. The latter having realised darkness had, in turn, got intensified as passion which got self- created as SHIVA representing TAMO GUNA. Vishva then visibly marked the need for 'awareness' or knowledge and thus got self manifested as BRAHMA representing 'SATVA guna'. Then Vishva Deva realised that the students of knowledge and the means of sustaining them and preserving them too with qualities of and Sacred Knowledge and Virtue then VISHNU got self manifested as RAJO GUNA. Having thus self manifested as the Tri Murthis, Vishva Prajapati Himself eightfold as Praana-Surya- Chandra along with Stars and the Pancha Bhutas or the Five Elements. Then the Vishva Rupa further extended His Own Form as Eleven Folded comprising Pancha Jnaanendriyas, Pancha Karmendriyas along with their interactions, and Mind. The twelfth fold then got added as Action viz. the Karma. Thus Vishva Prajapati provided the basic infrastructure to the Universe with the directive to Brahma to further the process of Srishti with the underlining principle of Truth and Virtue. Chhandogya Upanishad vide II.vi.1 states *Asadvaa idam agra aaseet, tato vai sadajayata, tadaatmaanam svayam akuruta, tasmaat tat sukrutam uchyate/ Yad vai tat sukrutam, raso vai sah, rasam hi evaayam labhvaanandi bhavati, ko hyo-vaanandayaati, yadaa hyevaisha etasminnadrushye naatmye nirukte nilayebhyam pratishtham vindate athasobhyam gato bhavati, yadaahi evaishaetasminn udaram antaram kurute, atha tasya bhayam bhavati, tatveva bhayam vidusho manvaanasya/* (Quite initially

before the very beginning of Creation there was Brahman alone and as he created everything, He was titled as the Self- Creator as there was absolute nothingness therefore. The expression of ‘sukrutam’ is to be interpreted as ‘svakrutam’ as also ‘sakrutam’ as an exceedingly well performed act of Creation; indeed both these expressions firmly establish the pre-existence of Brahman. That this unique act of creation is nodoubt the Source of Joy who in any case what Brahman is, but also the Beings in Creation for their very existence. The process of breathing by way of inhaling and exhaling provides life to the Beings created and consequently a state of security and fearlessness as long as the breathing continues. As long as the state of joy and fearlessness continues and the big cover of security prevails. On the contrary, once a person feels even slight change in the balance of one’s physique, the psyche and consciousness would undergo gradual metamorphosis and the complex of fear and denial of well being creeps in; that is the state when the Beings view at Brahman not only as the power center of joy but also of awe and even terror when the situation of joy and freedom changes to the fear of Brahman and carefulness to alert the consciousness within to refrain from curves instead straight lines in one’s deeds and thoughts! Hence the ideas of enlightenment versus ignorance which guide one’s actions of virtue or vice ! Once the periodical cycle of life and death is baled out, the the bouts of ups and downs are terminated for ever and safe sailing reaches the shores of Brahman of bliss and fearlessness for ever!)

Chapter Six

Paralellism and Unification of Paramatma and Antaratma

1. *Dvidhaa vaa esha aatmaanaam bibharti ayam yah praano yaschaasaa Aadityooha dvau vaa etaasyaya panthaanaa antar bahischa ahoraatrenaitau vyaavartete, asau vaa aadityo bahiratmaa antaratmaa praanoto bahir aatmakya gatyantaraatmaat maano numeeyate gatir iti evam hyaahaatha yah kaschid vidvaan apahata paapmaakshaadyaaksho vadaata manaastan nishthaa avritta chakshuh so antaraatma - kyaa gatyaa bahir aatmanonumeeyate gatir ityevam ha aaha, atha ya eshontaraaditye Hiranmayah purusho yah pashyaatimaam hiranyavashat sa eshontare hrit pushkara evaashritonnam atti/* The Self as a Being is conditioned by his praana the vital energy inside the body, by his vision and experience of the Pratyaksha Bhaskara. Similarly, the path of discovering the Inner Self and the Supreme is similar- by discarding material senses by total abstinence and thoughts as influenced by one’s mind and discover the Antaratma and by that awareness realise Paramatma. In other words the Supreme as invisible in the Solar Globe needs to be realised from the earth by one’s interior lotus of the mortal heart as supported by Praana which in turn is sustained by food.

[This chapter is supplementary to the earlier chapter of Tri Murti ‘amshaas’ of Prajapati the Maha Purusha; it is in this context that Rig Vedavide IX.x.2 is quoted: *Purusha evedam sarvam yadbhutam yaccha bhavyam, utaamritatvasyashaano yadatrenaatirohati/ yadatrenaatirohati/* Whatever Srishti of all the Beings in totality is manifested by the Virat Purusha; indeed one fourth of the former is His creation while three feet of His is that of the Divya Lokas or the Celestial Worlds! Tri Murti manifestations too got shaped up by Tri Murtis]

2. *Atha ya eshontare hrit pushkare evaashritonnam atti sa eshognir divi shritah saurah kaalaakhoy - drishya sarva bhutaani annam attiti, kah pushkarah kim mayo veti, idam vaa va tat pushkaram yoyam aakaashosyemaas chatasro dishaash chatasra upadisho dalaa samsthaa aasam, arvaag vicharita etau praanaadityaa etaa upaasheetom iti etad aksharena vyaahritibhih saavitryaa cheti/* The Self who enters the lotus of humanity into their heart consuming similar kind of food just as the heat of the Surya Deva and enters the Invisible Antaratma in the ‘daharaakaasha’ and the ‘kaalachakra’ or the wheel of eternal time and the ‘Akaasha’ the external sky as creaed Paramatma. The lotus is indeed the space within and above, comparable to a tree which has as its leaves the Dasha Dishas or Ten Directions viz. Uttara or

North-East or Purva-Dakshina or South-Paschim or West-Ishanya or North East -Agneya or South East-Nirriti or South West- Vayavya or North West-Urthwa or Upper Region. ‘Praana’ the Vital Energy and Surya Deva are parallels moving near each other. Now let the Self be revered with the utterances of Bhur-Bhuvah- and Swah along with the syllable OM- AUM -along the worshipful prayer of Savitri/ Gayatri.

3. The symbol of AUM is the Paramartha Satyam-the Eternal Truth of the Formless and the Form

Dve vaava Brahmano rupe murtaan cha aurmurtan cha;atha yan murta tad asatyam, yad amurtam tad Brahma, tajjyotih, yaj jyotih sa aadityah, sa vaa yesha ityedam atmaabhavat, sa tredhaatmaanam vyakuruta, Aum iti, tisro maatraa etaabhih sarvam idam otam protam chaivaasmeeti, evamhyaahaiad vaa aaditya Aum ityevam dhyayata aatmaanam yunjeeteti/ Paramatma is realisable in two ways-one with form and another the formless. Now the Brahman with Form is stated as unreal or a empirical or by way of observation while He who is Real is the Permanent and Everlasting Truth which indeed is of Supreme Radiance and in a way like the Pratyaksha Bhaskara from whom the three folded AUM is derived. The entire Universe as woven like the warp and woof around Him who comprises the Three Letters and the analogy thus is that the Solar Orb of Surya Deva be worshipped and meditated upon as AUM. In sum, the Formed Paramatma is the Form and the Reality is Formless Avyakta- Shashwata-Sarvavyaapi-Anantam-Ajam-Avyayam tha is The Unknown-Everlasting- All Pervasive- Endless- Birthless- Undiminishing!

4.Athaanyatraapi uktam, atha khalu ya udgeethah sa pranavo yah pranavah sa ugeetha esha pranavaa iti/ Evam hyaahodgeetam pranavaakhyaam pranateraram bhaa rupam vigata nidram vijaram, vimrityum, tripaadam, tryaksharam punah panchadhaa jneyam nihita guhaayaam ityevam hyaadhorddhva mulam tripaad brahma shaakhaa aakaashaa vaayuvagni udaka bhumyaadaya ekoshvaattha naamaaitad brahmaitasyaitat tejo yad asaa aadityah AUM iti etad aksharasya chata, tasmaad AUM iti anenaitad upaaseetaajasram iti ekasya sambodhaeti evam hyaaha/ Etad evaaksharam punyam, etad evaaksharam param, etad evaaksharam jnaatvaa yo yad icchati tasya tat/ It is stated elsewhere [see Chhandogya Upanishad I.v.1 to be quoted hence] that Udgeeta or what is recited as a hymn is ‘pranava’ or Omkaara while what Omkaara is Udgeeta. Now Udgeeta -the Pranava Swarupa- is not only the prime performer of sacrificial tasks but the manifestation of the ‘antaratma’ the Three footed-Three Lettered AUM the five folded Pancha Bhutas as represented in the Panchendriyas of the Beings in ‘Srishti’. Indeed Paramatma is comparable to a massive fig tree as resplendent like Bhaskara whose essential radiance is what the syllable AUM represents! Hence the magnificence of the Supreme.

Chhandogya Upanishad vide I.v.1-6 is relevant: I.v.1) *Atha kalu udgitah sa pranavo yah pranavah sa udgita iti asau vaa udgita, esha pranava, Om iti hyesha swaraaneti/* (Pranava and Udgita are just the same. These are also the Forms of Surya Deva for brightness and Praana the Vital Energy for bestowing Life; Sun is ‘considered’ to be ever on the move , yet constant and the syllable Om too is all pervasive and this is Udgita is all about!) I.v.2) *Etamu evaaham abhayagaa –sisham tasmaan mama twam ekoseeti ha Kaushitakih putram uvaacha, rasmistwam paryaavartayaad bahavo vai te bhavishyantiti adhidaivatam/* (Maharshi Kaushitaki asked his son to ponder over the innumerable Sun Rays sincerely so that he would be blessed with several bright and virtuous sons; this is in the context of Divinities) I.v.3) *Athaadhyaatmam ya evaayam mukhyah praanastam udgitam upaaseetomiti hesha swaranneti/* (Referring to meditation and introspection on the individual plane in reference to the body, this should indeed be on the ‘praana’ in the mouth organ, which would need be recited in ‘udgita’ and significantly enough addressed to the Pranava Mantra OM; the similarity on the divine plane too as in respect of Surya Deva as applicable to the Vital Force) I.v.4) *Etamu evaaham abhyaagaasisham, tasmaan matwam ekoseetii ha Kausheetakih putram uvacha, praanaastwam bhumaanam abhigaayataad bahavo vaime bhavishyanteeti/* (Kausheetaki told his son that he should always worship ‘Praana’ the Vital Energy in his physique as

present in various forms so that the son would beget several sons, since the Maharshi was blessed only with a single son! Indeed, the Vital Force in the mouth is as important as Surya Deva was and hence would bestow several sons as his many rays) I.v.5) *Atha khalu ya Udgatah sa Pranavah, yah Pranavah sa Udgata iti hotrshadanaad haivaapi durudgeetam anusaamaaharateeti anusmaaharatiti/* (Maharshi Kaushitaki asserted that Udgata was Pranava and vice versa and even if the Hota poured the oblations defectively and wrongly out of tune with the Udgata, it would matter no harm and the resultant cure of the bodily ailment would surely be accomplished and the desires of the Karta of the Udgata should be fulfilled!)

Rig Veda vide X.90 -3-4 stanzas are relevant : *Etaavaanasya mahimaato jyaayaanacha Puurushah, paadosya vishvaa bhutaani tripaadasyaamritam divi/ Tripaaduurthva udait Purushah paadosyehaa-bhavat punah, tato vishvang vyakraamatsaashanaanashane abhi/* The entire universe is far bigger than the Virat Purusha; this immortal Master is the Supreme Energy to the Universe and the various Beings as sustained by food. Of His three feet, three lokas got manifested, one sustained by food and others otherwise.

5. *Athaanyatraapi uktam, svanavati eshaasyah tanuuh yaa AUM iti stree- punnaapumasaketi lingaavatee eshaataagnir vaayur aadityaa iti bhaasvati, esha atha Brama Rudro Vishnuriti adhipativatee, eshaatha garhapatyo dakshinaagnir aahavaaneeyaa iti mukhaavatee, eshaatha Rig Yajur Saameti vigjnaanaa -vatee, esha bhur bhuvah swar iti lokavatee, eshaatha bhutam bhavyam bhavisyaad iti kaalaavatee, eshaatha praanognih surya iti prataapavatee, eshaataannam aapas chandramaa iti aapyaayanaavatee eshaatha praanopaanovyanaa iti praanavatee, esheti ata AUM iti uktenaitaah pastutaa architaa arpitaa bhavanteeti evam hyaahaitad vai atyakaama paraan chaparaan cha brahmayad AUM iti etad Aksharam iti/* AUM is a 'nisshabda shabda' or a silent sound heard by each and every Being irrespective of age, sex or neutral. This represents Agni-Vaayu- and Surya as the flickering flash within as long as the life lasts. Indeed that is the Real Self the Antaratma which is of the Form of Trimurtis as Brahma-Rudra-Vishnu essentially representing the Tri Gunas of Satvika- Tamasika -Rajasika or of srishtih-samhaara-shtitis. They also represent three types of Homaagnis or sacrificial Fires viz. Gaarhapatya- Dakshina- Ahaavaneeya Agnis viz. the Agni-Mukha Swarupas; or Rik-Yajus-Saama Veda the Knowledge Forms or Bhur-Bhuva-Swah the Forms of the Tri-Lokas-the Kaala maana of Past-Present -Future; Praana-Agni-Suryas the essences of Existence as the sustaining Shaktis; the preservation energies of Food- Water-Moon; the Sense Forms of Buddhi-Manas-Ahamkaaras or Intelligence-Mind-and the Awareness or sense of thoughts; or the Praana-Apaana-Vyaana or the breathing energies. Thus AUM not only represents 'paraa-aparaa' self- existence but also Paramatma too!

Paraa Vidya - Aparaa Vidya have been distinguished in Mundaka Upanishad vide 1.i.1-5 as follows : I.i.1-3) *Om, Brahma Devaanaam prathamah sambabhuva Vishvasya kartaa bhuvanasya goptaa, sa Brahma- Vidyaam sarva vidyaa pratishtham atharvaaya jyeshtha putraaya praaha/ Atharvane yaam pravadata Brahmaatharvaa taam purovaachaangire Brahma Vidyaam sa Bharadvajaaya Satyavaahaaya praaha Bharadvajengirase paraavaraam/ Shaunako ha vai Mahaashaalongirasam vidhivad upaasannah papraccha, kasminnu Bhagavo vijnaatam bhavati iti/(OM, Brahma the Creator, Sustainer and Protector of the Universe was self manifested as the foremost of Devas who were appointed to administer its existence. Most initially, He taught the rudiments of Brahma Jnaana to His eldest son Atharvan who was apparently born of one of the most ancient cycles of unqualified Brahma Times. Atharvan in turn taught this Vidya to Angira of the yore and the latter transmitted the Knowledge to Satyavaha of the ancestry of Bharadvaja and further down to Maha Yugas and Yugas through the ages. Shaunaka who was a householder of fame approached Maharshi Angira of the relevant generations and desired to know and asked him: 'Bhagavan! kasminnu vijnaate sarvavidam vijnatam?' or Respected Sir!*

What is That by which every thing becomes known!’ There is a reference in Chhandogya Upanishad (VI.i.3) cited in this context: A Brahmana Vidyarthi named Svetaketu who learnt Vedas in Gurukula for several years, returned home and showed off his knowledge around as his father asked the Vidyarthi: *Yenaashrutam bhavati, amatam matam, avijnatam vijunaatamiti!* Or what is that which is never heard is heard, unthought is never thought, and unknown is never known! Svetaketu got baffled and drew a blank. The kind father explained to Svetaketu: ‘Do listen what is the reply: ‘ A lump of earth denotes what earth is all about; just as all kinds of speech are the basis of speech itself; a lump of gold is what all ornaments could be made out of gold just as a nail cutter would realise what kinds of instruments could be made out of iron! Indeed it is that secret which could be made of a staggering variety of plurality that a singular existence could roll out! That is what Brahma Vidya is all about!) 4-5) *Tasmai sa hovaacha, dvai vidye veditavye iti ha sma yad Brahma vido vadanti Paraachaiva -aparaacha/ Tatparaa Rigvedo Yajurvedah Saamavedorvavedah Shikshaa Kalpo Vyhakaranam Niruktam Chhando Jyotishamiti, atha paraa ayaa tadaksharamadhigamyate/* (The ‘Para-jnaana’ or the ‘Aihika Jnaana’ of somewhat inferior approach to Brahma Vidya- in contrast to ‘Apara-Jnaana’ or Amushmika Jnaana- is through acquisition of knowledge of Veda Vedangaas and the system of Rituals, Regulations and conventional set of Rules that the knowledge of Scriptures so prescribe. The other Superior approach of higher learning without resorting to karama kaanda is of Self Realisation through total Control of Panchendriyas viz. the Karmendriyas or the Action-oriented organs and Jnaanendriyas or the sensory organs and mainly of Mind in essence. The former route is detailed as the knowledge of Rik-Yajur-Saama-Atharva Vedas and the Shadvedangas of Shiksha, Kalpa, Vyakarana, Nirukta, Chhandas, Jyotisha.

Bhur-Bhuvah-Swah the Tri Lokas and worship of Gayatri - Bhaskara-and Savitri

6. *Athaavyaahritam vaa idam aaseet, sa Satyam Prajapatistapas taptvaanuvyaaharad Bhur-Bhuvah - Swar iti; eshaivaasya Prajaapateh sthavishtahaa tanuryaa lokavateeti,swar iti; Swar iti asyaah shiro naabhir Bhuvo Bhuh paadaa Adityaaschakshuh, chakshur aayattaa hi Purushasya mahatee maatraa, chakshushaa hi ayam maatraascharati, Satyam vai chakshu, aksheene avasthito hi Purushah sarvaartheshu charati, etasmaad bhur bhuvah swar iti, upaaseetaanena hi prajapatir vishvaatmaa vishvachakshur ivopaasito bhavateeti, evam hi aahaishaa vai Prajaapati vishvaabhrit tanuur etasyaam idam sarvam antarhitam, asmi cha sarvasminn eshaa antarhriteti, tasmaad eshopaseetaa/* At the very beginning truly indeed only Prajapati was self manifested and by observing severe concentration uttered three words Bhur-Bhuvah-Swar and scored magnificent and huge His gross and universal form which comprised Aakaasha as the head, navel as the atmosphere, feet as the bhumi and the vision as the Pratyakta Bhaskara. Hence the manifestation of Prajapati; hence *prajaapatir vishvaatmaa vishva chakshur*/or Prajapati Himself is the Body Form as also His vision. Indeed the entire Universe is hidden in the Anratma Himself as the true reflection of Prajapati.

The purport of the venerable Symbols of ‘Bhurbhuvatvasuvah’ is described in Taittiriya Upanishad vide I.v.1-2 as follows: I.v.1-2) *Bhurbhuvah suvareeti vaa etaas tisro vyaahrutayah, taasaamu ha smaitaam chaturteertham mahaachamasyah pravedayate maha hati, tad Brahmaa sa Atmaa angaanyanya Devataah, Bhuriti vaa ayam lokah, Bhuva ityantariksham, Suvariti asou lokah/ Maha iti aadityam, Adityenavaa va sarve lokaa maheeyante/ Mahaityaadityah Adityena vaava sarve lokaa maheeyante, Bhurati vaa Agnih Bhuva iti Vaayuh, Suvarityaadityah, Maha iti Chandramah Chandramasaa vaava sarvaani jyotimshi maheeyante/* (As the ‘Vyahritis’ or qualifying features of ‘Maha’ or Brahma are: ‘Bhu’ or the Earth, ‘Bhuva’ or the Intermediate Space, and ‘Svaha’ is the extra terrestrial world yonder or

the higher worlds. Now, if Bhu is Agni, Bhuva is Vayu, Svah is Surya then Maha is Chandra and the last is what the luminaries sparkle and glorify! Indeed if Vyahriti is called the trunk of the body of Hiranyagarbha Brahman, then the limbs are : bhu or the legs, bhuvah or the hands and svaha is the head!) I.v.3-5) *Bhuriti vaa Ruchah Bhuva iti Samaani Suvariti yajumsi, Maha iti Brahma, Braahmana vaava sarve vedaa ma maheeyante/ Bhurita vai Pranah, Bhuva ityapaanah suvariti vyaanah maha ityannam annena vaava sarve praanaa maheeyante/ Taa vaa etatas chaturdhaah chaturasro vyahritayah, taa yo veda saeda Brahma, Saveshmai Deva balim aavahanti/* (The word ‘Bhu’ connotes Rig Veda, ‘Bhuvah’ Saama Veda, and ‘Svaha’ for Yajur Veda while Maha is ‘Om’ or Brahman. Also ‘Bhu’ is the ‘Praana’, ‘Bhuvah’ is ‘Apaana’, ‘Suvah’ is ‘Vyana’, and ‘Mahah’ is ‘Anna’ or food. Thus the ‘vyahritis’ of Brahman are expressed in four significant viz. Brahman as Tri Lokas of ‘Bhurbhavassvah’; as three Devas of Agni, Surya and Chandra; three Vedas of Rik-Saama-Yaju and three Pranas viz. Apana-Vyana-Savana. Indeed he who absorbs these details attains supremacy of Brahman to himself as Devas offer a variety of gifts to him.)

7. *Tat Savitur varenyam iti asau vaa Aadityah savitaa sa vaa evam pravaraneeyaa aatmakaameneti aahur brahmavaadintha bhargo devasya dheemaheeti, Savitaa vai devas tato yosya bhargaakhyastam chintayaameeti aahur bhahmavaadintha dhiyo yo nah prachodayaat iti buddhahayovai dhiyastayo - smaakam prachodayaat iti aahur brahmavaadinah, atha bhargaa iti yo ha vaa aamushminn aaditye nihitas taarakokshini vaisha bhargaa iti rudro brahmavaadintha, bha iti bhaasayateemaan lokaan, ra iti ranjayateemaani bhutaani, ga iti gacchhanti asminn aagacchhanti asmaad imaah prajaas tasmaad bhara-ga-twaad bhargah, shaashvat suuyamaanaa naat Suryah savanaat savitaadaanaat aadityah pavanaat paavanothaapopyaayanaad iti evam hi aaha, khalvaatmanotmaa netaamrritas chetaa mantaa gantotsrashtaanaat kartaa vaktaa rasayitaa ghraataa drashtaa shrotaa sparshaiticha vibhur vigrahe sannivishtaa iti evam hi aaha, atha yatra dvaiteebhutam vigjnaanaam tatra hi shrinoti pashyati jighrati rasayati chaiva sparshayati sarvam aatmaa jaaneeteti, yatraadwaitee bhutam vigjnaanam kaarya-kaarana-karma-nirmuktam nirvachanam anoupam nirupaakhyaam kim, tad avaachyamyam/* ‘Brahma vaadis’ or those who aspire to identify with Paramatma the Inner Self seek to vision Savitri beyond the Pratyaksha Bhaskara as that very inimitable magnificence the outstanding all Omniscience. May our thought levels be elevated to vision the ever hidden pupil of that glorious SELF inward and Omnipresent! It is that Rudra the extinguisher of periodical Creation of Every object of Creation from time to time. ‘Bharga’ the Bhaskara is thus denoted as ‘Bha’ for radiance to the worlds- ‘Ra’ for sustenance-and ‘Ga’ for dissolution of praanis and lokaas alike. Thus the Pratyaksha Bhaskara assumes the double role of Preservation and Termination while the pivotal role of Savitri is to restart the cycle of ‘kaalamaan’ or the time schedule. As ‘Aditya’ assumes the role as the initiator and sustainer, ‘Paavana’ is the purifier, ‘Aapas’ is the instrument of growth. Indeed the Inner Self is the culminator as the Prime Leader the everlasting, all distinguisher, the thinker, the one who acts, the root of joy and sorrow, the voice lender, taster and smeller, and the hearer too. At the same time, there occurs a double nature involved as subject and object or Inner Self or the Conscience and the Concerned Being respectively. Yet the actual Actor on the stage of the Play of Life is the Being under reference-by it male or female of any moving or immobile species would kick-start the Physical Organs and senses to see-hear-feel-smell-taste even while the original director and prompter is the Antaratma the Inner Self- the very reflection of Paramatma the Supreme who is *kaarya-kaarana-karma-nirmuktam nirvachanam anoupam nirupaakhyaam kim, tad avaachyamyam/ kaarya-kaarana-karma-nirmuktam nirvachanam anoupam nirupaakhyaam kim, tad avaachyamyam/* But indeed what is that Abstractness, and that is what the Unknown all about. In this context Brihadaraanyaka Upanishad is quoted: II.iv.14) *Yatra hi dwatamiva bhavati taditara itaram jighrati, taditara itaram pashyati, taditara itaram shrinoti, taditara itaram abhivadati, taditara itaram manute, taditara itaram vigjnaanaateeti; yatra vaa asya sarvamaatmaivaabhuttatkena kam manveeta, tatkena kam shrinuyaat, tatkena kamabhikvadet, tatkena kam manaveet, tatkena kam vijaaneeyaati! Vigjnataaramare kena vigjnaaneeyaaditi/* (Due to the actual existence of duality, nay the

multiplicity, due to ignorance, smell is different, vision is different, the capacity of hearing varies, speech sounds diverse, the pattern of thinking or mindset is varied, and the faculty of the understanding is highly dissimilar too. But when the veil of ignorance is removed and since the Absolute Self which is neither dual nor multiple, every thing falls in place and one starts its attributes to hear, see, smell, touch, taste, feel, think and react precisely the same in unmistakable and distinctive uniformity! Therefore Maitreyi, one has to clearly understand as to who is the Singer, then the song is indeed just the same! The Self is thus the Supreme in that blueprint, be it vision, or hearing, or feeling, or thinking or whatever! ‘Vignaataaramare kena vigjnaneeyaaditi’ or through what instrument should one know That Knower? Kena Upanishad further annotates: To know one does not know but desires to know yet remains unknown is all what all one knows! II.1)Yadi manyase suvediti daharamevaapi nyuunam tvam vettha brahmano rupam, yadasya twam yadasya deveshu atha nu meenaasyameva te manthe viditam/ (The teacher poses a question to the student whether he knows much about Brahman and exclaims that the latter might perhaps realise an outline but not in depth; the student said that he knew not much that he claims that optimal knowledge might still delude him; the student might have to deliberate to further perfect the Realisation. II.2-3) *Naaham manye suvedti no na vediti veda cha, yo naastadveda no a vediti veda cha/ Yasyaa matam tasyaha matam yasya na veda sah, anijnaatam vijaanataam vijnaatamavijnaantaam//* (The disciple agrees that he does not know about Brahman, but that he does not consider that he does not know either; since he who claims that he knows indeed does not know. It is known to him to whom It is unknown; he does not know to whom It is known. It is unknown to those who know well and known to those who do not know! The Supreme is not an object even of extraordinary knowledge but of intense introspection and Self Realisation; it is neither by perception nor comprehension but of intuition alone.

8.*Esha hi khalv aatmeshaanah Shambhur Bhavo Rudrah Prajaapatir Vishva shruk Hiranyagarbhah Satyam Praano Hamsah Shaastaa Vishnur Naraayanorkah Savitaa Dhaataa Vidhaataa Saamraad Indra Indur iti, ya esha Tapati Agnir ivaagneenaa pihitah sahasraakshena hiranmayenaandena, esha vaa jignaasitavyonveshtavyah, sarvabhutebhyobhayam datvaaranyam gatvaatha bahikretvendriyaarthaan svaach chariiraad upalabdhetam enam iti/ Vishvarupam harinam jaatavedasam paraayanam jyotirekam tapantam, sahasra rashmih shatadhaa vartamaanah praanah prajaanaam udayaty esha Suryah/* This Antaratma or the Inner Self is Ishaana- Shambhu- Bhava-Rudra-Prajapati-Hiranyagarbha-Satyam-Praana-Hamsa-Dharma Shaasta- Vishnu-Narayana- Arka-Savita-Dhaata- Vidhaata-Saamraat-Indra-Indu the Chandra Deva. The Antaratma too is Radiance- Agni of the Five Elements as also replaceable by the heat within the body of all the Beings as concealed by the Hiranyagarbha or the Golden Egg’s all mighty Radiance. Such is the Antaratma that is most sought after as the Ultimate Refuge as the goal of fearlessness, since that indeed is right within the body as also in myriad forms in the Universe. That magnificent and golden Antaratma is all-pervasive and all knowing whos is the Ultimate Goal to be accomplished as the true reflection of Paramatma well beyond the Pratyaksha Bhaskara.

Prashnopanishad elucidates further I.5-8) *Adityo ha vai praano rayi reva Chandramaa rayirvaa etat Sarvam yan muurtam chaamuurtam cha tasmaat muurtireva rayih// Athaaditya udayan yat praacheem dishaam pravichati, tena praachyaam praanaan rashmishu sannidhatte, yat Dakshinaam yat pracheeteem yat udecheem yad adho yad urthvam yad yatantaraa disho yat sarvam prakaashayati, tena sarvaan praanaan rashmishu sanniddhatte// Sa esha Vaishvaanaro Vishvarupah praanoagnir udayate tad etad Richaabhuyuktam//Vishva rupam harinam jaatavedasam paraayanam jyotirekam tapantam, Sahasrarashmih shatadhaa vartamaanah praanah prajaanaam udayati esha Suryah//* (Praana the Life Force is Surya and Food is Chandra. Food or Matter and Life’s Energy in gross or ‘Murtam’ and subtle or ‘Amurtam’ forms in physical and cosmic senses respectively interact with each other and sustain the

cycle of existence. Be that as it may, Aditya while rising enters in the Eastern direction and enables absorption of its rays into all the Beings in the East while as He illumines all the other sides of the South, the West, the North, -as also below, above and the Antariksha, providing shine and heat by his rays to all the living Beings. Surya is Life in several forms assuming an alternate form of Agni too ; after all Vaishvanara too is stated as the core and concentrate of all living Beings just as Vishvarupa is the essence of the totality of the Cosmic World. Thus the ones seeking to realise Brahman do realise that ‘Vishvarupam’ or Surya is ‘harinam’ or of myriad forms, ‘jatavedasam’ or the embodiment of enlightenment, ‘parayanam’ or the final resort of all Beings, ‘ekam jyoti’ or the Singular Illumination of the Universe, ‘tapantam’ or the unique source of heat and radiation, and ‘sahasra rashmih’ or of thousand rays, and of ‘pranah prajaanaam’ or Life Energy of the infinite Beings)

9.Praana the vital energy and food the sustainer

Tasmaad vaa esha ubhayaatmaivam vid aatmaani evaabhidhyaayati aatmaani eva yajateeti dhyaanam prayogastham mano vidvabhishtut, manah putimam ucchishtopahatam iti anena tat paavayet, mantram pathati,ucchistopahatam yaccha paapena dattam mritasukaad vaa vasoh pavitram agnih savituscha rashmayah punaantva annam mama dushkritaan cha anyat, adbhiih purastaad paridadhaati, praanaaya svaahaapaanaaya svaahaa vyaanaaya svaahaa samaanaaya svaahodadaanaaya svaaheti panchabhir abhijuhoti, athaavashishtam yata-vaag ashnaati atobdhir bhuuyaa evoparishat paridadhaati achanto bhutvaatmejyaanah praanognir vishvoseeti cha dvaabhyaam aatmaanam abhidhyaayet, praanognih paramaatmaa vai panchavaayuh samaashritah, sa preetah preenaatu vishvam vishvabhuk, vishvosi vaishvaanarosi vishvam tvayaa dhaaryate jaayamaanam, vishvan tu tvaam aahutayashcha sarvaah prajaas tatra yatra vishvaamritosheeti, evam na vidhinaa khalv anenaat taannatvam punar upaiti/ Thus who so ever might realise that Praana and Surya are to be worshipped, meditated intensely and absorbed into as a regular practice attains the initial pre-qualification to realise the Supreme. But since the defilements on account of mortal birth and the consequent impurity of mind and the distortions of panchendriyas would be in sway, the concerned person as still he needs to get purified by worshipping Vasu-Agni-and the rays of Savitri for the elevated level of purification. To start with before intaking the Anna the food, he should wrap up or bind the praana- the process of breathing with water first with praana the breath-apaana the breath-vyaana the breath- samana the breath-and udaana the breath viz. Intake-Outgo-Diffused-Preserving and Balancing the Vital Energy. As the five folded constituents of the Energy thus invoked with the syllable ‘Svaaha’, then the digestion of the food intake gets initiated; indeed, *atma jnaana rupam bhojanam* or the intake of food is like the pathway to an individual’s self-awareness. At the conclusion of food intake, antaratma is recalled as the food being the ideal mix of praana and Vishvaanara Agni wherby the Supreme absorbs both the entities.

Chhandogya Upanishad explains in detail about Praana-Food-and Vaishvanara Agni vide Chapter V.2. *Navai Vaacho na chakshusmi na shrotraani na manaamseeti achakshate, praana iti evaachakshate, praano hi evaitaabni sarvaani bhavati/* (Vaak said that it claimed to be the most prosperous as you Praana are the most prosperous! Then the eyes confessed that the vital forces were the basis of the body as a whole, since pranaa was indeed the base!The ears felt puffed up about their importance since praana was their backup and finally the mind stated that that it assumed greatness as the vital energies indeed were their strength! When a reference is made to a human being, then one talks of him as one entity, but not as his organs of eyes, ears, speech or mind separately; it is the prana that is referred to as a totality!) Then the Methodology of executing ‘Mantha’ Sacrifice to Praana with its food and clothing is further in

the defined in the same Upanishad and the resultant fruit of the Rite leads to fulfillment of desires. V.ii.1) Now that the supremacy of Praana the Vital Force is vindicated, it has raised the query as to what would be its food. The reply would be that food would indeed be its direct nomenclature and what ever is stated to be eaten would be its 'Anna' including anything is worthy of consumption by all beings- be it humans or dogs or birds!) V.ii.2) (Then Praana asked as to what would be its clothing and the reply was water since breath being what food was then water would be what is used before and after food! Thus Praana also covers up the nakedness of a Being, before and after bathing!) V.ii.3-4) Now, the meditation of Praana the Vital Force is initiated thus: Even to a dry stump of a tree, branches would grow and leaves would sprout; as a result, an offering to Agni in the prescribed manner is initiated during a New Moon day on the night of Amavasya by observing 'diksha' or self-imposed disciplines like sleeping on ground, observance of truthfulness, fasting or at any rate of minimum food intake and such other austerities. The pulp of all herbs including the sprouts mentioned afore and with the mix of curd and honey is thus offered to Agni with the Mantras of 'Svaaha to Jyeshthaaya, Svaaha to Sheshthaaya'; after the oblation to Agni thus, the left over residue is retained into the mash pot as this is called Mantha. This Sacred Rite is performed by making 'aahutis' or oblations as follows:) V.ii.5) (After performing an offering with the mantra: Svaahaa to the richest, one should drop the residue into the mashpot; after making another offering with the mantra: Svaahaa to the base center, he should drop the residue into the mash pot; after performing the offering with the mantra: Svaahaa to prosperity, he should drop the residue into the mash pot; after making another offering with the mantra Svaahaa to the dwelling place, he should drop the residue into the mash pot) V.ii.6) (Then holding the mash pot while moving away a little, he recites the Mantra: You name is *Atma* and the rest is within you. You are the oldest, the greatest, the most lustrous King of all! Being so, do please turn me too attain your status !) V.ii.7) The Karta then consumes the remainder of the Mantha pulp mix from the bowl sincerely reciting the relevant Rig Veda Mantras foot by foot and meditates Surya Deva the progenitor on his real nature of being the greatest sustainer of the Universe and to fulfill his desires! He then prostrates behind the Agni Kunda lying either on the animal skin on which he had been seated during the Rite or even on bare ground and with concentration of mind with absolute peace of mind, when he gets a dream like feeling of visioning a Sacred Woman, possibly Devi Gayatri, assuring that his Sacrifice was successful!) V.ii.8) The Verse states: As during the course of this Sacrifice for seeking fulfillment of desires is in progress, if one sees a Sacred Woman, then from the dream, he should indeed realise the success of the Rite!)

10. *Athaaparam veditavyam, uttaro vikaarosyaatmaa yagjnaasya yathaannam annaadaashcheti, asopaa - kyaanam, purushaschetaa pradhaanaantasthah, sa eva bhoktaa praakritam annam bhunktvaaiti, tasyaamyam bhutaatmaa hi annam asya kartaa pradhaanah, tasmaat trigunam bhojyam bhoktaa purushontasthah, atra drishtam naama pratyayam, yasmaat beejaa sambhavaa hi pashavas tasmaad beejam bhojyam anenaiva pradhaanasya bhojyatvam vyaakhyaatam, tasmaad bhoktaa purusho bhojyaa prakritis tatshto bhunktaa iti, praakritam annam trigunabheda parinamatvaan mahadaadyam vishaanatam lingam, anenaiva chaturdashaa vidhasya maargasya vyaakhyaa kritaa bhavati sukha-duhkha moha samjnaanam hi anna bhutam idam jagat, na hi beejasya svaad uparigrahostiteeti yaavan aprasutih, tasyapi evam tisrasva avasthitaava annatvam bhavati kaumaaram youvanam jaraa parinatvaat tad annatvam, evam pradhaanasya vyaktataam gatasyopalabdhir bhavati, tatra buddhyaadeeni svaaduni bhavanti adhyavasaaya sankalpaabhimaanaa iti, athendriyaarthaan pancha svaaduni bhavanti, evam sarvaaindriya karmaani praakakarmaani, evam vyaktam annam avyaktam annam, asya nirguno bhoktaa, bhoktaa bhoktratvaac chaitanyam prasiddham tasya, yathaagnir vai devaanaam annaadah somonannam*

agninaivaannam iti evam vit, soma samjnoyam bhutaatmaagni samjnopyavyaktaa mukhaa iti vachanaat purushohi avaktaa mukhena trigunam bhuntaa iti, yo haivam veda samnyaasee yogi chaatmayaaajee chati, atha yadvan na kaschiccuunnyaagaare kaaminyaaah pravishtaan sprushateenindriyaarthaan tadvad yo na sprushati pratishthaan samnyaasee yogee chaatmayaaaji cheti/ In reference to self sacrifice, the reference is food and the consumer; while the latter apparently consumes what nature provides, the elemental Self is what the individual self consumes and ironically the elemental self is the controller of nature. The individual self enjoys that kind of food as per his three gunas of satvika-raajasika-taamasika tastes. Thus the level of intellect and its influence on the individual self is the determinant of the kind of food that is consumed by the individual. The latter in turn is guided by the fourteen fold course viz. the four forms of antahkarana or the Conscience driven by the panchendriyas or five senses of perception and five senses of action. Having explained about the motivation process of consumption of food and the interplay of the panchendriyas, the taste of food consumption tends to cause pleasure or pain or fantasy. Now, three stages of life viz. childhood, youth and aging determine the taste which too are subject to change. Similarly the taste changes as per the intellectual, habitual, hereditary, and the demands of Panchendriyas of each Being. Even the food intake by Gods as also the Elemental Self is Soma as the product emerging from 'Agni Karyas' or Sacrifices. Each person's appetite is derived from renunciation, contemplation and the inherent trait of self sacrifice. Such of the renouncers have the least interest in sensual objects including amorous damsels being the practitioners of renunciation and self restraint.

11. Food paves way to Self Realisation

Param vaa etad aatmano rupam yad annam, annamayo hi ayam praanotha na yadi ashnati amanta shrotaa srpashtaa drashtaa vaktaa ghraataarasayitaa bhavati, praanaamshcotsrajaateeti, evam hi aahaatha yadi khalv aashnaati, praana samruddho bhutvaa mantaa bhavati shrotaa bhavati, sparshataa bhavati, vakta bhavati, rasayitaa bhavati, ghraataa bhavati, drashtaa bhavateeti, evam hi aha annaad vai prajaah prajeente yaah kaaschit prithivee shretaah, evam hi aaha annaad vai prajaah prajaayante yaah kaschit prithvi shrutaah atonnaivaava jeevanti, athattad apiyanti antatah/ Indeed one's life is dependent on food as the Panchendriyas would not hear-smell-touch-vision-speak-smell or taste and exist even as his very vital energy is also at stake. Food indeed is the essence of Life.

Chhandogya Upanishad is quoted: VII.ix. 1-2) **Annam** vaava balaad bhuyah, tasmaad yadi api dasha raatrir nashneeyaat, yadi u ha jeevet, atha vaa adrishtaashrotaa manta boddhaa kartaa vijnataabhavatk; athannasyaaye drashtaa bhavati, shrotaa bhavati mantaa bhavati, boddhaa bhavati, kartaa bhavati, vijnataa bhavati; annam upaassveti// Sa yonnam brahmeti upaaste annavato vai sa lokaan paanavatobhisiddhyati; yaavad annasya gatam, tatraasya yathaa kaamacharo bhavati yonnam brahmeti upaaste; asti, bhagavah, annaad bhuya iti; annaad vaava bhuyostiti; tan me, bhagavaan, bravitva iti/ (Now how is strength derived as quite obviously, **Food** is not only the source but is certainly far superior to strength! In case a person abstains from food for ten nights and still survives, it would be a wonder that he is able to see, hear, think, understand and perform. Once the food barrier is crossed, he could see, hear, think, understand, and perform! That is precisely why food is to be worshipped and deeply meditated to! Indeed Brahman sustains life from humans downward lest very existence is at stake otherwise. He who meditates on food as Brahman himself attains the worlds which is full of food and also its associate and even superior to it viz. water!)

Again Taittiriya Upanishad vide II.2 states VII.ix. 1-2) **Annam** vaava balaad bhuyah, tasmaad yadi api dasha raatrir nashneeyaat, yadi u ha jeevet, atha vaa adrishtaashrotaa manta boddhaa kartaa vijnaataabhavatk; athannasyaaye drashtaa bhavati, shrotaa bhavati mantaa bhavati, boddhaa bhavati, kartaa bhavati, vijnaataa bhavati; annam upaassveti// Sa yonnam brahmeti upaaste annavato vai sa lokaan paanavatobhisiddhyati; yaavad annasya gatam, tatraasya yathaa kaamacharo bhavati yonnam brahmeti upaaste; asti, bhagavah, annaad bhuya iti; annaad vaava bhuyostiti; tan me, bhagavaan,bravitva iti/ (Now how is strength derived as quite obviously, **Food** is not only the source but is certainly far superior to strength! In case a person abstains from food for ten nights and still survives, it would be a wonder that he is able to see, hear, think, understand and perform. Once the food barrier is crossed, he could see, hear, think, understand, and perform! That is precisely why food is to be worshipped and deeply meditated to! Indeed Brahman sustains life from humans downward lest very existence is at stake otherwise. He who meditates on food as Brahman himself attains the worlds which is full of food and also its associate and even superior to it viz. water!)

Anna Stuti is quoted in this context from Maha Narayanopanishad Section 79. Stanzas 14-15: *Samvatsarovaadityo ya esha Aaditye Purushah sa Parameshthi Brahmatmaa/ Yaabhira adityastapati rashmibhistaabhih parjanya varshati Parjenyenoushadhi vanaspatayah prajaayanta auoshadhi vanaspatibhirannam bhavatyannena praanaah praanai balam balena tapstapasaa shraddhaa shraddhhyam medha medheyaa maneeshaa maneeshayaa mano manasaa shaanti shantayaa chittam chittena smritih smritayaa smrityaa smaarah smaarena vigjnaanam vigjnaanenaatmanam vedayati; tasmaadannam dadansarvanetaani dadaatyannaapraanah bhavanti bhutaanaam praanairmano manasascha vigjnaanam vigjnaanadaanando Brahma yoni/* The Passage of Kaalamaan or the Time Schedule of Years comprising Seasons-Months- Weeks and Days notwithstanding, Surya Deva is ever present, but even yonder Surya is Parameshthi Hiranyagarbha is the Supreme Sustainer: It is He in the form of Aditya protects and as such the radiance of Sun Rays transform water into clouds which result in rains, crops, food, physical strength. This strength enables to self control, fasts, sacrifices, meditation, self control, mental balance and determination to witness the inner vision and the Essence of Truth which is Paramatma the Seat of Bliss. [Thus as the uninterrupted chain of Anna-to Ananda should be a perfect continuity. This is possible without diversions and leakages as the turn of the chain at the twisting point of physical strength could be critical as the latter might not slip into evil energies!]

12.*Athaanyaraapi uktam, sarvaani ha vaa imaani bhutaani ahar ahah prapatanti annam abhihijjigrak shamaanaani, Suryo rashmibhir aadadaati anaam tenaasau tapati annenaabhishtiktaah pachanteeme praanaa, agnir vaa annenaj jvalati annakaamenadam prakalpitam braahmanaa, atonnam aatmeti upaashiitetyevam hi aahaa/Annaad bhutaani jaayante, jaataani annena vardhante, adyatetti xcha bhutaani tasmaad annam tad uchyate/* Indeed all the Beings in the worlds yearn for and run after food. Even Surya Deva is stated to feed Himself from his own rays and generate radiance. The heat enables creation of food to the Beings as also enables digestion and that indeed is the physical mechanism that Brahma bestowed to all the living beings. That is how the food consumed and digested facilitates the process of growth from childhood to adults and therefore food is Paramatma him self.

Taittiriya Upanishad vide II.2 explains further as follows: The paramouncy of Food as this is the be all and end all of Creation via Praana/Life- II.ii.1) *Annaadvai prajaah prajaayantte, yaah kaascha prithvim shrutaah , atho annenaiva jeevanti, athainadapi yantyantatah, annam hi bhutaanaam jyeshthamn, tasmaat saroushadhamuchyate, sarvam vai tennamaatpanuvanti, yennam brahmopaasate, Annaad bhutaani jayante, jaataannyannena vardhante, adyatetti cha bhutaani, tasmaad annam tad uchyata iti/ Tasmaadvaa yetasmaadanna rasamayaat, anyontara aatmaa praanamayah,tenaisha purnah, sa vaa esha*

purushavidha eva, tasya purusha vidhataam, anvayam purushavidhah, tasya praana eva shirah, vyaano dakshina pakshah, apaana uttarah pakshah, aakaasha aatmaa, prithivi puccham pratishthaa, tadapyesha shloko bhavati/ (Food is the base that all the Beings on earth are born from, sustained by and at the end merged into. Since food is preceded by, born before, worshipped always, and eaten by all the Beings, it is precisely called Praana or the Life Force for all. As the Inner Self is made of this Life Energy which is the essence of food, the latter is an off shoot of Vayu the Air of the Pancha Bhutas or the Five Elements of ‘Prithivi-aapas-tejas-vaayu -akaashas’. Of this Vayu, the head of a Being is Praana, its right side is Vyana, left side is Apaana; Akasha or the Space is the Self of a Being, Earth is the tail that stabilizes. Thus ‘Annaat’ or food transforms into ‘Prajaah’ resting on earth; since ‘annam hi bhutaanaam jyeshthaanaam’ or as food is the first born, all the living beings originate from ‘annam’, sustain from it and finally merge into it; hence *Annam Brahma!*

13. *Athaanyatraapi uktam: Vishvabhrid vai naamaisha tanuur bhagavato vishnor yad idam annam, praano vaa annasya rasomanah praanasya vigjnaanam manasa, aanandam vigjnaasyeti, annavaan, praanavaan, manasvaan, vigjnaanavaan, aanandavaan cha bhavati yo haivam veda, yaavanteeh vai bhutaani annam adanti taavatsvan tasthoannam atti yo haivam veda, annam eva vijarannam annam samvananam smritam, annam pashunaam praanonnam jyeshtham, annam bhishak smritam./* Food indeed is the blessing to the Universe by Bhagavaan Vishnu who is the perserver and sustainer. The very existence of all the Beings in the Lokaas is indeed food as the quintessence of Life, besides the mind as the thinking capacity and understanding especially the material and spriritual aspirations alike. It is he or she who realises that the fall out of food is life, brain power and joy. It is food and food alone that prevents physical decay and strenghening of mental soundness. This applies to humanity, animals and other species alike.

Kaalamaana the eternal cycle of time

14. *Athaanyatraapi uktam: annam vaa asya sarvasya yonih, kaalashchaannasya, Suryo yonih kaalasya, Suryo yonih kaalasya, tasyaitad rupam yan nimishaadi kaalaat sambhrutam dwaadashaatmakam vatsaram etasyaagneyam kramenotkramena saarpaadyam shraavishthaardham aagneyam kramenot - kaamena saarpaadyam shravishthaardhaantam saumyam tatraikaikam aatmano navaamshakam sacharakavidham, saukshamyatvaad upaiti aatmaa sambodhanaantaram iti yevam hi aah/ Yaavatyo vai kaalasya kalaas taavateeshu charati asau, yah kaalam brahmeti upaasheeta kaals tasyaati duuraam apasaraateeti, evam hi aaha: Kaalat sravantik bhutaani, kaalad vridhim prayaanti cha, kaale chaastam niyacchanti kaalo murtir amurtimaan/* While food doninates life, the factor of time and its major support the Pratyaksha Bhaskara controls the kaala maana. As Surya Deva moves northward in ‘Uttarayana’, Agni gains momentum while the former is on ‘dakshinaayana’ on the descent during the second phase, Varuna Deva takes over dominance. During the course of Sun northward, kaala maana dominates the symbolic ‘Maagha’ or the sickle while ‘sravishtha’ or drum represents the south bound Bhaskara. Thus kaala maana is regulated by the movements of Surya Deva.

[Briefly explaining the ‘kaalamaana’, Dharma Sindhu states: *Ayanaas* are of two kinds viz. Dakshinaayana and Uttaraayana: Surya’s passage through six Raashis from Karka to Dhanu is called Dakshinaayana and the passage from Makara to Mithuna Rashis is called Uttaraayana. *Ritus* (Seasons) are counted both Soura-maana or of Surya’s passage and Chandra maana or Chandra’s passage-wise. Commencing from Meena / Mesha Raashis the passage of Surya through the subsequent two further Raashis is called *Vasanta Ritu* or Spring Season of pleasant weather roughly coinciding with Chaitra/Vaishaaka or March

last to May last weeks when festivals like Ugadi, Shri Rama Navami, and Baishaakhi are celebrated. The subsequent Ritus are as follows: *Greeshma Ritu* or Summer coinciding with Jyeshtha-Aashaadha or the last portions of May-June being Summer and hot when festivals like Ratha Yatra and Guru Purnima are observed; *Varsha Ritu* or monsoon season coinciding with Shravana-Bhadrapada or the last portions of May-July being very hot observing Raksha Bandhana, Krishnma Ashtami, Ganesha Chaturthi, and Onam; *Sharad Ritu* or Autumn Season coinciding with Ashwin-Kartika Maasaas or last portions of September-November being mild weather celebrating Navaraatraas and Deepaavali; *Hemanta Ritu* or pre-winter Season coinciding with Margaseersha-Poushya of the last quarters of November-January celebrating Pongal and Samkranti; and finally *Shishira Ritu* or winter coinciding with Maagha-Phalguna Maasaas and the last quarters of January-March observing Vasanta Panchami, Shiva Raatri and Holi. The Chandra - maana procedure varies in the sense that the cycle of Seasons starts from the first day of Chaitra itself. In any case, the Shrouta-Smaarta Karmaas are re-emphasised and are better performed in Chaandra Ritus only.]

15. *Dve vaava braamano rupe kaalash chaakalaash chaatha yah praag aadityaat sokalokalotha ya aadityaad yah sakalah, sakalah, sakalasya vaa etad rupam yat samvatsarah, samvatsaraat khalv evemaah prajaah prajaayante, samvatsarenah vai jaataa vivardhante, samvatsare pratyastam yanti, tasmaat samvatsaro vai prajaa patih kaalonnam Brahma needam aamaa cheti evam hi aah, kaalah pachati bhutaani sarvaani eva mahaatmani, yasmin tu pachyate kaalo yas tam veda sa vedavit/* Paramatma has two forms viz. the 'kaalamaana' and 'kaala rahita' or the time and timeless. Well before the time of Pratyaksha Bhaskara, Brahman was 'Avyakta' or the Unknown when the Universe was dark and non-existent. With the manifestation of Bhaskara, 'kaala maana' appeared and Sun is indeed the time schedule. Since then life and Beings of 'charaachara jagat' or the moving and the immovables got created and years rolled up and since then Prajapati got self-manifested and time at the abode of Brahman the Antaratma the true reflection of Brahman was realised; thus time schedule the regulator of Srishti or the process of 'srishti' was launched; indeed He who realises is the essence of vedas thus becomes the essence of Paramatma.

16. *Vigrahavaan esha kaalah sindhuraajah prajaanaam, esha tat sthatah savitaakhyo yasmaad eveme chandra rakshah-graha samvatsaraadayah suunante, athaibhyah sarvam idam atra vaa yat kinchit shubhaa drushyantah loke tad etebhyas , tasmaad aadityaatmaa brahmaatha kaala samjnaanam Aadityam upaashitaadityo brahmetyekatha evam hi aaha/Hotaa bhoktaa havir mantrō yagjino vishnuh prajaapatih, sarvah kaschit prabhuh saakshee yomushmin bhaati mandale/* Kaalamaana is like the never drying Oceans as regulated by Savitur from whom Bhaskara emerged as also Chandra, Nakshatra mandali, and the planets and 'samvatasaras' or years too. Indeed from Savitur the aspects of virtue and vice too were caused. Thus the Self of the Surya Deva is the reflection of Paramatma; indeed he is also the 'bhokta' and 'bhukta' or the enjoyer and the offerer of sacrificer- the Hota and the Yagna phala in the forms of the homa karyaa-the mantra reciter-Vishnu and Prajapati too is the unique Brahman whose witness is Aditya.

Chhandogya Upanishad is relevent vide III.xix.1) *Adityo Brahmeti aadeshah, tasyopa vyaakhyaanaayam: asad eveam agra aaseet, tatsad aaseet, tat samabhavat, tad aandam niravartata, tat samvatsarasya maatram ashaata, taqn nirabhidyata, te aandakapaale rajatam cha suvarnam chaabhavataam/* (The very original teaching was that Aditya the Supreme Effulgence was Brahman the Paramatma! The explanation pertained was that in the very beginning, all this was unmanifest and non-existent. Then that became manifest and took the shape of an Egg and it existed in that position for a year; eventually the Egg got split up in two halves : one of gold and another of silver!) III.xix.2) *Tad yad rajataam seyam Prithvi, yat suvarnam saa dyauh; Yajjaraayu te parvataah, yad ulbam sa megho neeharah, yaa dhamanayah taa nadyah, yad udakam sa samudrah/* (Of the two halves of the Egg, the silvern portion got manifested as Earth and the golden half as Heaven. The outer membrane which was thick emerged as mountains and the thin membrane appeared as clouds and mist. Then the arteries shaped up as rivers and the Sea was like the bladder!) III.xix.3) *Atha yat tad ajaayata sosaavaadityah; tam jaayamaanam ghoshaa ululavonudatishthan, sarvaan cha bhutani, sarve cha kaamaah;*

tasmaat tasyodayam prati pratyayanaam prati ghoshaa uluklavonutthishthanti, sarvaani cha bhutaani sarve cha kaamaah/ (Then got generated that Surya and as soon as he was seen, there were innumerable sounds of joy and mirth were sounded as reverberated and so were also several beings and desirable entities. Then followed Sun rises and Sun Sets and again these happenings came to be events of thrill and excitement; these led to the creation of innumerable desires and happenings of mirth!) III.xix.4) *Sa ya etamevam Vidwaan Adityam Brahmeti upaastebhyaaso hayad enam saadhavo ghosha aa cha upa cha nimrederan nirmederan/* As these swift developments were witnessed in a quick sweep, whosoever took stock of the events, went into raptures of joy and anticipation and unconsciously dedicated themselves into intense meditation of Surya as Brahman the Supreme experiencing heights of delight!)

17. *Brahma ha vaa idam agra aaseet, ekonantah, praagananto dakshinaatonantah; praateechi anantah udeechee ananta urthvaan chaavaan cha sarvatonantah; na hiyaasyaa praachyaadi-dishaa kalpaanteha tiryagvaan chorthvam vaa, anuhya esha paramatma aparimitojotarkyochintyaa esha aakaashatmaa; evaishaa kritsna khshaya eko jaagarteeti, etasmaad aakaashaad esha khalv idam chetaamaatram bodhayati; anenaiva chedam dhyayate asminn aaditye tapati, agnau chaadhmake yaj jyotish chitraataram, udarsthotha vaa yah pachati annam; iti evam hi aah; yaschaishoaganau yashchaayam hridaye yaschaasaav aaditye sa esha ekaa iti ekasya haikatvam eti ya evamvedaa/* Indeed Brahman was the origin of the Universe being all pervasive in the east-south-west and north beyond above and deep below; the Supreme is avyatom-shashvatam-anantam and beyond the space. Into Him the Universe dissolves and recreates. He is radiance manifested beyond the Surya Bhagavan, the smokeless Agni-the Jatharaagni that digests; that extraordinary brilliance which is the Ultimate Bliss.

Chhandogya Upanishad is quoted III.14.1) ***Sarvam khalvidam Brahma tajjvalaaniti shaanta upaaseeta/*** *Atha khalu kratumayah Purusho yathaa kratu asmin loke purusho bhavat tathetah pretya bhavati, sa kratum kurveeta/* (This Universe in totality is Brahman from whom it is born, exists and dissolves; hence one ought to meditate with tranquility and with sincerity; as he exists with conviction and faith, so does he depart; indeed he or she shapes one's own destiny for sure!) III.14.2) *Manomayah praana shareero bhaarupah satya sankalpa aakaashaatmaa sarvakarmaa sarva kaamah sarva gandhah sarvarasah sarvamidam abhyaattovaakya- naadarah/* (The Self comprises of mind, the vital force of the body and inner consciousness; his soul is like the Space; he is essentially of good nature, good intentions, good actions and without complaints and cravings!)

Kaushetaki Upanishad too is relevant: III.14.1) ***Sarvam khalvidam Brahma tajjvalaaniti shaanta upaaseeta/*** *Atha khalu kratumayah Purusho yathaa kratu asmin loke purusho bhavat tathetah pretya bhavati, sa kratum kurveeta/* (This Universe in totality is Brahman from whom it is born, exists and dissolves; hence one ought to meditate with tranquility and with sincerity; as he exists with conviction and faith, so does he depart; indeed he or she shapes one's own destiny for sure!) III.14.2) *Manomayah praana shareero bhaarupah satya sankalpa aakaashaatmaa sarvakarmaa sarva kaamah sarva gandhah sarvarasah sarvamidam abhyaattovaakya- naadarah/* (The Self comprises of mind, the vital force of the body and inner consciousness; his soul is like the Space; he is essentially of good nature, good intentions, good actions and without complaints and cravings!)

18. Yoga -the proven approach to Moksha Praapti

Yathaa tat prayoga kalpah praanaayaamah pratyaharo dhyaanam dhaaranaa tarkah samaadhihi shadangaa iti uchyate yogah, anena yada pashyam pashyati rukma varnam kartaaram Eeshaam Purusham Brahmayonim;tadaa vidvaan punyapaape vihaaya parevyaye sarvam ekeekaroti; evam hyaah/ *Yathaa parvatam aadeeptyam naashrayaanti kadaachana/* The proven method of attaining the Paramatma is to controlling one's senses and 'panchendriyas', intense and highly concentrated six folded yoga shaking off the virtue and vice alike and seeking vision of equanimity and the permanent bliss; the

common saying is that neither birds nor animals seek shelter on a burning mountain and likewise, sins and blemishes would take refuge to the Supreme.

Narada Purana is quoted the essence of Ashtanga Yoga as follows: Brahmarshi Narada gave a direct question to Sanaka Kumara as to which 'Karma' (Holy Action) would assure the attainment of Moksha and Sanaka replied that Yoga was indeed the unique way and 'Jnaan' backed by 'Bhakti' was the best form of Yoga- a mix of Karma Yoga and Jnaana Yoga, or a blend of 'Karma' (Action) with Bhakti (devotion). *Ahimsa Satyamakrodho Brahmacharyaa Parigrahou, Aneershyaa cha Daya chaiva yogayorubhayo samaah/* (Non-Violence, Truth, absence of hatred, Brahmacharya, Aparigraha or non acceptance, destruction of jealousy, mercifulness and benevolence-these are the features in required proportions). The person who treats the way that he himself desires to be treated is qualified for Yoga. Contrarily, the person who is overcome by envy and fault-finding might be immersed with Dhyana and Tapasya, but these noble qualities are considered futile. That is why restraint, self-control and equanimity in terms of speech, thought and action are the cornerstones of 'effective' Vishnu Puja . Given these basic pre-conditions, Pujas, Stutis, Fastings, Vratas, Purana Shravanas, Tirtha Yatras, Daanaas, Yagnas and the like assume redoubled proportions of efficiency and are truly termed as implements of Karma Yoga. The lack of distinction between Jeevaatma and Paramatma, signifying the Maha Vakyaas of Vedas viz. Tatvamasi or Sohamasi constitute the basis of Vedas and forms of the *Ashtanga Yoga* viz. *Yama, Niyama, Aasana, Pranahaara, Pratyahaari, Dharana, Dhyana and Samaadhi*. The relevant definition is: *Yamaascha, Niyamaavaschaiva, Asanaani cha sattama, Praanaayaamah, Pratyaharo Dharana Dhyanamevacha, Samaadhi Munusreshthah yogaangaani Yatha kramam/* While 'Yama' denotes Ahimsa, Satya, Steya (non-stealing), Brahmacharya, Aparigraha, Akrodha, Anasuya and Daya are the constituents of Yama; 'Niyama' comprises of Tapas, Swadhyaya (self-learning), Santosha (contentment), Shaucha (Cleanliness), Aradhana or worship and Sandhyapasana. 'Tapa' includes meditation, Chandrayana and other Vratas which signify fastings, Pujas, Stutis etc. 'Swadhyayana' encompasses Japas of three kinds viz. Vaachika/ Uchhaarana or Vocal, Upaamshu or slow and distinct rendering and 'Maanasa' or recitation within while considering the meaning and context of the Mantra). 'Santosha' basically refers to mental satisfaction that the life style is smooth and contented, organised, wholesome and virtuous. 'Shuchi' means 'Bayha Shuddhi' or physical as also 'Antassuddhi' without interaction with the 'Arishat vargas' viz. Six enemies from within viz. Kama, Krodha , Lobha, Moha, Mada, and Matsara; 'Aradhana' including 'Stuti' by 'Manas', 'Vani' or vocal; 'Kriya' or Tirtha Yatras, bathings, Daanas, good deeds such as digging of water bodies/ wells, construction of Public Utilities etc. and most significantly 'Sandhyopasana'. *Aasana* is the next significant 'Yoga Sadhana'; it is stated that there are thirty prominent Aasanas 'Sitting postures' viz. Padmasana, Swastikasana, Peethasana, Simhasana, Kukkutasana, Kunjarasana, Kurmasana, Vajrasana, Varaahasana, Mrigasana, Chailikasana, Krounchasana, Naalikasana, Sarvatobhadrasana, Vrishabhasana, Nagasana, Matsyasana, Vyaghrasana, Artha Chandrasana, Dandavatasana, Shailasana, Khadgasana, Mudgarasana, Makarasana, Tripathasana, Kaashtaasana, Sthanurasana, Vaikarnikasana, Bhowmasana and Veerasana. The next Yoga Sadhana is *Pranaayama* which could be Agarbha or Sagarbha; the Agarbha type is without Japa and Dhyana and the better kind one is while performing Japa and Dhyana. Pranayama comprises 'Rechaka' or exhaling air through left nose, 'Puraka' is inhaling through the right nose and 'Kumbha' is holding air as also 'Shunyaka' (stand-still). The right 'nadi' of the human beings is called 'Pingala' whose Deity is Surya / Pitru yoni. The left Nadi is 'Ida' / Deva yoni nadi whose Deity is Moon. In between the Pingala and Ida nadis is a minute and hidden nadi called 'Sushumna' whose 'Adhi Devata' or Deity is Lord Brahma.

Pratyahaara is the next Yoga Sadhana, by which ‘Indriyas’ or Limbs are controlled by being dis-associated with worldly matters. This is the preparatory step of mind-control when one could close the eyes or even keep them open but possess high degree of concentration on a blank screen or any chosen object irrespective of surrounding visions, sounds, nasal / touch reactions and mind-borne reactions except the focussed one, say an illumination through which to probe the Almighty! Having conquered the external limbs and internal feelings, a stage is set to hold or practise Dhaarana of the required vision of Paramatma even for split seconds by regulating the vision and once that is practised, the length and depth of the visualization could be prolonged as Yogis could. The vision when continued the Yogi enters a stage of Samadhi when the Yoga Purusha could neither hear, nor see nor react to any situation, except the one that is focussed! Such a situation is not death but death-like since that trance could be retrieved, as claimed by those Maharshis who experienced! They were able to realize Para Brahma Paramatma in their hearts that was ever lasting, pure, dazzling and complete through their inner vision. In the World, there are three kinds of feelings viz. ‘Karma- ‘Brahma’ and ‘Ubhayatmaka Bhavanas’. Till Karma Bhavana is not demolished or controlled, one would not visualise Brahma Bhavana. Only when differences of worldly nature and Para Brahma are completely merged, that state is called as Brahma Gyan or of the real Nirakara Vishnu. Also, there are three kinds: ‘Para’, ‘Apara’ and Karma Shaktis. Bhagavan is the Para Shakti; ‘Kshetrajna’ is the Apara Shakti and ‘Avidya’ (ignorance) is the Karma Shakti. Indeed, Kshetrajna Shakti is dormant in all Beings; it is minimal in ‘Jada’ rupas like trees and mountains, some what weak among animals and birds, but human beings are fairly aware of the Shakti; while it is conspicuous among higher levels like Gandharvas, Yakshas and of course Devas. Like the Sky the Kshetrajna Shakti is all pervading in different ‘Rupas’; it is the awakening of that Shakti which Yoga is all about.

Mundaka Upanishad asserts vide III.1.3 that by means of yoga one accomplishes the Supreme directly : III.i.3) *Yadaa pashyah pashyate rukma varnam kartaaram paramam brahma yonim, tadaa vidvaan punya pape vidhuya niranjanah paramam saamyam upaiti*/(As indeed when the Seeker of Reality finally confronts the vision of the golden hued Over Lord and merges with the non duality of Purusha and the Self as the **Source of Brahman**, the Seeker attains equation and then the riddance of gunas and features, merits and non merits, ‘punya paapas’ and indeed that is what all the highest goal!)

19. *Athanyatraapi uktam: yada vai bahir vidvaan mamo niyamendriyaarthaan cha praano niveshayitvaa nih sankalpas tatas tishthet, apraanaad iha yasmaat sambhutatah praanasamjnaako jeevaa tasmaat praano vai turaakhye dhaarayet praanam; iti evam hyaah: achittam chattamadhyastam achintyam guhyam uttamam, tatra chittam nidhaayeta tac chalingam niraashrayam/* As the person in the quest of Brahman control his mind from the extraneous influences and devoid of conceptions, then he is stated then in the tureeya or the ultimate sense and then with no attachments and merge his thoughts into the Brahman.

Mundaka Upanishad is quoted again vide III.i.7-8: *Brihaccha tad divyam achintyarupam sukshmaaccha tatsukshmataram vibhaati, duuraat suduure tad ihaantike cha pashaatsva ihaiva nihitam guhaayaam/ Na chakshusaa grahyate naapi vaachaa naanyar Devaih tapasaa karmanaavaa, jnaana prasaadena vishuddha sattvah tatastu tam pashyate nishkalam dhyaayamaanah//* (Brahman is attainable only through the disciplines of Truthfulness and similar traits: It is ‘Divya’ Self-Resplendent; ‘Achintya Rupam’ or of Unimaginable Form; Sukshmantaram or Subtle like ‘Antariksha’; Vibhaati or of such illumination of Surya Chandraadis; ‘sudur’ or extremely distant to the ignorant since the wise are awareness as deep within quite nearby; and ‘guhaayam’ or is deep in the cavity of everybody’s Self, but imperceptible to the blind and ignorant. Indeed it is incomprehensible by the sensory organs and faculties of vision, speech, and so on except through the minds’eye that too by intense ‘dhyana’ fully backed by ‘Karma’ and

‘Dharma’; It is reachable by ‘jnaana prasaadena vishuddha sattva and jnaanamaya’ or only through the favourable medium of knowledge and purity of thought and deed.

Manu Smriti (Aachara Khanda) is quoted: 12.18 onward: a human being suffering from the evils of life pulling forcefully from attachments to the ‘arishad vargas’ and deep miseries emanating from sensual objects and their blemishes would hardly have any options except to carry forward to sufferings hence and lifes thereafter. It is stated that in respect of any Being- be it human or other species- Pancha Bhutas do play a vital role in resisting the battle against evil forces but when the mind forces the ‘panchendriyas’ or sensory organs floods of evil then the Five Elements too lose grip and thus let the Beings to head on and pave way for the torments in Yama Loka. Indeed the mind of a Being emanates action of virtue and vice and the mind keeps on whispering the need for dharma, but the thick layer of Agnana or ignorance tends to ignore the whispers; the Prakriti or Nature possesses three features of Satva- Rajas-Tamo gunans whose mix constitutes the all engulfing characteristics of a Being. *Yo yadeshaam guno dehe saakalyenaatirichyate, sa tadaa tadgunapraayam tam karoti shareerinam/ Sattvam jnaanam tamojnaanam raagadveshau rajah smritam, etad vyaaptim adetshaam sarvabhutaashritam vapuh/* As the bodyframe comprising the mix of the ‘Gunaas’ of an individual Being is disproportionate then its reflexes too get affected likewise in three defined compartments of vipareeta or the worst kind of ignorance- a total cover of what is ignorance about- semi ignorance- and total absence of awareness or total agnana or ‘tamas’/ utter darkness as in some species of Nature. Indeed ‘Sattvam Jnaanam tamojnanam raagadveshou rajah smritam’ explains the role of virtue in popularising the total negation of ‘raaga-dweshas’ for immunity. The three main kinds of ‘jnaana’ or of pure joy-tranquility-and total radiance are of Liberation ad Personification of Absoluteness are the steps of what is termed as ‘Taadaatmya’ or Unity of Jeevatma and Paramaatma. Thus the mix of Absolute Truth represents the Identity of Satva-Rajo- Tamo Gunas! Such Identity is graded as ‘Agrayo-Madhyo-Jaghnasya’ or Uttama-Madhyama-and Athama; indeed this classification is of top and highly elevated states of Virtue in the Absolute Reckoning! *Vedaabhyaasastapo jnaanam shauchamindriyanigrahaah, dharmakriaaatmachintaa cha saattvikam gunalakshanam/ Arambharuchitaa adhairyamasatkaaryaparigrahaah, vishayopasevaa chaajasram raajasam guna lakshanam/* or Vedaabhyaasa, Tapa, Jnaana, Shaucha, Indriya nigraha, Dharmaacharana and constant meditation are the characteristics of Satva Guna, while initial but absence of sustained efforts, taking up well thought out endeavors but giving up on way to success, gradual slippages in terms of yielding to worldly attractions and bowing to sensual pleasures are the features of Rajoguna. Greed, sleepishness, lack of determination, cruelty, naastikata, habitual soliciting of favours, and dullness are the patent features of Tamo guna. Such is the description of qualities that feature out through one’s life in the past, present and future. The seriatum in which these are portrayed brings in the quality of the same atonce in respect of good-indiffernt-and outright bad degrees of active-passive-and shameful ways of living. Satva guna is defined as what a person of high virtue executing a deed that he is not ashamed of, nor he regrets performing but he gives immense self - yielding joy and contentment is delineated so and that indeed is the prime attribute of Satvaguna. *Devatvam saattvikaa yaanti manushyatvam cha raajasaah, tiryaktvam taamasaa nityamityeshaa trividhaa gatih/* or Satvika guna reaps Devatvam, Rajasa guna provides ‘Manushytawa’ or the human character, and Tamastwa results in ignorance ending up in the womb of animals, birds, reptiles and so on. *Esha sarveshu buthteshu gudhotmaa naprakaashate, Drushyate tvagraayaa buddhyaa sukshmayaa sukshma darshibhih/ Yacchedvaan manasi pragjnyaastad yacchecchanta aatmaani, Jnaanam aatmaani mahati niyaachet, tad yacchecchaanta aatmaani/* (This Purusha is hidden in all beings from Brahma to bunch of grass but is covered by maya or cosmic illusion born of the mix of Satva-Rajas and Tamo Gunas. Only Maharshis and

Great Seekers might perceive him as a subtle entity; the Paramatma is stated to reveal to none due to Yoga Maya or the Great Illusion as covered by Ignorance. Only through purified intellect as is available to Seekers, a hazy profile of Hiranyagarbha is perhaps seen by their mind's eye! The discerning person needs to merge into the 'Indriyas' or the organs into the intelligent Self and then infuse the latter into the 'Paramatma'. While so doing, the name-form-action of that particular Self is totally negated and there had to be a 'tadaatmyam' or fusion of the two entities!)

'Tadaatmya or Unification of Individual Being and the Inner Self:

20. *Athaanyatraapi uktam: atah prayaasya dhaaranaa taalurasana grani peedanaad vaan manah praana nirodhanaad , Brahma tarkena pashyatiyadaatmanaa aatmaanam yadaatmanaa aatmaanam anor aneeyaamsham dyotamaanam manah kshayaat pashyati tad aatmaanaatmaanam anor aneeyaamsam dyotamaanam manahkshayaat pashyati, yad aatmaanam drishtwaa niraama bhavati, niraatmakvaad asamkhyo yonischintyo moksha lakshanam iti etat param rahasyam aah: chittasya hi prasaadena hati karma shubhaashubham, prasannaatmaani stitvaa sukham avyayam ashnitaa iti/* As cited else where, the vision of the Self is possible by the highest cogitation for a person by the restraint of food consumption, keeping silent, control of breath and climactic concentration of mind on the analysis of the Inwardness. That indeed is the path of the mystery of existence. This alone is the approach to equanimity and action - lessness, by far the least of pluses and minuses of existence and that indeed is the fruit of Introspection of the Supreme Self the Antaratma. Maha Narayanopanishad section 12.xvi is quoted: *Dahlam vipaapam varaveshmabuta yata Pundareekam puramadyastamstham, tatraapi dalhe gaganam vishokam tasmin yadantastadupaasitavyam/* Right inside the stronghold fortress of human body, there is minute, sinless and pure lotus of the heart in which Supreme Paramatma resides. Inside that area is 'daharaakaasha' or the 'inner most antariksha' as the endless sky seeks to envelope Paramatma. It is that Supreme that is to be meditated intensely. Chhangogya Upanishad explains: VIII.i.1) *Harih Om, atha yad idam asmin Brahmapure daharam pundarikam veshma, daharosminn anta-raakaasha, tasmin yad antah, tad anveshtavyam, tad vaa va vijijnaasitavyam/* (Harih Om! There is a need to enable normal understanding to identify the Individual Self with the Absolute and Superlative Self; this is especially to conceive the Object with qualities like organs and senses in the mortal world viz. the Self, as juxtaposed with the Ultimate Reality in terms of Space, Time and other derivative features of the Pancha Bhutas or Five Elements. This is why normal knowledge of mortal conditions vis-à-vis the macro view of higher and applied situation becomes needed. Therefore then, a lotus like small space viz. 'daharaakaasa' within the dwelling place of Brahman is viewed for the understanding. The inference is that Brahman has manifested himself in the form of an Individual Soul called Existence and even as the latter is totally detached, there are officials of that abode who are responsible for the maintenance of that abode which is purely temporary ; once that Individual Soul-which is but a reflection of Brahman himself- is transferred then a new abode gets ready and the Manifested Brahman called Individual Self- is migrated too again on temporary duty. Thus the mirror images of the Original Brahman keep moving to varying abodes on purely temporary basis! But the original is always intact and the duplicate reflections are in circulation from birth to birth of the mortal bodies!)

21. *Athaanyatrapi uktam/ Urdhvagaa naadee shushunmaakhyaa praanaa sancharinee taalvaantar- vicchinnaa tayaa praanonkaara mano yuktaa yorthvam ukramet, taalavadhyagram parivartya indriyaani asamyojya mahimaa mahimaanam nireeksheta, tato niraatmakatvam eti niraatmaketvam niraatmakavaan eti, niraatmakatvaan naasukha dukkha bhaag bhavati labhata iti evam hi aaha: paraah puvam prtishthaapya nigraheetaa nilam tatah, tiirtvaa param apaarena paschaad yunjeet murdhvaani/* As stated elsewhere: The upward 'Sushumana Naadi' in the body of a human being is instrumental to the passage of 'praana' intersecting the stomach and mind causing sensations of pain and pleasure as also

the tip of tongue making way to the stomach but yet bind ‘antaratma’ to merge ‘into paramatma’ as the crown of the head as representing the eternal AUM.

Chhandogya Upanishad explains vide VIII.6.6 vividly describing the body nerves issued from the heart always interacting with the Sun and wind thus deciding the path of one’s departure from life: VIII.vi.1-6) *Atha yaa etaa hridayasya nadyaah taah pingalassya nimnastishthanti, shuklasya neelayasya peetasya lohitasyeti; asau vaa aadityah pingalah esha shuklah, esha neelah, esha peetah, esha lohithah// Tad yathaa mahaapatha aatata ubhau graamau gacchhaatimam chaamum cha; amusmaad adityaat pra-taayante taaasu naadisushruptaah, aabhyo naadibhyah prataayante temusminn aatityashruptaah// Tad yatraitat suptah samastah samprasannah svapnam na viaanaati aasu tadaa naadeeshu shrupto bhavati, tam na kaschana paapmaa sprushati, tejas hi tadaa sampanno bhavati// Atha yatraitad abalimaanam neeto havati, tam abhita aasheena aahuh jaanaasi maam, jaanaasi maam iti; sa yaavad asmaacchareetad anukraanto bhavati, taavaj jaanati// Tadeshashloka: Shatam chaikaa cha hridayasya naadyah taasaam murdhaanaam abhinih abhinishtraaika tayordhvam ayann amrithatvam eti vishvavam anya utkramane bhavanti, utkramane bhavanti//* (In the process of death, the status of the physical nerves and how Sun influences these is described. The veins in the body issuing out of the fleshy bulge called the lotus shaped heart that is meditated for Brahman is charged with subtle juices of varied colours akin to desires. The heat of Sun causes bile which when comes into contact with phlegm in the nerves assuming different colours as accentuated by wind contacts. The Wind-Phlegm mix brings about changes of colours, say blue with severe wind, white when excessive phlegm, yellow with their equal proportion and red on account of too much of blood count in the body. Thus the moods of a Being are changed as per the inputs involved. Now just as highways connect cities and villages, the rays of the Sun reach both the worlds; they enter human bodies as also places yonder the Sun. In the state of sleep, organs of the bodies are withdrawn. Similarly as death is drawn nearby, people around realise that he or she is no more. As the life departs, the Self goes upwards through the Sun rays. He reaches the Sun within the time that mind travels. Then the Soul of virtue goes upwards by making the sound of Om or downwards otherwise in the case of the unenlightened Souls. The gates of Brahma open to the blessed ones or shut to other Souls that search of their designated Lokas! In this connection, an apt verse is stated: The nerves connected to the heart are hundred and one. At the time of one’s departure, one of the nerves of some blessed ones reach up to the crown of the head. Such of those going upwards through that nerve attain immortality while by various other nerves connecting other exit points totalling nine become the causes of departure; indeed they become the causes of departure!)

Prashnopanishad vide III.6-7 too is quote worthy: III. 6-7) *Hridi hyesha Atmaa, atraitad ekashatam naadeenaam taasaam shatam shatam ekaikaashyam dvaasaptatir dvaasaptatih pratishakhaa naadee sahasraani bhavanti, aasu vyaanascharati// Athaika -yordhva udaanah, punyena punyalokam nayati, paapena paapam, ubdhaabhyaam eva manushya lokam//* (The heart in the subtle Self is connected to some hundred and one nerves of importance each one of these is described as with hundred divisions and each of such divisions is stated to be of 72000 sub-branches or arteries, among which permeates ‘Vyana’ of the Pancha Pranaas, activating the various directions of the heart spreading all over the joints, shoulders and vital parts. It is this Vyana of the Pancha Pranaas that demands of the body parts of deeds that require strength to perform. Chhandogya Upanishad vide VIII.vi.6) *Shatam chaikaa cha hridayasya naadyah taasaam murdhaanaam abhinih abhinishtraaika tayordhvam ayann amrithatvam eti vishvavam anya utkramane bhavanti/* In the context of the process of death, the status of the physical nerves and how Sun influences these is described: the veins of the body issuing out of the fleshy bulge called lotus shaped

heart is charged with juices of varied colours akin to human desires. The heat of the Sun causes bile which when comes into contact with phlegm in the nerves assuming different colours as accentuated by wind contacts. As life departs, the Self goes upwards through the Sun rays and the praani reaches the Sun within the time that mind travels. The nerves connected to the heart are hundred and one. At the time of departure, one of the nerves-Brahma Nadi- of the blessed ones reaches the crown of the head . While the opening of that nerve enables Immortality, vyana through other exit points totalling nine indicates definite return to the cycle of rebirths. Now the reference to Udaana; this vital force moves everywhere in the body from top to toe. When it takes an upward trend it leads to Deva Lokas and as it takes a downward trend it leads to ‘ manushya loka’ if it is ‘ubdhaabhymeve’; or as a result of paapa- punyaas or sins and virtues)

22. *Athhanyatrapi uktam: dve vaa va Brahmanee abhidyeye shabdasya chaashabdasyasca, atha shabde - naiva aashabdam aavishkriyate, atha tatraaum iti shabdenordhvam ukraantoshabde bhidhaanam eti athaayaisha gatir etad amritam, etat saayujyatvm, nivrataatvam tathaa cheti; atha yathornaanaabhi tantu nontunordhvam ukraantovakaasham labhateeti evam vaa va khalv asaaly abhidyataa aum iti anenorthvam utkraantah swatantryam labhate, anyethaa pare shabdavaadinah:shravaan angushtayona atnar hridaya aakaasha shabdam aakarnayanti saptavidheyam tasyopamaa, yathaa nadyah kinkinee kaamsya chakraka bheda vikrantikaa vrishthir, nivaate vadaateeti, tam prithak lakshanam ateetya pare shabdevyakte brahmani astam gataah, tatra te prithag dharmino prithag vivekyaa yathaa sampanaa madhutvam nanaa rasaa iti evam he aah:dve brahmanee veditivye shabda brahma param cha yat, shada brahmani nishnaatah param brahmaadhi gacchati/ As stated elsewhere, AUM is the ‘shabdam’ and ‘gudham’ or the sound and unknown the revelation of the union of the Supreme and the Inner Self. It is like a spider that ascends the thread woven ahead, the Seeker too gains space gradually within one’s own free space by the sound of AUM heard by closing the ears and thumbs as to be heard within one’s own heart. This is like the seven fold comparison of flows of rivers, sound of bells, the croaking of frogs, rains, and the monologues in an open and silent place by oneself. Such sounds are akin to unknown Paramatma like the tastes of various juices comparable to that of pure honey. This is what like two Brahmins, one within and the Unknown!*

Chhandogya Upanishad vide VI.9.1-2 explains that like honey bees collect honey from various flowers, the Eternal Truth that the Antaratma of all the Beings is similar: VI.ix.1-4) *Yathaa, Saumya, madhu madghukrito nistishanti, naanaatya yaanaam vrikshaanaam rasaa saavahaaram ekataam rasam gamayanti// Te yathaa tatra na ivekam labhante, amushyaaham vrikshasya rasosmi, amushyaaham vrikshasya rasosmeeti, evam eva khalu, Saumya, imaah sarvaah prajaah sati sampadya na viduh sati sampadyaamaha iti//Ta iha vyaaghro vaa simho vaa vriko vaa varaaho vaa keeto vaa patango vaa damsho vaa mashko vaa yad yad bhavanti tad aabhavanti// Sa ya eshonimaa aitadaamyam idam sarvam, tat Satyam, sa Atmaa, tyat tvam asi, Svetaketo iti; bhuyaa eva maa bhagavan vigjnapaytva iti; tathaa,Saumya, iti hovaacha/(Just as bees collect the essence of flowers of various trees and produce honey of a uniform quality from a bee hive, the various Beings irrespective of their origin, say as a product of this or another source of knowledge, produce the same awareness that all species of creatures merge into a singular Reality! These creatures, be they as tigers, lions,wolves, pigs, insects, grass hoppers or mosquitos finally named as the Truth which is the subtle essence of Existence. What ever existence they might originate from is not of consequence as their merger into Reality would be such as that specific being is judged by its own penchant and the resultant actions. Based on the fruits of these past*

actions, the concerned Self is judged and migrated accordingly from birth to birth. This is the subtle essence of existence; indeed that is Self which is essentially the Truth!)

23. *Yathaanyatrapi uktam: yah shabdastad Aum iti etad aksharam yad asyaagram tacchaantam, ashabdham abhayam ashokam aanandam, triptam sthiram, achalam, amritam, achyutam dhruvam vishnu samjneetam sarvaaparataratvaaya tadetaa upaseeteti evam hyaaha: yosau paraatparo deva aumkaaro naama naamatah nisshabdah suunya bhutastu muurdhani sthaane tatobhyaset/* As mentioned elsewhere; the sound of ‘Aum’ terminates tranquility, soundless, fearless, sorrowless, blissful, ever contented, steady, everlasting, enduring, and all pervading Vishnu the Ultimate stated as the Supreme and the Innerself as nothingness yet the bliss as the one that praana leaves from ‘Brahma randhra’ of one’s the head.

24. *Ataanytraapi uktam : dhanuh shareeram, Aum iti etaaccharah, shikhaasya manah, tamo lakshanam, bhivvaa tamotamaavishtam aagacchati; athaavishtam bhivvaalaatachakram iva sphurantam aadtya varnam uurjasvantam urjasvantam brahma tamasah paryam apashyad yad amushminn aadityetha some-agnau vidyuti vibhaati; ath khalv enam drishtvaamritatvam gacchateeti evam hyaah/ Dhyaanam antah pare tattve laksheshu cha nidheeyate ato vishesha vigjaanam vishesham upagacchati:maanase chavileene tu yat sukham chaatmaa saakshikam tad brahma chaamritam shukram saa gatih loka eva sah/* As stated elsewhere, one’s physique is like a bow and arrow is the driving energy viz. AUM, mind is the sharp point of the arrow and darkness is the target the Unknown Paramatma. Once the Supreme becomes visionable as a wheel of Agni, then that gets familiar with what the fantastic ‘Surya Varna’ resplendent with enormous ‘shakti’ is like. There beyond the pitch darkness is chandra, Agni, Vidyut, and far far yonder, is the path of bliss yet right within one’s own Antaraatma or the Self. Once one’s own mind acts like an arrow with little faltering as fortified with confidence and concentration the arrow would hit the target viz. the Truth and Reality.

Mundaka Upanishad vide II.ii.3-4 are quoted in this context: II.ii.3) *Dhanur griheetvaa aupanishadam mahaasrtram sharam hyupaasaanishitam samdadheeta: aayamy tad bhagavatena chetasaa lakshyam tadevaksharam Soumya viddhi/* (Having taken into one’s mind as its piercing arrow, that is appropriately sharpened by the Veda Vedangas and the resultant karma jnaana and precision of meditation, the Individual has to target the Supreme by releasing the mind and the purity of its thoughts deep within!) II.ii.4) *Pranavo dhanuh, sharo hyaatmaa Brahma tallakshyamuchyate, Apramattena veddhhaavyam sharavat tanmayo bhavet/* (The ‘hunter’ as duly equipped with high knowledge of maturity takes up ‘Pranava Shabda’ as the mantra the bow, releases Soul as the arrow -as totally ready and prepared with the maturity of karma and dharma but connected with the body of organs and senses- at the Ultimate ‘Unknown Reality’ as the target. If the arrow is to be released by an erring huntsman then naturally the ‘bull’s eye’ or the pointed target’s eye might not be hit, despite repeated and concentrated efforts ! In other words, the effort has to be totally relieved of the traces of materialistic forces as generated by the ‘Pancha Karmendriyas’ and the ‘Pancha Jnaanendriyas’)

Bhagavad Gita XV.11-12 is quoted too: *Yatanto yogischainam pashyaantaatmanyavasthitam , yatanto-pasyanya atmannyavasthitam, yatyantopyakritaatmaano naainam pashyanta chetanah/ Yadaaditya gamam tejo jagatdraasayatekhilam, yacchandramasi yacchhaagno tatteejo viddhi maamakam/* Those ‘yogaatmas’ are able to vision ‘paramatma ‘ within themselves in their very heart and those ignorant whose conscience is camouflaged by darkness with no rays of light could never do so. Do realise the

resplendence of Sun, the coolness of Moon and the radiance of Agni; the Supreme within and without are the self-radiant.

25. *Athaanyatraapi uktam: Nidrevaanaantarhitendriyah shuddhitaatmayaa dhiyaa svapna iva tah yah pashyateendriya bilevivaashah praanavaakhyam pranetaram, bhaa rupa, vigata-nidram, vijaram, vimrityur, vishoko bhavati, iti evam hyaaha: evam praanam athomkaaram yasmaat sarvam anekadhaa, yunakti yunjate vaapi tasmaad yoga iti smritah: ektatvam praana manasor indriyaanaam tathaiva cha, sarva bhaava parityaago yoga iti abhidheeyate/* The following has been stated earlier that in the dream stage, senses are withdrawn and lose their control although the life's energy the leader 'praana' is intact. When in deep sleep known as the state of 'samprasaada', a person experiences perfect purity of mind and either a specific consciousness or of none; then in that state, the nervous system of the body comprising as many as 72000 nerves named 'hita' might get activated. These are the metabolic effects of the intake of the food and drink into a human body and these extend from the heart to the pericardium- a fibrous sac-like membrane surrounding the heart connected to the main blood vessels extended from top to bottom of the body ie brain to feet. Thus the Self is conditioned by its reflexes emanating from its intellectual inputs. The dormant impulses come to the fore during the deep sleep. These impulses tend to reflect on the thought process screen of the person in the deep sleep; the thoughts might flash tendencies of a baby, a youth, adult, aged person, a King or a Brahmana! The tendencies might create religious fervour, fright, pride, extreme sorrow, happiness or helplessness! But, what one calls 'pranava' is of brilliance is sleeplessness, from old age, life's termination, and totally rid of sorrow, senselessness and death when the Being joins the maha praana the atmosphere the syllable 'AUM' and that merger is possible by the merger with the oneness of breath, the mind and even the senses which is designated as Yoga the total fusion.

26. *Athaanyatraapi uktam: yathaa vaapsu chaarinah shaanikah sutrayantrenoddiryodaregnau juhoti evam vaa va khalv imaan praanam Aum ityaneoddhir yaanaamaye agnau juhoti, atas taptorveevva sotha yathaa taptorvi sarpis trina kaashtaa samparshenojjvalateeti evam vaa va khalv asaav apraanaakhya praana samparsheno jvalati, atha yad ujvalati etad brahmano rupam chaitad vishnoh paramam padam, chatad rudrasya rudratvam, etad tad aparimitadhaachaatanmanam vibhajya purayatimaan lokaan iti evam hyaah: vahneshcha yadvat khalu vishpulingah, Suryaana mahukashcha thaiva tasya praanaadayo vai punareva tasmaad, abhyuccharanteeh yathaakramena/* Again, as already stated elsewhere, a fisherman seeks fish in the waters with his net, as his hunger fire within him prompts him to do so. But, a person of awareness and ignites Agni in the 'homa kunda' with wood or grass with ghee with a syllable Aum then he interacts with all his life energy in the recitation of mantras, the flames go up and seeks Brahman in the highest forms of Vishnu or Rudra, then he visions in the sparks of the flames purified along with the radiance of the Surya Deva with breath taking stanzas coupled with determination and sacrifice!

Brihadaraanyaka vide II.1.20 is quoted: II.1.20) *Sa yathornanaabhis tantunoccharet, yathaagneh kshudraa visphulingaa vyuccharanti, evam evaasmaad aatmanah sarve praanah, sarvey lokaah, sarve Devaah, sarvaani bhutaani vyuccharanti:tasyopanishat, satyasya satyam iti praanaah vai satyam, tesham esha satyam/* (Individual Selves having similar body parts manifest specific characteristics typical of their own; this is indeed so with all the Beings in creation, more so of humans. This is on the analogy of a spider weaving threads of similar nature or fire creating tiny sparks flickering all around. In the same manner human organs like tongue emanating sound and speech, hand and feet resulting in actions, skin creating odour, heart asking for breathing and mind deriving thoughts and so on. All the Devas preside

over organs and worlds. Various other Beings ranging from a blade of grass upto Hiranyagargha manifest their own characteristics. Likewise all Individual Selves in existence are akin to Brahman and truly Upanishads are the hidden meaning of existence revealing just this Basic Truth that the Individual Self is the Supreme Self Itself!! Upanishads are thus the capacity to bring near to this Truth that Praana couched in a live body is the Self that is the Supreme Self and indeed THAT IS THE TRUTH!)

27. *Athaanyatraapi uktam: Brahmano vaavaitad tejah parasyaamrtasyaa shareerasya yacchareerasya-ushnyam asyaitad ghriram, athavihi san nabhasi nihitam waitad ekaagrenaivam antarhridayaakaasham vinudanti yat tasya jyotir iva sampadyaateeti, atas tad bhaavam achirenaiviti bhumyaav asyaspindam nihitam yathaaagnayaskaaraadayo naabhibhavanti pranashyati chittam tathaashrayena sahaivam, iti evam hyaah: hridyaakaashamayam kosham aanandam paramaalyam, svam yogascha tatosmaakam tejas chaivaagni suryayoh/* As stated elsewhere, the bodily heat inherent in a live Being is such as would gradually melt away butter and ghee and even a mould of iron hidden underneath the earth too. The outer space above is radiant with heat and so is the inner space of each and every Being attracts that heat and brightness too. It is the intense concentration of mind that facilitates that store house of body and extreme conviction and 'yoga' which enable the discovery of 'Paramartha' the final Truth as a bye product of Pramatma the Antaratma alike.

Mundakopanishad vide II.ii.1 describes the Undefinable/ Formless Supreme and the scope of Self-Realisation: II.ii.1) *Aaviih sannihitam guhaacharam naama mahatpadam atraitat samarpitam, ejat praanan nimisha- ccha yad etad jaanatha sad asad varenyam param vijaanaad yad varishtham prajaanaam/* (All the Vidvans of great knowledge of Veda Vedangaas and other Scriptures tend to seek the Highest but indeed is near at hand as the effulgent, manifest, stable, dynamic yet in the cavity of one's own heart! On Him as the axis one revolves, moves, breathes, and winks! It is that Entity that is the Being and the Non-Being, gross and subtle, 'Aaviih' or as Vedas proclaim 'shines and blazes', 'sannihitam' or literally close by; 'guhaacharam naama' or visionable and hearable through the modes of sensory organs; It is 'mahat' or the greatest of all; 'padam' or the Ultimate Goal, 'samarpitam' or as fixed by the spokes to the nave of a chariot wheel; 'praanat' as that which breathes, fully alive and active; 'yat- nimishat' or winks with eye flaps as a sign of life; 'etat jaanatah' or be it understood well!)

Accomplishment of Everlasting Freedom

28. *Athaanyatraapi uktam: Bhutendriyaarthaan atikramya tatah praarjyaarjyam dhriti dandam dhanur griheetvaanaabhimaanayena chaive- shunyaa tam brahma dvaara param nihatyadyam sammoha moulee trishnersyaakundalee taandree raagaghavetryaabhimaanadhyakshah krodhajyam pralobhadandam dhanur griheetvecchaamaneya chaiveshunemaani khalu bhutaani hanti; tam hatvomkaara plavenaantar hridayaakaasya paaram tirtvaavirbhuentaraakaashe shanakaira vatair avaataivatakrid dhaatukaamah samvishati evam brahma shaalaa vishet, tatash chaturjaalam brahmakosham pranudet, gurvaagamenti: atah shuddham, puutah, shunyah shaantopraano, niraatmaanantokshaayyah, sthira shasvatojah, swantantrah sve maheemini tishthati, atah sve maheemni tishthamaanam drishtvaavrittachakram iva sanchaara chakram aalokayati, it evam hyaah; saabhdhir maasais tu yuktasya nithamuktasya dehinah, anantah paramo guhyahsamyug yogah pravartate, rajastamobhyam viddhasya susamidhasya dehinah putra daaraa kutumbeshusaktasya na kadaachana/* This too has been mentioned earlier: once a yogi transcends pancha bhutas, panchendriyas, and renounces life, and assumes a bow and holds the string of an arrow with total freedom of thought; riddance of

‘arishad- vargas’ the eight enemies of humans viz. desire, anger, avarice, passion, arrogance, and greed as his earrings; besides impurities as his hand staff and alight the wavery boat of ‘samsaara’ merely by the practice of ‘AUM kaara’ emerging from the bottom of his heart and manage to the other side of the space in the heart when he enters the amazingly huge Hall of Brahman like a miner enters a fabulously glittering gold mine. Even as the Hall is entered, the four fold sheaths of Brahman viz. Physical-Mental-Spiritual-Terrestrial are worth amazingly transparent. He is pure, clean, void or a vacuum space, tranquil, breathless, selfless, everlasting, unborn, and absolute and magnificent looking down the cycle of time and of births and deaths. If only one were to sincerely practice yoga for six months and win over the ‘arishad vargas’ as afore mentioned then the ‘sthita pragjna’ with no attachments or strings attached then yoga becomes sensible.

Taittiriya Upanishad is quoted vide II.1-4: *Om, Brahmavid apnoti param, tadeshaabhyuktaa/ Satyam Janamanantam Brahma, yo Veda nihitam guhaayaam Parame vyoman, soshnute sarvaan kaamaan saha, Brahmanaa vipaschiteti// Tasmadvaa etasmaad aatmana aakaashaah sambhutih aakaashaad vaayuh vaayoragnih, agner aapah, aadbhyah prithivi, prithivyaa oshadhayah, oshadhibhyo annam annaat purushah; sa vaa esha purusho anna-rasa-mayaha, tasyedam eva shiraha, ayam dakshinah pakshah, ayam uttarah pakshah, ayam aatmaa, idam puccham pratishthaah; tad apyesha shloko bhavati/* (Om. Brahman is the Truth that is the Infinite Knowledge and he who possesses that knowledge does indeed rejoice everything that Brahman does too. This Brahman is indeed within one’s own Self, the Origin of Akaasha even as from Akasha emerges Vayu. In the chain of Creation, Agni originates Water which manifests Earth in turn and there by herbs facilitate the output of food and thereby the man. Thus human beings-as also other species in the Lord’s Creation-is basically the product of ‘Anna’ the food: *annaad reto rupena parinataat purushah/* The Purusha is made essentially of food and the resultant semen. That Being possesses a head balanced by a Southern or Right side and a Left side or northern side, besides a stabilising ‘puccha’ or tail as symbolic of Earth; *Ayam dakshina pakshah, ayam uttarah pakshah, ayam atmaa, idam puccham pratishthitaah/* Or in between the sides of the body trunk, the mid point is the ‘Atma’ or the Soul as Vedas are stated to define, while the analogy of the hanging tail of a cow or earth as the foundation. There are two analogies stated one on Atma and another on the tail; the analogy of the ‘Atma’ first: the Antaratma is in a ‘guhaa’ or in a secret place based on the concept of Inner Consciousness: viz. *avyaakrita akaashameva guha,* or, *antarhridaya akaasha/* Now, the Self also called Jeevatma or the ego is possessive of Pancha Koshas or Five sheaths viz. Annamaya (food based), Praanamaya (life based), Manomaya (Perception or instinc -tive based), Vigyanamaya (knowledge or intelligence based) and finally Anandamaya (based of sheer bliss the climactic state of Supreme consciousness). The second analogy about the tail as drawn from a reference of a cow’s tail is representative of the nexus of Pancha Pranas or the vital forces of Paana-Apaana-vyana-udaana-samanas poured as it were into crucible. Having thus explained the principle of the Antaratma or the Individual Self comprising *inter alia* the unity factors of Space, Fire, Water, Air and Earth and the relativity of Pancha Koshas and Pancha Pranas on the one hand and that of Paramatma on the other, one another parallel example is about ten men crossing a river by a boat and as each time one counts the rest, one forgets counting himself too and only nine were counted; indeed the tenth is the Self; and the tenth one also the paramatma! It is the same as: *Satyam jnaanam anantam Brahma!* Or the Truth, the Subtle Knowledge and the Infinity! But Infinity is beyond comprehension but indeed within oneself! Chhandogya Upanishad(VII.xxiv. 1) explains about Infinity: *Yatra naanyat pashyati naanyachrunoti naanyad vijaanaati; atha yatraanyat pashyati anyacchrunoti anyad vijaaniti tad alpam; yo vai bhumaa*

tad Amritam, atha yad alpam tan mrityam; sda, Bhagavah, kasmin pratishthaa iti; sve mahimni, yadi vaa na mahimneeti/(The definition of Infinity covers such that where one would not be able to see, hear, feel and understand any thing. In the situation of the Self and the Infinity, both get united and both are the reflections of each other, then whom should one see, hear, feel or understand. Brihadaranyaka Upanishad (II.iv.14) is quoted when Yagnyavalkya explained to Maitreyi: *Yatra hi dvaitamiva bhavati taditara itaram jighrati, taditara itaram pashyati taditara itaram shrunoti, taditara itaram abhivaadati, taditara itaram manute taditara itaram vigjnaanaateeti; yatravasya sarvam aatmaivaabhut tatkena kim jighret, tat kena kam pashyet tat kena kam shrunyaat tat kena kam manveeta, tatkena kam vijaaneeyat? Yenedam sarvam vijaanaati, tam kena vijaaneeyat, vijnaataraam are kena vijaaneeyaad iti/* Due to the apparent existence of duality due to ignorance, smell-vision-hearing-speech- thinking or mindset-and the faculty of understanding are dissimilar. But when the veil ignorance is removed and since the Absolute Self is neither dual nor multiple, every thing falls in place and one starts recognising the attributes to see, hear, smell, taste, touch, think and react precisely the same unmistakable and distinctive uniformity! Then the Self is the Supreme in that blueprint, be it hearing, vision, or feeling or thinking! Moreover, Brahman is omnipresent as He is below, above, behind, in front, and in all the Directions. Any one who looks within would see him finds his mirror image. He is free of movement, speech, thought, vision, hearing and touch.)

29. *Evam uktvaantarhridayah Shakaayanas tasmai namaskritvaa nayaa brahma vidyayaa raajan brahmanah panthaanam arudhaa putraah prajaapater iti, santosham dvandva-titikshaam shaantatvam yogaabhyaasaad avaapnoti iti, etad guhyatamam naaputraaya naa shisyaaya naashaantaya keertayed iti, ananya bhaktaaya sarvaguna ampannaaya dadyaat/* Recalling the opening stanzas of this very Upanishad vide I. 2, King Brihadratha anointed his son as the Successor and felt that his life and body were ephemeral; having taken to a life of total detachment he reached a forest to practise severe austerity. He performed a sacrifice by standing erect with uplifted arms gazing at Pratyakhsa Bhaskara for thousand days. Then there was a Fire Ball Glow without smoke standing before him named ‘Shaakaayanya’ and asked Brihadratha to name a boon and the latter replied that he desired to know about the Self or the Antaratma! Shaakaayanya replied that the query was rather complicated and as such another material wish be asked for fulfillment. As the King argued and insisted as the life was futile, Shaakaayanya explained with his total concentration fixed on Brahma Jgnaana in the previous chapters. The King raised a query whether Prajapati taught the Jgnaana to his sons viz. Vaalikhilyas, and the reply followed that none should teach except to a son, a pupil or only to one with steady and decisive mind amenable to the practice of Yoga alone.

Brihadaranyaka Upanishad vide VI.iii.7-12) *Tam haitam Uddaalaka aarunir Vaajhasaneyaaya Yagnyavalkyaayantevasina uktvovaacha; api ya enam sushke sthaanau nishinchet, jaayeranschaakaah praroheyuh palaashaaneeti/ Etam haiva Vaajasaneyo Yagnyavalkyo Madhukaaya Paingyaantevasina uktvovaacha; apiya enam sushke sthaanau nishinchet jaayeran shaakhaah praroheyuh palaashaaneeti/ Etam u haiva madhukah Paingyah Chulaaya bhaagavittayate-vasina uktvovaacha, api ya enam shushke sthaanau nishinchet jeyaran shakhaah praroheyuh palaashaaneeti/ Etam u haiva Chulo Bhagavattir Janakaaya Aayasthunaayaantevasina uktvovaacha, api ya enam shushke sthaanau niscinchet jaayeran shaakhaah praroheyuh palaashaneeti/ Etam haiva Jaanakir aayasthunaah satyakaamaaya Jabaalaa yaantevasina uktvovaacha, api ya enam shushke sthaanau nishinchet jaayeran shaakhaah, praroheyuh palaashaneeti/ Etam haiva Satyakaamo Jaabalontevaasibhya uktvovaacha, api ya ainam shushke shtaanau nishinchet, jaayeranchaakhaah, prareheyuh palaashaaneeti/* (Son of Aruna named Uddaalaka taught the

above to his disciple Yagnyavalkya the famed Vaajasaneeya the originator of Shukla Yajurveda [as Vaishampayana the Guru was annoyed and made Yagnyavalkya to vomit what all he learnt, and the latter learnt from Surya Deva the knowledge of fresh Yajurveda assuming the form of a Vaajasa or a male horse and thus initiated Shukla Yajurveda or Vaajasaneeya; the vomited portions that Vaishampayana made Yagnyavalkya omitted was picked up by Vaishampayana's other students by assuming the form of 'Tittiris' or partridge birds and thus Taittiriyeeya / the omitted portions of the Yajurveda got generated] and Yagnyavalkya blessed the posterity that once sprinkled with water, the dry stumps and branches would henceforth grow and leaves sprout. Then Yagnyavalkya taught the procedure of the above Sacrifice to his student Madhuka, the son of Paingi and gave the instruction of sprinkling water on the dry stump to enable branches to grow and leaves to sprout. Madhuka taught the procedure to Chula, the son of Bhagavatta with the above instruction of sprinkling! Further down Chula taught the same to his student Jaanaki the son of Ayasthuna who in turn taught the same to Satyakama the son of Jaabaala and the latter further taught this to his disciples with an embargo not to teach the procedure to none except to his son or a pupil. Indeed, this ceremony and its doctrine of the 'Mantha' along with the meditation on Praana or the Vital Force would certainly fulfill one's desires. Another extreme caution in teaching the Mantha Vidya is stated to be that it should not be taught excepting to a pupil, a Knower of Vedas, an extremely knowledgeable person, one who exchange with another branch of such learning) VI.iii.13) *Chaturaudumbaro bhavati-audumbarah sravah, audumbasachamasah, audumbara eedhmah; audumbaryaa upa manthanyau; dasha gramyani dhanyaani bhavanti; vreehi yavah tila maasha anupriyaangavo godhumascha mashuraascha khalvaas -cha khalakulaascha; taan pishtaan dadhini madhuni ghrिता upasinchatī, aajyasya juhoti/* (The Sacred fig tree of four fold end uses: the ladle, the bowl, the fuel wood and the two mixing rods. The cultivated varieties of grain species numbered ten are rice, barley, sesamum, beans, anu, priyangu, wheat, lentils, and pulses. These items be crushed and soaked in curds, honey or ghee which are all worthy of offering as oblations to Agnihotra!)

Shvetaashvatara Upanishad too is quoted vide **VI.xix-xxii**) *Nishkalam nishkriyam shaantam niravadyam niranjanam, amritasya param setum dagdhendhanam ivaanalām// Yadaa charmavad aakaasham veshataishanti manavaah, tadaa devam avigjnaaya dukhasyaanto bhavishyati// Tapah prabhaavaad deva prasaadaaccha brahmaa ha svetaashvataro tha vidvaan, atyaashramibhyah paramam pavitram provaacha samyag rishi samgha jushtam// Vedante paramam guhyam purakalpe prachoditam, naaprashanantaaya daatavyam naa putrayaa shishyaaya vaa punah// Yasya Deve paraa bhaktir yathaa deve gurau,tasyaite kathitaa hy arthaah prakaashante mahaatmanah//*

(Paramatma is an essence of Purity and Spotlessness as a singular identity of integration with no parts of division as there is 'Advaitam' or of Duality or Multiplicity; That Truth is actionless since other energies which too are self-generated managing the affairs of Existence of the Beings such as Brahma-Prajapati or Maha Purusha with the active assistance or Maya the Illusory Powers to run the system of as Life as assisted by the Sub Powers of Devas as materialised by the mutual inter-action of Maha Purusha and Maha Maya! Figuratively speaking, if only Akaasha or the Interterminalbe Sky is like a piece of leather and capable of being rolled out then the Form and Feature of the Supreme is possible of Realisation and the search of Almighty and of Bliss is what one could ever aspire! The great Maharshi Svetaashvara thus concludes that from times immemorial Maha Jnanis and Maha Yogis have made all out efforts by the intense-most endeavors of high austerities and extraordinary dedication and faith backed of course by the proactive blessings of Brahman Himself but the search has been age-old and elusive but for flashes of lightnings but once the Truth is realised by thrusting into the Unknown Realms of Eternity then the Highest

Mystery in the Vedanta and no Teacher or Guide could ever lead him to but only have to ‘Swaanubhava’ or Self Experience!

30. *Aum shuchau deshe shucih satvasthah sad adheeyanah saad vaadee saddhyaayaayee sad yaji syaad iti; atah sad brahmani satyabhilaashini nivrittosyaas tatphalaacchinapasho niraashayah parashva atmavad vigataabhayo nishkaama khsayyam aparimitam sukham aakramya tishthati paramam vai shvevadher iva parasyddharanam yat nishkaamatwam; sa hi sarva kaama maayah purushodhyavasaaya sampalpaabhimaana lingo baddhah; atas tad vipareeto muktah; atraika aahur gunah prakriti- bheda- vashaad adhyavasya atma bandham upaagatodhyasaayasya dosha kshayaadd hi mokshah, manasaa hyeva pashyati, manasa shrunoti, kaamah sankalpo vichikitsaa shraddhhaashraddhaa dhitraddhitir hreer dheer bheer iti etat sarvam mana eva, gunaughair uhyamaanah kalushikritas chaasthirash chalo lupyamaanah sasprihyo vyagras chaabhimanaanitvam prayata iti, aham so manedam ityevam manyamaano niadhnaati aatmananatam aatmam jaaleneva kheecharah; atah purushodhya vaasaaya samkalpaabhimaana lingo baddhah, atas tadvipareeto muktah, tasmaat niradhyavassayo nishkampilpo niraabhimaanas tishthet, etan moksha lakshanam, eshaatra brahma padavee eshotra dvaara vivaronenaasya tamasah paaramgamishyati; atra hi sarve kaamah samhita, iti atrodaaharati:*

Yada panchaavatishthaante jnaanaani manasaa saha, buddhishcha na vicheshtate taam aahuh paramaam gatim;

etad uktaantarhridayaa shaakaakaayanas tasmai namaskritvaa yadhaavad upachaaree krita krityo marud uttaraayanam gato, na hi atrodvartamaanaa gatih, eshotra Brahma patah sauram dvaaram bhittvorddhenaa vinirgataa, iti atrodaaharati:

anantaa rashmyas tasya deepavad yah sthito hridisitaasitaah kadru neelaah kalpita mridu lohitaah/ Urdhvam ekah sthitastesham yo bhitvaa surya- mandalam brahma lokam atikramya tena yaanti paraam gatim/ Yad asyaanyaad rashmi shatam urthvameva vyavasthitam/ Tena deva kaayaanaam svadhaamaani prapadyate, yenanakika rupaschadastaad rashmayosya mridu prabhaah/ iha karmopabhogaya taih samsaarati sovashah tasmaat sarga svaargaapavarga hetur bhagavaan asaav Aditya iti/

(Aum: One ought to practise at a clean place, speak-study-introspect and totally untie material-family-and ephemeral knots and enquire of Brahman alone. Since one’s mind is always the defying and slippery horse, that some how needs to be harnessed as that is the fountain head of the ‘arishad Vargas’- *Dhyaayato vishayan pumsah sangasteshuna jaayate sangtasanjaayete kaamah kaamaat krodhobhijaayate/ Krodhaadbhavati sammohah sammohaat smritivibhramah, smriti bhramshaad buddhi naashaat pranasyati/ Raagadvesha niyuktaitnu vishayaanindriyaischaran, Atma vashyarvidheyaatmaa prasaadadhigacchati/ Praasade sarva dhukhaanaam haavirsyovajaayate, prasanna chetaso hyaashu buddhih paryatatishthate/--Gita II.32-35/* The pulls and pressures of materialistic attractions lead to desire to possess- non fulfillment leads to anguish-this leads to frustration and anger- it leads to ego and agitation- that further creates desperation, mental disequilibrium, lack of peace of mind and futility of existence! Thus the innate ability to self teach the attitude of objectivity of ‘Mine and Thine’ is the very basis of the path of Contentment and liberation. When the Panchendriyas or five forms of senses and sensory organs are under control, then only the bridles of the horses are tightened and the cart gets steady to be able to drive straight on the high road to reach Bliss the lustrous Brahman, lest the labyrinth of lanes and bye lanes lose the way and badly stuck to the cycle of Time and keep revolving in the monotonous of life of deaths-births- deaths and births again. Once the Path of Brahman the Everlasting Luster is discovered, the door to the Amazing Rush of Radiance of the Original Surya Devaatma is throne open suddenly surprising the Jeevatma as identified with Paramatma.

Kathopanishad is quoted states: The Individual Self is denoted as the Master of the Chariot, body is the chariot, charioteer is the ‘buddhi’ or intellect, and mind is the bridle and the Panchendriyas are the horses: I.iii.4-11: I.iii.4) *Indriyaani hahanaahu vishayaamsteshu gocharaan, Atmendriya mano yuktam bhokte -*

tyaahur maneeshinaam/ (The Pancha Indriyas are the horses viz. the Pancha Karmendriyas ie.the eyes-ears- mouth-nose-reproductive cum excretionary organs and Pancha Jnenendriyas of seeing-hearing-eating- breathing and the concerned of the last afore said. Besides, material objects are the roads as countless. Those who understand these details are called the Self and the latter has the body adjuncts and the mind detailed above) I.iii.5-8) *Yastva avigjnaavaan bhavati ayutena manasaa sadaa,Tasyendriyaani vashyaani sadashvaa iva saaratheh//Yastu vigjnaanaavaan bhavati yuktena manasaa sadaa, tasyendri – yaani vashyaani sadashvaa iva saaratheh// Yastva avigjnaavaan bhavati amanaakshah sadaashuchi, na satat padam aapnoti samsaaram chadhigacchati// Yastu vigjnaanavaan bhavati samanaskah sadaa shuchih, satu tat padam aapnoti yasmaat bhuyo na jaayate//* (The Panchendriyas attached to the Charioteer called the Intellect lacks discrimination as that of the Intellect too, then the vicious horses too get carried away with wrong deeds. But once Intellect in tune with the bridle of mind is endowed with care and discretion then the organs too like the good horses tend to run on the roads of safety and well being. Contrarily, the master of the chariot looks bewildered as mute spectator to the unapproved deeds of the Charioteer, the bridle and the horses thus for sure getting deeply engaged in the cycle of births and deaths with all the risks of existence again and again either as humans or animals or worms depending on the deeds of the body concerned! However if the charioteer as associated with the bridle and quality horses would certainly take to smooth roads without pitfalls and seek to escape the dreaded cycle of births and deaths!) I.iii.9-11) *Vigjnaana saarathiryastu manah pragrahavaannarah, sodhvanah paarapaamneti tadvisnroh paramam padam//Indriyebhyah paraahyaarthaah, arthebhyascha param manah, manascha paraabuddhir buddher aatmaa mahaan parah// Mahatah param avyaktam, avyaktaat purushah parah, Puruhaan na param kinchit: saa kaashthaa, saa paraa gatih/* (A person who is fortunate to possess a ‘saarathi’ or a charioteer of distinguishing ability with controlled psyche accomplishes the destination never to be born again and that indeed is the ‘Paramam Padam’ or the abode of the Supreme! Thus the ‘ arthaah’ or the sense objects are ‘paraah’ or higher than the senses; in other words material objects are created to cater to ‘Indriyas’ but intelligence overcomes the temptations of the mind; the Antaratma or Inner Consciousness is on a far higher scale. Put in a different way, Maya or Illusion that tends to make the intelligence and action overpowers but the Consciousness is on a higher pedestal and has the ability to overcome the enticement. The pull of Maya is strong enough but ‘Mahat’ or the Great Soul is ‘Param, Avyaktam, and Purusham, Purushaat na param kim chit’’ or the Culmination, Subtle, and Purusha the Supreme or nothing there beyond!)

‘Antaraatma’ vis-à-vis Sensory Organs and Mind

31: *Kim aatmakaani vaa etaanindriyaanii pracharanti udgantaah chiteshaam iha, ko niyantaa veti aah; pratyahaatmaatkaaninyaatmaa hi esham udgantaah niyantaa vaapsaraso bhaanaveeyaash cha mareechayo naama, athaa panchaa rashmibhir vishayaan atti,katamaa aatmeti, yo yam shuddhah putah shunyah shaantaadi lakshanoktah svakair lingair upagrahyah,tasyaital lingam alingasyaagner yad ashunyam aavishchaapantaan yah shivatamo rasaiti eke; atha vaak shrotram chakshur manah praana iti eke buddhir dhritih smritih pragjnaa tad iti eke, atha te etasyavam yathaveha beejasyaankuraavaatha dhumaaarchirvisphullingaa ivaagnescheti, atrodhaaharanti; vahneshcha yadvat kalu visphulingaah, Suryaan mayuukhasch tathaiva tasya praanaadayo vai punareva tasmaad, abhyuccharaanteeha yathaakramena/* Who precisely controls the sensations of the Beings especially the humanity and which is the point of restraint! It is the Individual Self which despatches and sustains five rays of brilliance. Some feel that the rays are like Fire amenable to Water, while others imagine that these are the inherent qualities of speech, vision, hearing, mind and Praana; yet others imagine of memory, understanding, and wisdom. In any case, these are sparks of fire, the Surya kiranah, life of Beings the vital force Praana, besides sprouts from seeds on the Earth.

Atreya Upanishad is quoted vide III.i.1-2: ‘Kah ayam atma? Or which is that Self worship worthy! III.i.1) *Om koyamaatmeti vayamupaasmahe katarah sa atmaa, yena vaa pashyati, yena vaa shrunoti, yenavaa gandhaanaajighrati, yenavaa vaacham vyaakaroti, yenavaa swaadu cha vijaanaati/* (These questions are

indeed relevant: Who is this that one needs to worship: The Antaratma or the Self! If so which one is this Self! Is this Self by whom one sees, smells odours of, one who hears about, by whom from one converses with, or by whom one distinguishes as of sweet or sour nature! Are there two Souls on this body, one with praana or the Vital energy or a distinctly another!) The reply would be the ‘Antaratma’ or Inner Conciousness: III.i.2) *Yad etad hridayam manaschaitat, Samjnamajnaam prgjanam medaa drishtir dhartir matir maneeshha juutih smritih sankalpaah Kraturasuh kaamo vasha iti, Sarvaani evaitaani pragjnaanasya naama dheyaani bhavanti/* (The various nomenclatures of mental power called Intellect are the heart can assume ‘ Samjnamam’ or emotive sentience being the state of consciousness, ‘Aagjnaanam’ or Authority, ‘Vigjnaanam’ or worldly awareness or knowledge, ‘pragjnaanam’ or instant mental responsiveness, ‘medha’ or brain power and retention capacity, ‘ dhrishti’ or discernment and perception through senses, ‘matih’ or capacity to think pros and cons, ‘manisha’ or masterminded skill planning, ‘ juutih’ or capacity of forberance, ‘smriti’ memory power, ‘sankalpa’ or ability to initiate and decide, ‘kratuh’ or determined tenacity and dedication, ‘asuh’ or calculated sustenance, ‘kaamah’ or craving obsession, and ‘vashah’ or forceful possession. All these are in short rolled into one word viz. **Conscience**. Indeed, its essence is heart and mind. Heart is the product of Varuna and water while heart emerges from mind. Mind is the offshoot of Chandra. Together, these constitute praana or the Vital Energy. Now the conscience as super imposed with various forms of senses viz. speech, vision, hearing, touch, taste and generation could cognize the Self while Brahman per se cannot be done so)

Brihadaranyaka Upanishad vide IV.4.18 too is quoted: IV.iv.18) *Praanasya Praanam uta chakshushah chakshu uta shrotasya shrotram, Manaso ye mano viduh, te nichikyur Brahma Puranam agryam/* (The Supreme is revealed as the Radiance of the Self or the Pure Intelligence and indeed the Elemental or the Quintessential Vital Force or the ‘Maha Praana’; It is also the Elemental or Rudimentary Eye or the Eye of the Eye, the basic Ear of the Ear, the other fundamental organs especially the Mind of the Mind. Thus the elemental sense objects of the Innermost Self divulge and declare themselves as the integral parts of the Supreme and Primordial Purana Brahman).

33. *Pancheshtako vaa eshognih samvatrarah tashyemaa ishtakaa yo vasanto greeshmo varsha sharad hemantah, sa shirah pakshasee prishthaa pucchavaan, eshognih purushavidah seyam prajaapateh prathamaa chitih, karair yajamaanam antariksham uthshiptvaa vaayave praayacchat, praanovai vaayuh’ praanognis, tasyema ishtakaa yah, praano vyaanopaanaah samaana udaanaah, sa shirah pakshasee prishthaa pucchavaan weshognih purushavidas tadidam antariksham prajapater dwiteeyaa chitih, karair yaajamaanam divam utshiptavendrraaya praayacchat, asau vaa aaditya indrah, saishognih, tasyemaa ishtakaa yad rig-yaduh-saamaa atharvaanagirasaa itihaasah puraanam sa shiraa pakshasee pucch prishtavaan eshognih purushavidah, shashaa dyauh prajaapates triteeyaa chitih, karair yajamaanaasya atma videdaanaam karoti, yhaatmavid utkshipya brahmane praayacchat, tatraanandee modee bhavati/* Prajapati’s first sacrificial fire viz. the garhapatya agni homa arranged five bricks the kaala maana of the denomination of a samvatsara or a year comprising six rithus or seasons viz. vasanta or spring, greeshma or summer, varsha or rainy, sharad or autumn, and hemanta or winter. These constituted a head, two sides, a back and a tail. Earth is the homa kunda for Prajapati. As He raised his hand to the cosmos, he performed the second homa or the second sarifice named dakshinaagni manifested air the wind the breath or praana and the outcome was in five forms viz. praana-vyaana-apaana-samaana and udaana . With his head-two wings-a back-and a tail in position, Prajapati then proceeded with the third homaagni viz. aahavaneeya agni, and by raising both his hands, then Indra got manifested to receive the ‘yajna phala’ the fruit of the sacrifice . [Kathopanishad I-iii-1 cites Panchaagnis viz. Garhapatya- Ahavaneeya- Dakshinaagni-Sabhya-and Aavasatya- representing Heaven-Cloud-Earth-Man and Woman] In these cases, the bricks constituted chatur vedas, angeerasaas, itihaasas and puraanas. Prajapati thus manifested Bhur-Bhuva-Swah viz. Earth-Atmosphere-Akaasha.

Maha Narayanopanishad in the opening stanzas itself describes Pajapati the immortal as follows: Stanza 1: *Ambhasya paare bhuvanasya madhye naakasya pushthe mahato maheeyaan, shukrena jyotirishi*

samanu pravishthah Prajaapatischarati garbhe anantah/ Prajapati in the form of endless waters generated Bhur-Bhuvah- Swah or Bhumi-Aakasha-Swarga and above all a seed in the form of a foetus which multiplies into countless species as the latter are born-preserved for a while and degenerated. *Sukra* or Prajapati himself enters *Pranis* or Beings and after sustenance and destruction then *Jyotirishi* or transmigrates the *Antaratma* or the Inner Conscience. Thus the Paramatma replicates into *Antaratma* and the *Jeeva* or the Embodied Being rolls on in the eternal cycle of births and deaths merely carrying the load of *Karma* or the sum total of *Paapa Punyas* in the cycle of Time or the *Kaala maana*.

Stanza 2: *Yasmin tridasamcha vichaiti sarvayasmin Devaa adhi vishve nishaduh, tadeva bhutam tadu bhavyamaa idam tadakshare parama vyoman/* Prajapati the *Karta* having created the *Bhokta* or the recipient declared that He is the cause of existence of every creature as embodied besides the entirety of of all the causes too including preservation-dissolution-repeated transmigration of Souls too. As the imperishable *Antaratma* the Inner Conscience, Paramatma is the ‘raison d’tre’ as manifested *Vyoman* or *Aakaasha* which is but a constituent element of the Universe and in turn was the cause of the four elements of *Prithivi-Aapas-Tejas-and Vayu* or the Earth-Water-Fire -and Air.

The Upanishad further states vide stanzas 7-9 is quoted: *Tadevaagnih tadvaayuh tat Suryastadindu chandramaah, tadeva Shukramamritam tad Brahma tadaapah sa Prajapatih/* The Maha Prakriti who generated included the ‘*Jagadupakaaraka Agni*’ or the Fire that which is the benefactor to the Universe; then the *Vayu Deva* the sustainer; then the radiant and ever illuminator *Surya*; Moon the Lord of herbs; the Stardom and the *Sukramamritam* or the nectar the parental seed to perpetuate the human and all other species; Water and the other *Pancha Bhutas* or the Basic Elements; the Unique *Brahma Deva* and *Prajapati* the Creators of ‘*charaachara jagat*’ - the ‘*Pranis*’.

Stanzas 8-9: *Sarve nimeshaa jagjniro vidyutah purushaadabhi, kalaa muhurtah kaashthaad ahoraatraa -scha sarvashah/ Artha maasaa maasaah rutavah samvascharasta kalpantamaam, sa aapah pradudhe ubhe ime anrarikshamayo Suvah/* The Self Illuminated Personality generated the *Kaala maana* or the Time Cycle comprising *nimeshas-kalaas-muhurtas-kaashthaas*, days, fortnights, months, Seasons or Ritus viz. *Vasanta* or Spring-*Greeshma* or Summer-*Varsha* or monsoon-*Sharat* or Monsoon-*Hemanta* or pre winter-and *Shishira* or winter, besides *Samvatsaras* or Years. Indeed this Brahman milked water besides *antariksha* or firmament and *suvarloka* or the *swarga*.

34: *Prithiveegarhapatyontariksham dakshinaagnir dyaaur aahavaneeyah, tada eva pavamaanaa paapaavaka shuchaya aavishkritam etenaasya yagjam, yathah pavamaana paavaka shuchi samghaato hi jaatharah, tasmaad agnir yashtavyah chetavyah stotavyobhidhyaayatavyah;yajamano havirgriheetvaa devataabhidhyaanam icchati: hiranya varnah shakuno hridyaaditye pratitishthah madgur hamsas tejo vrishah sossinn agnau yajjamahe iti chaapi mantraartham vichinoti; tat savitur varenyam bhargosyaabhidhyeyam yo buddhyantastho dhyaaayeeh manah shanti padam anusaraty aatmanyeva dhaatreteme shloka bhavanti:*

1.*Yathaanirnindhano vahnih svayonaav upashaamyate tathavritti kshaach chittam svayonaav upaasyaamyate/* 2. *Svayonaav upashaantasya manasah satya kaamatah, indriyaartha vimuudhasyaantarta karmavashaanugah/* 3.*Etittam eva hi samsaaram , tad prayatnena shodhatet, yatchittas tanmayo bhavati guhyam etat sanaatanam/* 4. *Chittasyahi prasaadena hanti karma shubha -ashubham prasannaatmaani sthitvaa sukham avyayamashnute:/* 5. *Samaasaktam yathaa chittam jantore vishaya gochare, yadi evam brahmani, yadi syaat tat ko na muchyate bandhanaat/6.Manohi dvididham proktam shuddham cha ashuddam eva ha, ashuddham kaama samparkaat shuddham kaama vivarjitam/* 7.*Laya vikshepa rahitm manah kritvaa sunischalam, yadaa yaati amaneebhavam tadaa tat paramam*

padam/ 8. Taavan mano niruddhavyam hridi yaavat kshayam gatam, etaj jnaanam cha moksham cha sheshaanye sheshaanye grandha vistaraah/ 9. Samaadhi nirdhauta malasya chetaso niveshitasyaatmai yadsukham bhava, na shaktye varnayitum giraa tadaa, svayam tad antahkaranena grihyate/ 10. Apaam aapognir agnau vaa vyomni vyoma na lakshayet, evam antargatam yasya manah sa parimuchyate/ 11. Mana eva manushyaanaam kaaram bandha mokshayoh, bandhaaya vishayaasangim moksho nirvishayam smritam, bandhaaya vishyaasangim moksho nirvishayaangim moksho nirvishayam smritam/

Atonagnihotryanagnichid ajnaanabhidyayinaam brahmanah padaa vyomaanu smaranam viruddham, tasmaad agnir yashtavyah chetavyah stotavyohibhidyaatavyayah/

(While Gaarhapatya Agni performed by Prajapati caused the creation of Bhumi, Dakshinaagni manifested Antariksha the atmosphere and aakaasha the sky was the result of Aahavaneeyaagni. As such these Agnis are Sacred and Pure and the digestive fire too is divine as a combine of the agnis and hence all kinds are pure-radiant- and worshipworthy. All the fires submerging in the heart and Pratyaksha Bhaskra as the Golden Swan undoubtedly as Saviri be worshipped not to entangled in the material attractions by the pulls and pressures of misleading thoughts of mind . Indeed whatever one thinks pure that he repeats and the course of thoughts gets diverted from falsity to reality in the course of passage of time. Indeed *Shareeram swarga narakou bandha mokshobhyam tathaa kalpanaamaatram evaitat kim me kaaryam chidaatmanah/* In other words, it is the mind and emerging thought -waves in the ocean of ‘Samsaara’ as engaged in one’s lifetime that takes the course and direction towards the destination. The course is narrow, difficult and testing. Indeed, the body, heaven or hell are all directed by the mind the boat’s driver who would invariably lead the course the smooth , attractive and long direction. But to opt for a short cut, -albeit difficult-require inputs of Indriya Nigrah or self control, patience ,and tremendous confidence, conviction and sacrifice. Of what avail indeed is intelligence and knowledge merely without application!Then only one could acquire the distinguishing capability of appropriate direction. Mind and thought take the course of purity or impurity; one turns to desire or non- desire. Once the barrier is crossed of both of them viz. then only the light of pure consciousness dawns and gradually the glow gets multiplied till Absolute Illumination and Radiance. Gradually too ‘bandha vimochana’ or the the knots bondage. In fact, the distinction of Pancha Bhutas or the Five Elements viz. Earth-Water-Fire-Air and Sky or the awareness of Me-Mine -Thou art Thou- gets dissolved. In essence it is the Mind which is the prime mover, that unlocks the thoughts. To ignite the Self the unique way of performing the agnihotra sacrifice is stated as essential: *Atonagnihotryanagnichid ajnaanabhidyayinaam brahmanah padaa vyomaanu smaranam viruddham, tasmaad agnir yashtavyah chetavyah stotavyohibhidyaatavyayah/*

35. Namognaye prithivee kshite loka smrite lokam asmai yajamaandya dhehi, namo vaayaventariksha kshite loka smrite lokam asmai yajamaanya dhehi, nama aadityaya divi kshite loka smrite lokam asmai yajamaanasya dhehi, namo brahmane sarvakshite sarvasmrite sarvam asmai yajamaanaaya dhehi, hiranmayene paatrena satyasyaapihitam mukham, tat tvam puushann apaavranu satya dharmasya vishnave/ Yosaa aaditye purushah sosaa aham, esha ha vai satya dharmo yad aadityasya aadityatvam tacchukklam, purusham, alingam, nabhasontargatasya tejasomshamaatram etad yad aadityasya madhya ivety akshinyagnou chatad brahmaitad amritam etad bhargah etad satyadharmo nabhatontasya tejasomsha maatram, etad yad aadityasya madhye yajur deepyati aum apo jyotirasomritam brahma bhur bhuvah swar aum, ashtapaadam shuchim hamsam tri sutram anum avyayam, dvi dharmndham tejasendham sarvam pashyan pashyati, nabhasontargatasya tejsomsha maatram etad yad aadityasya madhye uditvaa mayukhe bhavata etad praana etad aapaa etacchandramaa etatcchuram, etad amritam, etad brahma vishayam, etad bhaanur arnavas tasminn eva yajamaanaah saindhva iva vleeyanta esha vai brahmaikataatra hi sarve kaamah samhitaa iti atrodaaharanti: amshudhaaraya ivaanuvaateritah samsphurati asaav antargatah suraanaam, yo haivamvit sa savit,sa dvitavit, saikadhaam etah syaat tad aatmakascha: ye vindava ivaabhyuccharanti ajasram, vidyud iva bhraarchisha parame vyoman,

terchisho vai yashasa aashrayah vaashaaj jataabhirupaaiva krisna varimaanah/ (May the one who prostrates with veneration to Agni on Earth, Vayu in the atmosphere, Aditya in the heaven, Brahma all over the Universe and permeates the totality of Srishti. May Pushan unveil Paramatma the Unknown, Abstract, and Eternal.

Ishopanishad vide XV is quoted in this context that Truth and Immortality is concealed under the thick blanket of Ignorance and only Bhaskara Deva could unveil the Solar Orbit and let the golden vessel unravel the Brahman: *Hiranmayena paatrena satyasyaapihitam mukham, Tatvam Pushan apaavrunu satya dharmaaya drishtaye/*(The Face of Truth as manifested by Brahman is indeed concealed in the Solar Orb called a golden vessel. May Pushan or Surya Deva reveal the nature of the Truth! It is in this context that the person of virtue prays to Surya Deva within whose Orbit is hidden the Unique Entity viz. Satya Brahman) At the same time, *yosyaa aaditye purushah, sosaa aham, esha ha vai satyadharmo aadityasy aadityavam tacchklam purusham alingam nabhasontargatasya tejasam/* This Supreme is Pure, Purusha, Sexless, and that is the Self or Antaratma. In fact only a portion of the nectar in the center of Surya impossible to vision even by Maharshis and Maha Yogis with their inner vision that too shared by the Moon, and the life of Beings as their offshoots.

What Pushan unveils the Glorious Brahman is but a portion of the nectar in the midst of Bhaskara, which is also shared and enjoyed by Chandra, as also the charaachara jagat on earth too as the offshoots. The remainder comprises *inter alia* the Yajur Veda, Pranava Shabda, Water, Fire, and Brahman in the Form of Bhur-Bhuvas-Svarm AUM. The Supreme is eight footed - attainable by the ashtanga yoga, hamsa-swan like white purity, three stringed viz bhur-bhuvar-swar, minute or like a bindu, free from Trigunas and 'dvidharmordharmondham' or blind and passive of 'dharma - adharma', ignited by extraordinary radiance, yet 'sarvam pashyan pashyati' or the Omniscient or the all visible and knowledgeable. Only a portion of the Solar Orbit is visible even to Maha Yogis. Among the several Surya Kiranas, only two very significant rays are very subtle and immortal called Yajus the ocean of luminosity which generates agni-vayu- praana-water /chandra. Indeed that is the unknown 'bindu' the point of Reality of Brahman the ocean of Illumination. It is where Maharshis, Maha Yogis and the illustrious followers of Brahmata get dissolved like a lump of salt.

In this context, Brihadaraanyaka Upanishad is quoted: II.iv.12) *Sa yathaa saindhava khilya udake praasta udakamevaanuvileeyet, na haasyedgrahanaayeva syaat, yato yatastatwaadadeeta klavanameva, evam vaa ara idam mahadbhutamanantamapaaram vigjnaana ghana eva/ etebhyo bhutebhyah samuthaaya tanyenvaan vinashyati na pretya sangjnsteetyare braveemeeti hovaacha Yagjnyavalkyah/* (Maharshi Yagjnyavalkya explained to his wife Maitreyi that the great Reality called the Supreme Self is not a separate entity due to your own ignorance and due to your identity of your body organs and their functions subject to hunger and thirst being basically mortal. That is why a Being feels exposed to dangers of death and hence the risks and fear of existence, not knowing that the Being only changes forms, names, characteristics and attributes but remains the Self which indeed is the Supreme and the Absolute Reality only always! The Maharshi cites the illustration of a lump of salt dropped dissolves and thus difficult to retain its original nature and that precisely is the cause of non identification. One tends therefore that as and when the original Reality changes its form, name, features, fears of existence, anxiety of retaining the so called Self, etc. then the woods are confused as the forests or the Midhya or the Make Believe prevails and blocks the view of the Satya or the Truth!)

36. *Dve vaa va khaly ete brahma jyotisho ruupake shantam ekam samriddham chakam, atha yad shaantam tasyaadharam kham, atha yat samriddham idam tasyaannam, tasmaan mantraushaajyaa-mishaapurodaasha sthaalee paakaadhibhir yashtavyam antarvedyaam aashni avasheeshtair anna paanaishchaasyam aahavaneeyam iti matvaa tejasah samrddhayai puyaloka vijityaarthaayaamritasya-amritattasya chaatrodaaharanti: agnihotram juhaivaatswarga kaamo yamaraajyam agnis shtomenaa - bhiyaayati soma raajyam uktena, Surya raajyam uktena surya raajyam shodasheena swaraajyam atiraatrena prajaapatyam aasahasraa samvatsaraant kratuneti: vartyaadhaara sneha yogaad yathaa ddepasya samstitih, antaryaandopayogaad imau sthitaav aatmashuhchee tathaa/* Brahman is of two forms; one is eternity and another is food backed by praana which again His own manifestation. This is why a person of virtue needs to execute sacrifices by the ‘aahavaneeya agni’ to ensure lasting food supplies at the altar of sacrifices with the sanctity of the appropriate hymns to invoke the Sacred Agnihotra and offerings of herbs, ghee, sacrificial cakes, cooked boiled rice and waters into the aahavaneeya agni in the homa kunda to ensure abundance of food, vigour physically, mentally and spiritually. One needs to perform Agnishtoma Yajna for a sixteen day duration to totally bypass naraka and win over the swarga loka, Atiraatra sacrifice for freedom of the Inner Soul and entrance of the Self to the Prajapati loka for thousand years but for the availability of the oil-wick-and support of Surya Deva and possible union of the Inner self and Paramatma.

37. *Tasmaad AUM iti anenaitad upaaseeta aparimitam tejas, tat trehaabhihitam agnaav aaditye praane-thaishaa naadi annabahum iti eshaagnau hutam adityam gamayati, ato yo rasosrava sa ugitham varshati, teneme praanaah, praanebhyah prajaa iti atrodaaharanti: yadd havir agnau huuyate tad aadityam gamayati, tad Suryo rashmibhir varshati, tenaannam bhavati, annaadbhutaanaam utpatirityevam hi aah: agnau pratishthaahutih samyag aadityam upatishthate, aadityaaj jaayate vrishthir annam tatah prajaah/* The person with faith and dedication needs to deeply meditate and retrospect the Sacred Syllable AUM for lasting bliss. These syllables represent Agni-Surya-and Praana respectively. This medium ensures a way to plentiful food which in turn is to be offered to Agni there by reaching Surya. This flow causes rains by the udgeeta chant at the Sacrifice and has a further flow to Beings their generations. Such is the beneficent chain from Agni-to Surya-to Varuna / Rains-to food-to Praana of all the ‘Charaachara Jagat’.

Manu Srmiti vide III.75-76 is quoted: *Swaadhyaaye nityayuktah syaaddeve chaiveha karmaani, Daiva karmaini yukto hi vibhatva idam charaacharam/ Agnoy praastaahutih samyagaadityaayaajjaapate vrishteyrannam tatahprajaa/* Vedaadhyayana and agnihotra are to be hand in hand. Those engaged in Devahoma karma do indeed feed and sustain generations. That very food which is offered to Agni to Surya to Varuna in the form of rains and facilitate generations of all the Beings to enjoy ‘anna’ or food.

38. *Agnihotram juhvaano lobha jaalam bhinatti, atha sammoham chitvaa na krodhaan stunvaaah kaamam abhidyayamaanas tatas chaturjaajam brahmakosham bhindad, atah param aakaasham atrahi sauraa sowmaagneya saattvikaani mandalaani bhitvaa tatah shuddhah satvaantarastham, achalam, amritam, achyutam, dhruvam, vishnu-samjnaanitam sarvaaparam dhaama satyakaama sarvagjnaatva samyuktam, svatantram, chatanyam, sve maheemni tishthamaanam pashyati atrodhaaharanti: Ravi madhye sthitah somah soma madhye hutaasanah tejomadhye sthitam sattvam sattvam satva madhye sthitochyutah/ Shareera praadeshaangushtha maatram anorapi anvayam dhyaat -vaatahparamataam gacchati, atrahi sarve kaamah samaahitaa iti atrodaaharanti; angushtha praadesha sharira maaram pradipa prataapvaat dvis tridhaahi, tad brahmaabhishtuuyamaanam maho devo bhuvanaani aavishesha/ Aum namo brahmane namah/* Who so ever executes agnihotra sacrifice is normally devoid of anger and selfishness. Further he

also could sever through the four sheaths of Brahma viz. manas, buddhi, ahamkaara, and chitta- all comprising antahkarana.. Clearance of ‘antahkerana’ this should elevate the person concerned to heights of space that should reach Suryaloka, Chandra loka, Agni loka, and further to cleanse his self and blesses to imbibe the Jnaana of the stable, immortal, indestructible Vishnu loka to accomplish glory. Thus indeed that the in the midst of Surya , Chandra and Agni is the angushtha maatra or of the thumb sized span of heart and herein the Supreme Self amid radiant splendour whom Brahma the eternal master craftsman prostrates. Indeed ‘Aum’ prostrates too.

Svetaashvatra Upanishad is quoted: II.iii.17) *Angushtha maatrah Purushontaraatmaa sadaa janaanaam hridaye samnivisthaah, Tam svaccha shareetaat pravrihen munjaad iveshikaam dhairyena: tam vidyaacchukramamritam tam vidyaacchukramamritamiti/*

(Ultimately, Purusha the Self as existing in the indwelling abode of heart is stated to be of a thumbsize Reality and it is essential to segregate that Reality from the body of Self like the stalk of the munja grass and visualise the Absolute Consciousness from the body as the ‘Shukraamrutam’ or the Pure an Clean Substance that is unadulterated and Ever Serene Immortality; indeed as the Serene Immortality!)

Chapter Seven

Individual Self as identified with Maha Surya as Yogis and Maharshis venerate

1. *Agnir Gaayatram trivrd tathaantaram vasantah praano nakshatram vasavah purastaad udyanti, tapanti, varshanti, stuvanti, punar vishanti, antarvivarenekshanti, achintyomurtho gabheero guptona vadyo ghano gahano nirgunah shuddho bhaasvaro gunabhug bhayo nivrittir yogishvarah, sarvagno, maghoprimeyonaadyantah shrimaan, ajo, dheemaan anirdeshyaah, sarvasrik, sarvasyamaatmaa, sarvabhuh, sarvasyeshaaah sarvasyaantaraantarah/* The Yogi commends and admires the setting scene of his intense concentration when with Agni, ‘usha kaala’ the pre- Sunrise, Gayatri meter of a ‘trivarti’ hymn of ‘Om Bhur bhuvah svah’ musical sound in the vicinity, the rathaantara chant, the ‘vasanta ritu’, the fading Stars on the sky, the grazing ‘Pashu devatas’, slight drizzle on the warming climate, and Brahmanas chanting of veda mantras, and the all round praise of Paramatma the achintya-amurta, gabhira, nirguna-shuddha-bhasvara-abhaya-nivritti kaarana- yogeswara, sarvajna, amogha, aprameya, aja, anirdeshya, sarvasrik, sarvasyaatma, sarvabhuk, and sarvasyaantara or Unimaginable and formless , deep and unfathomable, trigunaateeta, pure, radiant, final refuge, the Supreme Yoganubhava or the Singular Karta and Gamy / Practioner and Object - Target too; Omniscient, Omnipotent, Endless, measureless, birthless, Fountain of of Bliss, and Omni-Present as the Inner Self.

2. *Indras trishthup panchadasho brihad grismo vyaanah somo Rudro dakshinata udyanti, tapanti, varshanti, stuvanti, punar vishanti, antar vivarena, eekshanti: anaadyanto aparimito uparicchinno, paraaprayojyah, swatantra alingo amurta ananatashaktir dhaataa bhaskarah/*The Yogis also complement Indra Deva, the trishthub meter in ‘chhandas’, ‘Panchadasha Aaditya’ hymn, the Brihat chant, summer season, ‘Vyana’ of the Panchapraanas, Chandra Deva, Ekaadasha Rudras ruling the Southern direction- all these are warm, create rains, commend the Paramatma the ‘anaadyanta’, ‘aparimata’, acchinna, paraaprayojya, swatantra, alinga, amurta, antahsshakti, dhaata, Bhaskara!

All the Devas submerge into the Almighty as all the Sky Waters into Oceans

3. Maruto jagatee saptadasho vairupam, varshaa apaanaah Shukra Adityaah pashchaad udyanti, tapti, varshanti, stuvanti, punar vishanti, antar viverenekshanti, tacchaantam, ashabdham, abhayam, ashokam, aanandam, triptatam, sthiram, achalam, amritam, achyutam, dhruvam, vishnusamjneetam, savaaparam, dhaama/ Marud Devas rise as identified by the Jagati Meter of Prosody, Saptadasha or seventeen hymns, the Vairarupa chant, Varsha Ritu, the ‘apaana praana’ or of prana-apaana-vyaana-udaana-samaana; Shukra Graha the planet of Venus, Dwaadashaadityas or Twelve Aditya Devas, and Sun set. These are keen to look for an entry gate for access and release themselves to reach their Ultimate Goal of Brahman who is shantam, ashabdham, abhayam, ashokam, aanandam, triptam, sthiram, achalam, amritam, achyutam, dhruvam, vishnu samjneetam, sarvaaparam dhaama or tranquil, soundless, fearless, sorrowless, blissful, ever contented, steadfast, immovable, immortal, steady, everlasting, and termed as Vishnu the pinnacle.

4. Visve Devaa anushthub ekavimsho vairajaah shrad samaano varunah saadhya uttarata udyanti, tapanti, varshanti, stuvanti, punar vishanti, antar vivurenekshanti, antah shuddhah, puutah, shuunyah shaantopraano niraatmaanantah/ Vishvas are identified with anushtubh chhandas, twenty one hymns, vairaja chanting, of pancha praanas the ‘samaana praana’, Varuna Deva, Saadhya Devas, Sun rise in the north. These Vishva Devas are warm, they provide and cause rains, and could enter one’s Inner Self, and keep in constant search for Paramaatma the quintessence of purity, transparency, quietude, eternal.

5. Mitraavarunau pantis trinava trayatyastrimsho shakvara raivate hemanta shishiraa udaana angeerasash chandramaa urthvaa udyanti, tapanti, varshanti, stuvanti, punarvishanti antar vivarenekshanti, pranavaakhyam praanetaaram, bhaa rupam, vigatanidram, vijaram, vimrityum, vishokam/ Now about the delimitation of Mitra and Varuna, representing pankti meter of prosody, Trivana and thirty three hymns, Shakvara and Raivata chants, intense and icy season, udaana vayu, Angeerasa, and Moon Rise. These aforesaid ones create warmth, rains, commendations, - all seeking an entry for he vision to Paramatma the incarnation of ‘pranava’, the creator of life to all Beings, the ever flowing lustrous flashes, the one totally devoid of sleep - dreams- semi conscious sushapti and nirvana; Paramatma is beyond pleasure or pain and such mortal shortcomings.

6. Shani Rahu Keturaga raksho yaksha nara vihanga sharabhe baadhaayodhastad udyanti, tapanti, varshanti, stuvanti, punar vishanti, antar viveraneshanti, yah praajno vidhaaranah sarvaantaro-ksharah, shuddhah, puutah, bhaantah, kshaantah, shantah/ Shani Rahu-Ketu predicaments nor the mortal difficulties ever faced by serpents, rakshasa-yaksha-manushyas, nor of birds, deer, elephants and such harmful beings are totally negated by the Almighty. If one really and sincerely look within, there might be an entry point to search and introspect the Supreme manifestation of the everlasting, pure and lucid, ever lustrous, calmness and serenity and stillness.

Ultimate destination is the Universal Supreme, right within, but far distinctly beyond the Universe

7. Esha hi khalv atmaantar hridayeneeyaan iddhhaagnir iva vishvaru aposyaivaannam idam sarvam asminn otaa imaah prajah, esha aatmaapahata papmaa vijaro vimrityur vishoko vichikitsovipaasha satya kaamah, esha setuh vidharanah, esha bhutaadhipatih, esha bhuta paalah, esha setuh vidharanah esha hi khalv aatmeshaanah shambur bhavo Rudrah Prajaapatir Vishva sikhiranya garbhah satyam praano hamsah shaastaachyuto vishnur naaraayanah, yashchaisognau yaschaayam hridayev yaschaasaav aaditye sa esha ekah, tasmai te vishvarupaaya satye nabhasi hitaaya namah/ Indeed Paramatma is the nucleus in the heart as kindled fire, yet with all apparatus like praana-heart-mind-and panchendriyas or

sensory organs. Only Food is the sole machine to kick start the cycle. This is the formation of body by the Atma- within or without. The nucleus weaves 'pranis' and is totally devoid of the 'vikaaraas' or the negativities like evil, age, death, sorrow, uncertainty of Life and death, entangles, age, sorrow, temporary contentment and reliefs. He is the creator of Beings subject to the ups-and downs of all the Beings whose past and present is according one's 'karma' both in the erstwhile and ongoing chain of births and deaths. Paramatma who strictly enforces their conduct and tick marks the dos and donts and that is called the fate of each and every Being. Thus Paramatma is free from all aberrations that are due to Beings and is free from evil, age, sorrow, hard luck or luck, disease, death and rebirth. He is kaarya-kaarana-nirmukta or free from the cause and effect cycle.- and mukti pradaayika as per the scale of pluses and minuses. Indeed He is the Singular Bridge who could let cross from the ocean of Samsaara to the Land of Eternity. Hence He is essentially kind and helpful to the deserved. He is Narayana the all pervader as the creator and absorber of pancha bhutas the Five Elements and the Universe and Beings hidden beyond Surya and the Solar orbit.

Brihadaranyaka Upanishad is quoted about the Warp and Woof of the cloth of Creation-Nature-and the Universe: III.vi.1) *Atha hainam Gaargii vaachaknavi papraccha, Yagnyavalkya, iti hovaacha, yad idam sarvam apasvotam cha protam cha kasminnu khalvaapa otascha protaascheti; Vaayau Gargi iti; kasminnu khalu Vaayurotascha protashcheti; antariksha lokeshu Gaargi iti; kasminnu khalvantariksha lokaa otaascha protashcheti; Gandharva lokeshu Gaargi iti; kasminnu khalva Gandharvalokaa otascha protascheti; Aditya-lokeshu Gargi iti, kasminnukhalvaaditya lokaa otascha protaascheti; Chandralokeshu Gargi iti; kasminnu khalu chandara loka etascha protascheti/ Nakshatra lokeshu Gargi iti; kasminnu khalu nakshatra lokaa otascha protascheti/ Deva lokeshu Gargi iti; kasminnu Deva lokaa otascha protascheti/ Indra lokeshu Gargi, iti, kasminnu khalva Indraloka otascha prtaascheti/ Prajapati lokeshu, Gargi, iti; kasminnu khalu Prajapati lokaa otaascha protaascheti/ Brahmaloakeshu Gargi iti. Kasminnu khalu Brahmaloaka otaascha protaascheti/ Gargi, maatpaakshireer iti, tato ha Gaargi vaachaknavi uparaarama/ (With a view to describe the nature of Brahman-who indeed is the Self within all the beings- the Elements of Nature from Earth to Sky arranged within one another are being discussed, Gargi, the daughter of Vachaknu asked Maharshi Yagnyavalkya as to how the Elements of Nature from Earth as the starting point are skillfully arranged like the warp and woof of a cloth! Then Yagnyavalkya explained that earth is permeated with water, water is pervaded by Vayu/ Air, Air by the Sky; and Sky is infused with Gandharvas or the celestial minstrels and Gandharvas by Surya, and Surya by Chandra, Chandra by the Stars, Stars are overshadowed by Devas, Devalokas are overlooked by Indra, Indra loka is protected by the world of Viraja and the Viraja Loka finally by the world of Hiranyagarbha. Indeed the Supreme Self is Hiranyagarbha and one needs to suffice and peg upto that level itself, as that indeed is the Truth of the Truth! The Individual Self would indeed be beyond the barriers of Putreshana, Vitteshana, Lokeshana as also Khshudha, Pipaasa, Shoka, Moha, Jara and Mrityu. Fully satisfied with the Maharshi's explanation, Gargi the daughter of Vaachanu kept quiet and dumbfounded!)*

Brihadaranyaka Upanishad is quoted again: IV.iv.22) *Sa evaa eha mahaan aja aatmaa yoyam vigjnaanamayaah praaneshu ya eshontar -hridaya aakaashaah tasmin shete sarvasya vashi, sarvasyeshaanah sarvasyaadhipatih; sa na saadhunaa karmanaa bhuyaana no evaa saadhunaa kaneeyan/ Esha sarveshwarah, esha bhutaadhipatih, esha bhutapaalaah, esha seturvidharana eshaam lokaanaam asambhedaya/ Tam etam Vedaanuvachanena braahmanaa vividishanti, yagnjena, daanena, tapasaanaashakena; etam eva viditvaa munir bhavati, etam eva pravraajino lokam icchhantah pravarajanti/ Etadhasma vai tat poorve vidvaamsah prajaam na kaamayante: kim prajayaa karisyaaamah;*

yashaam noyam aatmaayam loka iti/ te ha sma putraishanaa- yascha vittaishanaayascha lokaishanaayascha vyuttaaya, atha bhikshaacharyam charanti; yaa hyova putraaishanaascha vittaishanaascha, yaa vittaishanaa saa lokaashananaascha; ubhe hy ete eshane eva bhavatah, sa esha neti netyatmaa; agrahya, naa hi grahyate, ashiryaaah na hi sheeryate, asangaah na hi sajayate; aseeto na vyathate na rishyati, etam u haivaite na tarata iti, atah paapam akaravam iti, atah kalyaanam akaravam iti; ubhe u haivaisha etetarati, nainam kritaakrite tapatah/ (So far in this Brahmana, descriptions have been given about the release of the Inner Self consequent on death, the physical conditions prevalent at the time of death, how a being transmigrates from one body to another, the beginning of the quest for Brahma, how Vidwans looked about this quest, the methodology followed by Brahamavettaas and the prescribed Scriptures in this context, the variations in the approaches to realise Brahman especially in respect of the role of Pure Intelligence and Ignorance, the decisive positions of Atmagjnas in the search of Bahman, the unique significance of the Paramatma, Brahma Nishtha, and now a Preface to *that* Self and proposal about the Sadhana is being discussed: ‘That’ distinctive and singular is identified with intellect in the midst of organs and senses. It lies in the elemental ether which is in the heart and is the commander, protector and the dividing line of worlds. Brahmanas seek to realise ‘That’ through the learning of Vedas, Sacrifices, charities, austerities, and moderate use of enjoyments. In fact, ‘grihastas’ eventually become ‘Sanyasis’ or monks discarding homes, families, children, wealth and reach the stage of abandon and reject desires. Then they start the quest of the Truth and Illumination by the process of systematic elimination stating: *neti, neti* or not this, not this! This is because of the established scriptural evidences as well as ‘tarka’ or reasonings backed by Knowledge, Vidya and most importantly the Intuition called perception instinct. Then the realisation arrives in the process Examination: Is it perceivable, does it decay, is it attached; is it fettered, does it suffer injuries; the reply being an emphatic ‘no’, then the self examination begins: Have I done a good act, say a sacrifice, charity, desires, renunciation, acquisition of the ‘relevant’ knowledge and so on. Once the Individual reaches the stage of ‘no return’, then the pluses and minuses hardly matter to him at that most volatile stage when doubts cease to prick the Inner Conscience; indeed at that state or threshold of Realisation, the Self becomes devoid of merits or demerits since the evils are burnt into ashes like the blazing Fire burns the fuel, the impurities of gold are ridden and conviction firmly conquers and the Vision of The Brilliant Truth of the Self being the Supreme prevails!) IV.iv.23) *Tadesha ruchaabhyuktam: esha nityo mahimaa Braahmanasya na vardhate karmaanaa no kaneeyaan, tasyaiva syaat pada-vit tam viditwaa na lipyate karmaanaa paapakena/ Iti tasmaad evamvit shaanto daantaa uparatah titikshu samaahito bhutwaa atmani evaatmaanam pasyati, nainam paapmaa tarati, sarvam paapmaanam tarati; nainam paapmaa tapati, sarvam paapmaanam tapati, vipaapo virajo vichikitso braahmano bhavati; esha brahma lokah, samraat; enam praaptitosi iti hovaacha Yagjnyavalkyah; soham bhagavate videhaan dadaami, maamchaapi sahadaasyaayeti/* (The previous mentioned Truth is analysed by the following hymn: On the basis of the process of realisation of ‘not this, not this’, the credit of the Knower of Brahman is not affected by giving up ‘Karma Phala’ or the fruits of the deeds; indeed neither the glory of virtuous works nor of the true knowledge do not even touch evil deeds. Therefore the Seeker of Brahman, while realising this becomes self-controlled, equanimous, totally withdrawn into himself and gradually visions within the true Self bereft of the body effects. Then he transcends evil as also virtue and becomes freed from sins, doubts, fears and thus his concentrated inward vision enlightens him at least in the raw, empirical and primary sense, since the last step of Realisation still remains viz. the equation of the Self and the Supreme! The Maharshi then exclaimed to the Emperor that now he had attained the Brahmatawa and the latter replied to the Maharshi with reverence that not only the empire but also dedicate himself along with it!) IV. iv.24) *Sa vaa esha Mahaanaja*

Atmaannado vasudaanah; vidante Vasu ya evam Veda/ (That magnificent and birthless Self is indeed the unique provider of food, wealth, and fruits of all deeds, so avow the Scriptures!) IV.iv.25) *Sa vaa esha Mahaanaja Atma ajaro amaro amrito abhayo Brahma; abhayam vai Brahma; abhayam hi vai Brahma bhavati ya evam Veda/* (That Supreme Soul which is birthless or Self Manifested, undecaying or ageless and indestructible, fearless and protective is thus beyond the realms of description and imagination; indeed this is the Quintessence of Truth, Knowledge and Brilliance!)

Chhandogya Upanishad is also quoted that an Individual Being navigates to reach the bridge of faith from Darkness to Illumination: VIII.iv.1-3) *Atha ya atmaa, sa setur vidhritireshaam lokaanaam asambhedaaya naitam setum ahoraatre taratah, na jaraa na mriyur na shoko na sukrutam, na dushkrutam, sarve paapmaano to nivartante, apahata paapma hyesha Brahma lokaah// Tasmaad vaa etam setum teertvaandhah sannanandho bhavai, viddhah sannavidhho bhavati, upataapi sannanupaapi bhavati; tasmaad vaa etam setum teertvaapi naktam ahar evaabhi nishpadyate, sakrud vibhaato hyevaisha Brahma lokah//Tad ya evaitam Brahma lokam brahmachaaryena anuvindati, teshaam evaisha Brahma lokah, teshaam sarveshu lokeshu kaamacharo bhavati//* (Imagine that the Individual Self is a bridge to keep the two worlds of Maya or Unreality and Satya or of the Truth; this bridge serves a means of non-integration of the worlds as two lasting entities. The factors of day and night or of time concept, nor of age, illness, sorrow, evil or morality do not reach te bridge as the definitive divider of either of existences. Indeed, crossing the bridge, one lands in a totally distinctive world of Truth, Reality, and Genuinness. That is the world of Brahman! On crossing the bridge, miracles are encountered instantly as the blind gains vision, the wounded is healed, the person with sorrow, disgust, frustration and helplessness suddenly transforms with zeal for life, contenment, joy and enthusiasm. He then walks into a world of brilliance from pitch darkness: ‘ *Tamasomaa jyotirgamaya, mriyormamritam gamaya/*’ On reaching into this world through celibacy, virtue, sacrifice, and singular dedication to Brahman, that person attains Brahmatva and Bliss with freedom of movement and realisation of Totality!)

Hurdles to Realize the Essence of Spiritual Knowledge or of ‘Brahma Jnaana’

8. *Athedaaneem jnaanopasargaa raajan moha jaalasaishaa vai yonih, yad asvargaih saha swargyasaisa vaatye purushaad uktopi adhah stambenaashlishyaanti, atha ye chaanye ha nitya pramuditaa nityaprava-sitaa, nitya yaachanaka nityam shilopajeevinotha ye chaanye ha nitya puraayaachakaa ayaajya yujakaa shudra sishyaah, sudraascha shastra vid vaamshotha yechaanye ha chata -jata-nata- bhata-pravarjitaa-rangaavataarino raajakarmani patitaadayotha ye chaanye ha yaksha-raakshasa bhutagana pishaachoragaa grahaadeenaam artham purushkriyaa saamaayaama iti evam bruvaanaa, atha ye chaanye ha vrithaa kasaaya kundalinah kaapaaino 'tha ye chaanye ha vrithaa tarka drishtaata kuhakendralinah kaapaalinotha ye chaanye ha vritha tarka-drashtanta-kuhakendrajair vaidikeshu parishthaatum icchanti, taih aha na samvaset, prateekshya bhutaa vai te taskaraa asvargyaa iti evam hi aah: niraatmya-vaada-kuhakair mithyaa-drishtaanta hetubhih , bhraamyam loko na jaanaati veda-vidyaantarantu yat/* Recalling that as King Brihadhrata enquired of Shaakayana the revered expert on the ‘antaratma’, whether there could be insurmountable hurdles in the acquisition of ‘brahma jnana’, the latter replied that the cause and basic source is ‘maya’ the delusion the thick screen of vision and the pull and pull of force of materialistic enticements like the low shrub disabling the pull out. Invariably, a majority of the ‘mantriks’ of very base origin including even some kind of scriptural awareness with good intentions become victims of such so called experts with semi-baked smattering of stanzas only for the lure of quick cash and earn their livelihood as performing sacrifices which are like scents of dhupa deepa

naivedyas are just as washed in mere ashes; such venders like travelling mendicants and actors abound in any kingdom or society. Such convincers could even invoke evil elements like demons, goblins, serpents. Hence the saying that the world is replete with misleading spells of doctrines and practices totally confuse and Brahma Jnaana becomes elusive and illusory.

9. *Brihaspatir vai Shukra bhutyendriyasya abhayaayaasurebhyah khayaayemaam avdidyaam ashrajat, tayaa shivam ashivam iti udeeshanti ashivam iti uddishanti asivam shivam iti vedaadi shastra himsaka dharmaabhidhyaanam astv iti vadanti, ato nainaam abhidheeyetaani athaishaa bandheyevaishaa rati maatram phalam asyaa vrittachyutasyeva naarambhaneeyeti evam hyaah: duram ete vipareete vishyuchi, avidyaa yaa cha vidyeta jnaataa vidyaabheepsitam nachiketasammany na tvaa kaamaa bahavololuptante vidyaam chaavidyaam cha yastad vedobhyaam saha, avidyaa mrityum teerthvaa vidyaaya amritam ashnute, avidyaam antare veshtaanamaanaah, dandramyamaanaah pariyanti muudhaa andhenaia neeyamaana yathaandhaah/* Indeed Brihaspati teaches Devatas while Shukraachaarya teaches Asuras. For the protection of Indra the head of Devatas, and for the destruction of Asuras, the latter created delusion and ignorance. The latter misled that darkness and ignorance are illumination and auspiciousness and vice versa. They even preached that Vedas were bundles of lies, misleading untruths and falsities. Hence is just like a barren woman, good only for physical pleasure and the essence of physical satisfaction would come out of ripe fruits and none other wise. Thus innumerable interpretations had descended to mankind which is a conglomerative mix of theories and interpretations invariably arising of ignorance and true clarification. It was the illustrious Nachiketa who could withstand, defy and Lord Yama Dharma Raja Himself who was ultimately convince the lad who was sacrificed by the latter's father himself! Thus having crossed the barrier of mortal life gained immortal jnaana. Indeed those who are wrapped up by ignorance become the usual residue victims of kaala chakra of births and deaths.

Mundakopanishad and Katha Upanishad are suitably quoted: the former first: I.ii.8-9) *Avidyaayaam antare vartamaanaah svayam dheeraah panditam manyamaanaah, janhanyamaanaah pariyantee muudhaah andhenaiva neeyamaanaa yathaandhaah// Avidyaayaam bahudhaa vartamaanaa vayam kritaarthaah ityabhi manyant baalaah, yatkarmono na pravedayanti raagaat tenaaturaah khseena lokaaschyavante/* (As one remains in the tight jacket of ignorance believing in self deception that what ever was done by them is just right and continue to get bogged down in Rites and Sacrifices, little realising that such acts of self purification are only one but certainly not the high path to Brahmatva and Final Liberation; do no doubt they might achieve lower goals of higher lokas but certainly return to the Eternal Cycle of Life after the fruits of the higher lokas are enjoyed and exhausted as derived from the erstwhile Karmas. In this context, Katha Upanishad viz.I.ii.4-6: *Durmate vipareete vishuuchi avidyaa yaa cha vuidyeta jnaataa, Vidyaa- bheepsinam Nachiketasam manye na tvaa Kaamaa bahuvololupanta// Avidyaamantare vartamaanaah svayam dheeraah panditammanyamaabnaah, dandrasyamaanaah pariyanti muudhaa andhenaiva neeyamaanaa Yathindhitaah// Na saamyaparaayah pratibhaati baalam pramaadyantam vittamhena moodham, ayam loko naasti para iti maanee punagh punarvashamaapadyate me/* (In the context of Yama Dharma Raja testing the true credentials of Nachiketa, the former appreciated Nachiketa who scrupulously avoided the diversity of pleasures and the temptations of life and followed a unified and well defined code of virtue. Indeed while existing in the midst of ignorance and darkness, the majority of persons assume that they are the intelligent and enlightened and move fast round and round following curved and twisted means of existence, just like a *blind leading the blind!* Not realising the means of attaining a long term perspective, the one with no discrimination blunders into pitfalls by being fooled by the lure of the lucre and confusing the woods for a

huge forest! Persisting in the midst of Avidya or ignorance , the yet immature and unenlightened show off their self praise and even genuinely self deceive that they have hit the target of Salvation. Such persons as steeped deep in 'Karmaacharana' or practice of apparent virtues but yet get encircled in the strings of attachments and desires and get deprived of the Reality till the final exhaustion of Karma Phala which alone would qualify for Brahmatva!)

10. *Devaasuraa ha vai ya aatmakaamaa Brahmanintikam prayaataah, tasmai namaskrutvochuh, Bhagavaan, vayam aatma kaamaah sa twam no bruuheeti, atah chiram dhyaatvaamanyataatmaano vai te suraa, atonyatamaam eteshaam uktam, tad ime moodhaa upajeevanti abhishvaanginas taryaabhi ghaatinonritaabhishamsinah satyam ivaanritam pashchanteenindrajalaavad iti, ato yad deveshv abhihitam tat satyam yad vedeshuuktam vidvaamsa tad upajeevanti tasmaad brahmano naavaideekam adheeheetaayam arthah syaad iti/* Both Devas and Asuras approached Brahma to teach them about Spiritual Knowledge as to where and how to discover Brahma the Supreme. Brahma realised that the secret knowledge if known to Asuras would be disastrous as the latter were fundamentally oriented to materialism and revel in the activities involving cruelty, destruction, vindictiveness and clinging to evil practices by birth itself, while Devas were merciful, rewarding for spiritual activities, and auspicious. Brahm had the predicament as a after all He created them with distinct features right opposite to each other to balance the Universe with opposites. Thus He had to resort to the art of diplomacy and taught the evil and virtue alike. He praised the evil while not advising it too.

Chhandogya Upanishad vide VIII.7 is quoted too: Both Indra from Devas and Virochana from Demons after long penance approached Prajapati to show them Brahma and the latter showed them of their own faces in water and mirror! *Ya aatmaa apahata paapmaa vijaro vishoko vijighatso pipaasah satya kaamah satya samkalpah sonveshtavyayah, so vijijnaasitavyayah sa sarvaamscha lokaan aapnoti sarvaamscha kaamaan; yas tam aatmaanam anuvidya vijaanaati: iti ha prajapatir uvaacha// Tadd hobhaye Devaasura anuyubudhire: te hochuh; cha lokaan aapnoti sarvaamshcha kaamaan iti; Indro haiva devaanaam abhipravavraaja, virochanosuraanaam; tau haa samvidanaaveva samitpaani Prajaapati sakaasham aajagatuh// Tau ha dwaatrimshatam varshaani brahmacharyam ushatuh: tauha prajapatir uvaacha, kim icchantaav avaastam iti; tau hochatuh ya aatmaapahata paapmaa vijaro vimrityur vishoko vijighasto pipaasah satya kaamah satyasamkalpah sonveshtavyayah- sa vijijnaasitaravyayah, sa sarvaamscha lokaan aapnoti sarvaamscha kaamaan yastam aatmaanaam anuvidyaa vijaanaati it bhavato vacho vedayante; tam icchhantaav avaastam iti// Tau ha prajapatir uvaacha ya eshokshini purusho drushyata esha aatmeti hovaacha, etad amritam abhayam etad brahmeti; atha yoyam, bhagavah, apsu parikhyayate yashchaayam aadarsh katama esha iti esha u evaishu sarveshvanteshu parikhyayate iti hovaacha//* (As one recalls that the Self rises to a state of tranquillity and composure Prajapati too desired to know the practical reasoning of attaining such a state when the Self would have no sin, no dishonesty no death, no displeasure, no hunger and thirst and no uncertain will! Then his desire came to be known from ear to ear and both Devas and Demons sought to ascertain the methodology of attaining such a status. Devas approached Indra to search the Self by realising as to which one would attain the status of freedom of movement all over the worlds and by which procedure this state could be achieved. The Demons too followed suit and commissioned Virochana among them to find out. Without the knowledge of each other both of the representatives performed Sacrifices to satiate Prajapati and observed celibacy for thirty two years. As they were finally visioned Prajapati and entreated him to teach various ways and means of accomplishing the state of such tranquillity and bliss. Indeed both Indra and Virochana assumed of their deep knowledge, application of mind and practical abilities! Prajapati smiled instead of losing composure

as otherwise neither of them should have been discontented. Thus he replied: *Yah esha akshini purushaha drishtyasha aatmeti!* That is: The person that is seen in the eye is this Self; this is Immortal, Fearless and that is Brahman indeed! He further quipped: This one is clearly seen in water and this one is in the mirror; whom do you think looks clearer! Then he declared in all seriousness: This one is **seen very clearly in all these!** Truly indeed the Individual Self and the Supreme Self are just the same!)

11. *Etad vaa va tat svarupam nabhasah khentarbhutaasya yat param tejas tat tredhaabhitam agnaa aatitye praana etad vaa va tat svarupam nabhasah khetarbhutasya yad aum iti, etad ahsharam anenaiva tad ubudyuyati, udayat, ucchvassati, ajasram brahmadheeyaalambam vaaraivaitat sameerane prakaashaa- prakshepaukshanya-sthaaneeyam etad dhumasyeva sameerane nabhasi prasaakhyai vot-kramya skandhatskandham anusaraty apsu prakshepako lavanasyeva ghritasya caushnyam ivaabhi - dhyaatur vistririt iva itad ityatrodaahsarovam shareeram vidyotayati, tasmaad AUM ityanenaidt upaaseetaaparimitam tejah/ i) Purushaschaakshusho yoyam dakshinekshine avasthitah, Indroyam asya jaayeyam savye chakshunyavasthita/ ii) Samaagamas tayor eva hridayaantargate sushou tejas tallihita-syaatra pinda evobhayostayoh/ iii) Hridayaad aayatee taavac chakshus asmin pratitishthataa, saaraneesaa tayor naadee dvayor ekaa dvividhaa satee/ iv) Manah kaaayaagnim aahanti sa prerayati maarutam, maarutas turasi chara n mandram janayati swaram/ v) Khajaagniyogaad hridi samprayuktam, ano hi anur dviranuh kantha deshe, jihvaagra deshe trayanukam cha vividhih vinirgatam maarikam evam aahuh/ vi) Na pashyam mrityum pashyati na rogam nota dukkhataam, sarvam hi pashyan pashyati sarvam aapnoti sarvashah/ vii) Chakshusah svapnachaaree cha suptah suptaat parascha yah, bhedaas chaiteasya chatvras tebhyas turyam mahitaram/ vii) Trishvekapaach chared Brahma tripaaccharati chottare, satyaanratopa- bhogaarthaah dvaiteebhaavo mahaatmana iti dvateebhaavo mahatmana iti/ As the ‘Daharaakaasha’ or the Inner Sky as visualised in one’s remote and hidden heart is flooded with luminosity representing the Supreme Self and is manifested as the essence of Life representing three entities viz. Surya-Agni-and Praana. The nature of this ‘Antaraatma’ is representative of the single and singular syllable AUM which is the awakening rooted to deep breathing upwards and downwards and indeed that is the steadfast support to intensely absorbed right in Paramatma. Breathing with Omkaara is like heat in melting butter and concentration in the range of meditational thoughts of the meditator emitting gradual illumination of mind. The concerned yogi who could anchor his meditation to the Pranava becomes gradually enlightened and whosoever retains that vision in his right eye is like Indra, while if he retains in the left eye would only see his wife and earthly belongings. The union of his thoughts within the hollow of his heart as there is channel from the heart to the eye. The mind stimulates the fire in one’s physique and the chain of the fire stimulates breathing which further impacts the chest which is almost inaudible. This creates a friction of atomic size and gets minimal sound eventually and stirs the throat and eventually to the tip of the tongue and as the sound gets bigger then it becomes an alphabet. Hence the chain reaction. Maha Yogis who are enlightened suffer neither sorrow nor earthly desires but experience jaagruti-swapna-taijasa-tureeya or awakeness-dream stage-sushupti-and merger. It is stated that the experience of falsity and truth, the Supreme Self thus merges with the Individual Self indeed.)*

Brihadaraanyaka Upanishad IV.2.3 is quoted: *Athaitad Vaamekshani Purusha Rupam, esaasya Patni Viraat, tayoresha samstaavo ya esontar hridayaakaashah, athainayor etad annam ya eshontar- hridaye lohita pinda, athainayor etat praavaranam yad etad antar hridaye jaalakam iva; athainayor eshaa Shritih samcharani yaishaa hridayaad urthwaanaadi uccharati/ Yathaa keshah sahasraadhaa bhinnah evam ashyataa hitaa naama naadyontar hridaye pratishthaa bhavanti; etaabhir vaa aashravat*

aashravati; tasmaad esha praviviktaa haaratara evaiva bhavati asmaaccareeraad aatmanah/ (The left eye in the human form is called ‘Viraja’ or the better half or wife viz. the Matter. Indra of the Self is designated as Vaishwaanara the right eye, and Viraja the left eye, the matter or the wife, both being the objects of enjoyment. This couple named the matter and the Enjoyer are united that situation is called dreams. The Space that is within the lump of flesh named the heart of the body is their place of union and that indeed is the place where Indra and Viraja have each other’s company! Their food or the source of sustenance called the lump of blood or the essence of the food as eaten, takes two forms; the gross part that goes down as excreta and the rest is metabolised in two ways due to action of the internal heat; one part is of medium fineness that passes through successive stages of blood nourishes the gross body made of five elements named Vishva or ‘Vaishvaanara’; another penetrates through fine nerves and that is called the subtle body named ‘Tajasa’ and the third viz. the causal body is called ‘Praagjnaa’ or the very fundamental connection: these three forms correspond to wakefulness, dream state and dreamless sleep. Now, when one talks of the lump of blood in the heart or the finest food essence, there is a net like structure in the heart or warp; net like is the expression due to several openings of nerves; these nerves of the body are designated as ‘Hitaa’, placed in the lump of flesh viz. the heart. These branch off everywhere like filaments; this is how the subtle body contains food essence compared to the gross body).

Chhandogya Upanishad vide VII.26. 1-2 sums up to Bhrahmarshi Narada by Maharshi Sanatkumara as follows: *Tasya havaa etasyaivam pashyatah, evam manvaanasya, evam vijaanata atmaah praanah, atmaa aashaa, atmaah smaraha, atmataakaashah, atmaastejah, atmaapah, atmaa aavirbhaava-tirobhavau atmatonnam, aatamato balam, aatmo vijnaanam, atmato dhyaanam, atmaschittam, atmatah sankalpah, aatmato manah, aatmo vaak atmo naama, aatmato mantrah, atmaani karmaani aatata evedam sarvam iti// Tad esha shloka: na pasho mrityum pashyati, na rogam notaduhkhataam, Sarvam ha pashyah pashyati, Sarvam aapnoti sarvashah iti// Sa ekadhaa bhavati, tridhaa bhavati, panaachadhaa saptadhaa navadhaa chiva punaschaikaadasha smritah, shatam cha dashachaikascha sahasraani cha vimshatih aahaara-shuddausattva-shuddhih, sattva-shuddhau dhruva smritih, smritilambhe sarva grabndhinaam vipramokshah; tasmairidita kahaayaaya taasah param darshayati bhagavaan sanakkumaaraah: tam skanda ii aachakshate, tam skanda iti aachakshate/* (Once any person believes and gets convinced that he - or any Individual Self for that matter - happens to be the spring boat of the Praana, hope, memory, space, water, form and look, strength, food, reasoning and intelligence, mental power, speech, knowledge, rites and all such abilities, then indeed that Self himself or each and every Self like himself, is certainly, nay undoubtedly, the Supreme Self himself with all the accomplishments listed and such as those which are even dormant in him but capable of! In this connection a Stanza with considerable hidden meaning has been described; it states: ‘The definition of one who accomplished Realisation of Truth is free from grief, illness and death; he can foresee each and everything and attain what he desires. He originally becomes one, then three fold-say Tri Gunas and five fold-say pancha bhutas, seven fold say Sapta Dvipas or Samudras, and nine fold, say Nava Grahas; he is called eleven say Ekaadasha Rudras, or one hundred and ten and one thousand and twenty and so on! He is a symbol of Purity, purity of food, nature, memory, heart, thought, and action. Then Sanatkumara pointed to Narada about spiritual freedom to escape from darkness, impurities of ignorance, attachment to desire and to speed up the bandwagon of knowledge, mind, thought, resolve, meditation and introspection to discover Truth finally as Himself! Once that stage is reached, then he becomes ‘Bhagavan’ or God like and He knows the source and cause of Existence, its termination, the entries and exits, as also the knowledge and ignorance of Reality. Brahmarshi Narada had

that conviction of Sanatkumara being a Bhagavan and hence approached him for guidance and thus the latter titled himself as Skanda, like Lord Kartika Himself!)

As regards the mirror image of the Inner Self and the Supreme Brahman that the Maitri Upanishad concludes viz. *satyaantratopa- bhogaarthaah dvaiteebhaavo mahaatmana iti dvateebhaavo mahatmana iti/* Chhandogyopanishad vide VIII.i. 1 clarifies that despite the non-dual Reality of the Self and the Supreme as exists in the Lotus Heart of ‘daharaakaasha’ or the miniature sky, one’s own body parts are responsible for the deeds of the individual being and the ‘Antaratma’ is only a mute spectator: *Harih Om, atha yad idam asmin Brahmature daharam pundarikam veshma, daharosminn anta-raakaasha, tasmin yad antah, tad anveshtavyam, tad vaa va vijijnaasitavyam/* (Harih Om! There is a need to enable normal understanding to identify the Individual Self with the Absolute and Superlative Self; this is especially to conceive the Object with qualities like organs and senses in the mortal world viz. the Self, as juxtaposed with the Ultimate Reality in terms of Space, Time and other derivative features of the Pancha Bhutas or Five Elements. This is why normal knowledge of mortal conditions vis-à-vis the macro view of higher and applied situation becomes needed. Therefore then, a lotus like small space viz. ‘daharaakaasa’ within the dwelling place of Brahman is viewed for the understanding. The inference is that Brahman has manifested himself in the form of an Individual Soul called Existence and even as the latter is totally detached, there are officials of that abode who are responsible for the maintenance of that abode which is purely temporary ; once that Individual Soul-which is but a reflection of Brahman himself- is transferred then a new abode gets ready and the Manifested Brahman called Individual Self- is migrated too again on temporary duty. Thus the mirror images of the Original Brahman keep moving to varying abodes on purely temporary basis! But the original is always intact and the duplicate reflections are in circulation from birth to birth of the mortal bodies!)

Martyam vaa idam shariram aattam mrityunaa, tad asya amritasyaa ashareerasya atmaanodhishtanaam, aatto vai sashareerah, priyaapriyaabhyaam, na vai sashareeraaya sataha priyaapriyaayor apaharsti, ashareeram vaa va santamnaa priyapriye sprushtah/ Chhandogya Upanishad - VIII.xii.1.

This body is mortal and is shrouded by death; that is also the place of the Self which is Immortal but bodiless! Whatever is embodied as the body is subject to death as that encases the Immortal Self. This outer covering or the body is subject to pleasures and pains or desirable or undesirable influences. But surely the unembodied Self is totally unaffected by the pleasures and pains.

