

ESSENCE OF ISHA 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 Purana, Brahma Purana,

Brahma Vaivarta Purana, Agni Purana, Bhavishya Purana, Nilamata Purana;

Shri Kamakshi Vilasa

DwaadashaDivya Sahasra Naama:

a) Devi Chaturtha Sahasra naama : Lakshmi, Lalitha, Saraswati, Gayatri

b) Chaturvidha Shiva Sahasra naama from Linga-Shiva-Brahma Puranas & Maha Bharata

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

Stotra Kavacha- A Shield of Prayers

Purana Saramsha and Select Stories from Puranas

OTHER SCRIPTS

Essence of Dharma Sindhu, Essence of Shiva Sahasta Lingarchana, Essence of Amaranath Yatra, Essence of Paraashara Smriti, Essence of Pradhana Tirthas

UPANISHADS

Essence of Brihadaranyaka Upanishad; Essence of Chhandogya Upanishad, Aitreya Upanishad

Essence of Katha Upanishad, Essence of Isha Upanishad

[Note: All the above Scripts released on [www. Kamakoti.org/news](http://www.Kamakoti.org/news) as also on Google by respective title references]

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ESSENCE OF ISHA UPANISHAD

*Om purnamadah purnamidam purnaat purnamuchyate, Purnasya Purnamaadaaya
purnamevaavashishyate/ Om Shantih Shantih, Shantih/*

(Om! The Supreme is Infinite and so is the Individual Self; the Individual Self which is conditioned, proceeds from the Supreme through knowledge, action and introspection while Paramatma is realised from the Anratatma! May Peace and Contentment prevail for ever!)

Detachment and Deliberation are the rudiments of Realising the Supreme

I) *Om Ishaavasyamidam sarvam yatkimcha Jagatyaam Jagat, Tena tyaktena bhunjeethaa maa gridhah
kasyasvid dhanam/*

(Om! The Totality of what exists and moves about all over this Earth is under the care of the Over Lord Paramatma. This Self that dwells inside each and every Being is indeed the Supreme Itself and therefore should be guarded against by evil forces and material allurements arising therefrom. Utmost vigilance is therefore called for by extreme detachment and renunciation by stoic endurance and steadfast adherence to scrupulously hold fast to the norms of Virtue and Justice and never yield to the pulls and pressures of the transient and meaningless possessions of wealth and physical joys! Indeed there are the two clearcut paths on which Vedas and auxiliary Scriptures are based and these are non- involvement and proactive deliberation arising from conviction, quite apart of course from abstinence and self denial. Be that as it may, another interpretation considering the changed situations of time and circumstances, the instruction by the Lord appears not to be too greedy and over-enthusiastic, by head over heels, but within the framework of virtue and justice one should be contented with minimal wants for survival and not to get too attached!)

Righteous Action irrespective of fruits begets further longevity deserving scope for further Enlightenment

II) *Kurvunnevah karmaani jijeevishet shatam samaah, Evam tvayi naanyathetosti na karma lipyate nare/*

(Having stressed that total detachment be practised, yet human beings as they are, the Supreme relaxes for a while that one should perform works truly with conscience and without desires of returns; (Gita- Dwitiyodhaaya, Sankhya Yoga-Stanza 47) states: ‘Karmanyevaadhikaaraste maa phaleshu kadaachana, Maa karma phala heturbhuh maa te sangostv karmani’ or human beings possess the limited freedom of performing their duties but have little relevance of the fruits and returns, since whatever is destined as per the ‘Prakriti dharma’ or natural norms of predetermined returns would be reaped any way. Hence a person performing his ‘Karma’ or the dutiful works should only pray for hundred years of longevity, reemphasising the fact that the longevity be subject to continued performance of the Karma or the duties. In other words one should ask for long life only to enable to perform the duty. After all the prayer for extension of life is not for materil fulfillment but for spiritual enhancement; the purport to seek longer life by enhanced contemplation is to further activise life for exrta opportunity to serve the Almighty and certainly not to respond to pleasures of material ends. It is emphasised that there are two paths on which Vedas are established viz. one characterised by attachment and another to underscore detachment!)

Involvement of Evil Forces blinds the brightness of Truth and the pace of recovery is slow to nil

III) *Asuryaa naama te lokaa andhena tamasaa vritaah, Tamaste pretyaabhi gacchanti ye ke chaatmahano janaah/*

(How do the worlds of Devils get involved by blinding human beings in deep darkness! Indeed this is due to the ignorance caused by the severe play of body adjuncts of Pancha Karmendriyas of eyes, ears, skin, nose, and reproductive organs and the Pancha Jnaanendriyas viz. vision, hearing, touch, breathing and generation acts- all guided by the 'Manas' or Mind! These demonic and wicked influences tend to the hide the Reality of the Self and till such time the Panchendriyas are present in the body or till its termination! The nature of the Self is such that its consciousness is literally imprisoned from the sway of the Maya or hallucination or false sense of perception of the True Reality. Death and the pursuant trans - migration of the Self provide another opportunity for the enlightenment but alas, the influence of the Panchendriyas might in all probability would continue in the subsequent birth too! This being so, one would like to define what all this Self about any way! The experience of this 'Antaratma' or the Self and its self declared superiority asserts that it is free from decay, disease and death!)

Unity of the Self and the Supreme is evident to body organs and senses in respect of the Self and the Universal Elements in reference to the Truth

IV) *Anejadejkam manaso javeeyo nainaddevaa aapnyuvanpurvamarshat, taddhaavaonyaanaatyeti tishthaat taasminnapo maatarishvaa dadhaat/*

(This Self is stationary and motionless yet the fastest as the known entity in the Universe is the mind only, since the body senses are unable to move faster than mind anyway. The Supreme too is identical to the Self or the Consciousness since mind has the comparable feature viz. Air and Space viz. 'Maatarishvaa' since it moves or 'shvayati' and 'maatari' sustains activity. The common features of the Self and the Supreme are the same viz. Unity which is the Reality or the Truth while duplication and duplicity are the Untruth! The truism of cause and effect too are common to the Self and the Supreme: to the Self the Jnaanendriyas are the causes and effects are the Karmendriyas where as in respect of the Universal context the Supreme is the Commander of the Five Elements, as indeed ' from the fear of the Supreme the wind blows as Taittiriya Upanishad (II.viii.1) states: *Bheeshaah asmaat vaatah pavate, bheeshaadeti Suryah, bheeshasmaat dhaavati agnih cha Indra cha mrityu panchamah/* or it is out of fear of the Supreme that the Wind blows, Sun keeps his course, Agni and Indra too obey and the fifthly mrityu or death does his duty too!)

V) *Tadejati tannaijati taddoore tad vadantike, tad antarasya sarvasya tadyu sarvasyaisya baahyatah/*

Both the Supreme and the Inner Self are stable yet on the move, near yet faroff, right within yet outside

(In reference to Self as the entity, it moves or does not move; it is quite near and yet very far off; it is : *Tat antah* or right inside the body, organs and senses or *Sarvasyah* or it is omnipresent and all pervading. Both the Realities are unified and the one too many, none denying the reality of the other as the one is eternal while others are manifestations, being figments of the mind which is different from the sense of the other's eternal background! Brihadaranyaka Upanishad (III.iv.1) explains: 'Eshaa ta aatmaa sarvantarah yah pranena praaniti sa atma sarvantarah, katamaah Yajnyavalkya, sarvantarah/ yah praanena

praaniti, sa ta aatmaa sarvantarah, ya udaanena udaaneeti sa aatmaa sarvaantarah?/ or the Self is within all; that which *breathes* through praana or the life force is within all; that which moves downwards through the Apana is the Self that is within all; that which pervades through the 'vyaana' is the Self that is within all; that which goes out through the Udaana is the Self is within all; Samana is the balancer or equaliser of the Air is within the Self. Now, Brihadaranyaka Upanishad also asserts vide: IV.iv.13: Yasyaanuvittaah pratibuddha aatmaasin samdehye gahane prathishthaah, Sa Vishvakrit, sa ha sarasya kartaa tasya bhavanti, athetare duhkham evaapiyanti/ or the one who has realised the Innermost Self that had entered the most dangerous and inaccessible maze of body, its organs and its impulses that Paramatma himself made and that Paramatma is none other than the Self present in the bodies of all the Beings in the Creation! In other words, there needs to be introspection about the Self which Paramatma is all about! Indeed that is the Truth!)

The Self has no hatred for others since the action-reaction syndrome does not affect it in the least and those Yogis when realise this Reality wonder where is the hatred and where is the love!

VI.) *Yastu sarvaani bhutaani aatmaivaabhud vijaanatahtra ko mohah kah shokah ekatvam anupashya -tah, Sarvabhuteshu chaatmaanam tato na vijugupsate/*

(This Individual Self which is common in all the Beings in Creation is equally poised and placid within all and has no emotional impulse of hatred or liking since it is the same entity. Being conditioned by the same 'Panchendriyas' in the respective bodies, the mind of the various beings would naturally exhibit dissimilar actions and reactions as reflected by the cause and reaction syndrome yet the Self as such is totally immune from the same even while it remains as a mute evidence. Basically however the Self Consciousness is pure, untainted, and transparent! Bhagavad Gita in the Jnaana Yoga Six Adhyaaya 29-30 verses, Lord Krishna affirms: *Sarva bhutastamaatmaanam sarva bhutaani chaatmani, Ikshate yoga yukatmaa sarvatra samadashanah/ Yo maam pashyati sarvatra sarvam cha mayi pashyati, Tasyaaham na pranashyaami sa cha me na pranashyati/* Those Yogis an Siddhas realise me as countless manifestations of the Singular ME with 'Samyak Drishti' or Common Vision called Atma Drishti or Inward Vision! Such yogis who discover me in them as elsewhere are near to me as they are near to me too!)

As there is 'tadaadmya' or absolute Identity, the Self and the Supreme ought to be the same, irrespective of the play of senses and thoughts that the body carries!

VII.) *Yasminsarvaani sarvaani bhutaani atmaivaa bhuud vijaanatah, Tarta ko mohah kah shoka ekatwamanupashyayatah/*

(In the vision of that person whose realisation that all the Beings are the very Self, then where is the sorrow and where is the fantasy or flight of imagination! *Sarvabhuta sthitam yo maam bhajatyekatva maasthitah, Sarvathaa vartamaanopi sa yogi mayivartate/ Gita V.31/*Once there is 'tadaadmya' or the Unity of the Self and the Supreme, then such an enlightened person attains the same position as Paramatma even if he moves about in his current existence, since : *Nistraigunye pathi vicharitam ko vividhih ko nishedhah/*In other words he has no barriers of movement nor of features!)

Paramatma is pervasive, pure, unborn, self existent, body less, and blemishless who allotted duties to all!

VIII) *Sah paryagaat shukram akaayam avranam asnaaviram shuddhm apaapaviddham, kavirmaneeshi paribhuh swayambhuh yaathaatyatorthaan vyadadhaacchaashvateebhyas samaabhyah/*

(The Self is omnipresent like Space, is symbolic of Purity, without a subtle body, ‘asnaaviram’ or without sinews or tendons, ‘shuddham’ or taintless, ‘apaapaviddham’ or devoid of sins and blemishes, and ‘kavir’ or the omniscient! Brihadaranyaka Upanishad (III.viii.10 -11) explained that Absolute Power was never visioned but indeed the faculty of vision itself! It was never heard but heard but the personification of hearing itself; it was never known for thinking but the Supreme Thinker and manifestation of thought itself; likewise the knower and Seat of Knowledge and Intellect! This Super Power is like the unmanifested ether and is all pervading as the Ultimate and Unknown! This Absolute Power is never seen as it is neither a sense object but the supreme vision itself! It is never heard as it is not an object of hearing but is the Unique Thinker and personification of Thought and Intellect by itself. It is by this Absolute Power that the unmanifested ether is permeated all over. Brahman or that Supreme Energy is indeed the direct and instantaneous Self within all the species and is beyond and afar the several attributes of hunger, thirst, desire, lust, anguish and envy. That Reality is the Ultimate Goal and the Truth of Truth and the Unique! Now, as Hiranyagarbha’s own body was utilised as the Sacrifice, Pajapati’s ‘Ahamasmi’ or I am Myself manifested Purusha and Prakriti. Brihadaranyaka Upanishad (I.iv.17) then explains that the wife and son performed virtuous deeds and rites dutifully, created the Individual Self, praana, mind, vision, hearing capacity viz. the Panchendriyas and functions ; Devas, and Deva Tulya ganas, human and various beings and further detailing Naama- Rupa- Karma or Name-Form- Work of the innumerable nucleuses or their cores as further explained in Brihadaranyaka Upanishad vide I.vi.1. Besides allotting duties and eternal years of life span of Gods elsewhere and within the respective bodies, the Immutable also created Vidya and Avidya or Knowledge or Awareness of the Almighty and of Ignorance besides Karma of either Good or bad natures; it is stated that the world of Gods would be available through Vidya and those who have no access to Vidya follow the Southern Path after death explains Brihadaranyaka Upanishad (I.v.16) as follows: There are three worlds that are attainable by Scriptures and these are the world of human beings, Pitru loka and Deva Loka. Good Karma arising out of Vidya or Awareness would take the Soul after death by ‘Deva Yaana’ or the Northern Path!)

Pursuit of the ways of Vidya and Avidya or Knowledge and Ignorance

IX.) *Athah tamah pravishanti yevidyamupaasate, Tato bhuya eva te tamo ya u vidyaayaam ratah/*

Indeed one when enters the screen of darkness or ‘Avidya’ and perform rites without the purport or objective of what are the rites intended for, then that act is of no value, especially without faith. That kind of Avidya begets further Avidya and might even be retrograde! In other words, Vidya and Karma are to worshipped being hand in hand; that kind of darkness is characterised as blindness while those in knowledge are normally prone to karma accompanied by worship and meditation; complementarity is certain in respect of Vidya and Karma! Brihadaranyaka Upanishad (IV.iv.10) makes this point amply clear: ‘Andhah tamah pravishanti ye vidyaam upaasate, tato bhuya te tamo ya u vidyaayaam rataah’ or those who practise Avidya or ignorance enter into the dark portals of rites, rituals and sacrifices, or those who blindly get involved in ‘karma kaanda’ or performing rituals without basic understanding and enlightenment of the Supreme tend to distance from the Reality and near the zone of Falsity) !

Fruits of Vidya and Avidya are indeed distinct as the path of ascent by work and wisdom or meditation

and karma / rites are well defined

X) *Anyad evaahur Vidyayaa anyad aahur avidyaayaa iti shushruma dheeraanaam ye nastadvichakshire/*

(It is normally emphasised that Vidya and Avidya lead to different paths all together in human life, even as faith without works is dead and those learned Pundits define the Paths clearly: Brihadaranyaka Upanishad (I.v.16) explains: ‘Atha trayo vaava Lokaah: Manushya loka pitru loka devaloka iti; soyam manushya lokah putrenaiva jayyah; naanyena karmanaa, karmanaa pitrulokah, vidyaa deva lokah, devaloko vai lokaanaam shreshthah, tasmaad vidyaam prashamshati’; in other words: there are three worlds that are attainable by Scriptures and these are the world of human beings, the Pitru loka and the Deva loka. The Manushya loka is attainable by one’s own son alone and not so much by rites alone as by the Agnihotra by meditation; the Pitru Loka is attainable by rites only but Deva Loka is attainable by intense meditation. Indeed Deva Lokas accomplishable by meditation alone is the best that one could aspire for! While stating so, Pundits avow that knowledge by description and knowledge by experience and works are clearly distinguishable!)

Knowledge and Ignorance both cross life and death but since the former might lead to Eternity the latter brings one back to Existence for sure!

XI) *Vidyaa chaavidyaam cha yastad Vedobhayam saha, Avidyaaya mrityum teertvaa vidyayaamritam ashnute/*

(Normally a person is differentiated by his nature and nurture. These tendencies tend to influence the proclivities of Vidya and Avidya or Ignorance and Knowledge. Even as both have to cross the gates of death, one prepares for crossing it with not much of concern to other worldliness but of material ends while others due to Vidya or Awareness of higher worlds seek to resort to work and wisdom. Now these tendencies are the follow-up of the previous lives called ‘Prarabdha’ or the carry forward. That indeed was the nature of a person who has just transmigrated with the load of his ‘paapa punyas’ or merits and demerits at the termination of the previous life. Bhagavad Gita in Shraddhaa Traya Vibhaga Yoga, chapter 17-2, Lord Krishna explains to Arjuna: ‘Trividhaa bhavati shraddhaa dehinaam saa svabhaavajaa, Saatviki Raahas chaiva taamasi cheti taam shrunu!’ or there are three types of features that human beings are moulded in the three classes of Satvika- Raajasika-Taamasika tendencies; those with ‘satvika guna’ worship Devas; those with ‘Raajasas’ features tend to worship Yaksha Raakshasas and ‘Taamasikas’ pray to ‘Bhuta pretas’. Referring to Rites or other kinds of sacrifices, the Satvika Guna persons perform the deeds as duties and without returns of fruits, while those with Raajasika mentality perform the Sacrifices either seeking returns of for satisfying their own egos; the third category of ‘Taamasikas’ perform worship, if at all, without faith and as a formality. Having detailed the three categories of Satva-Rajas-Tamas gunas, Lord Krishna affirms vide chapter 17-28: ‘Ashradhayaa hutam dattam tapastaptam kritamcha yat, Asadityachyutyate Paarthah! na cha tatpretyano iha/’ or ‘Paartha! Homa karyas without mental application and faith, charity for bravado and so called meditation to please others with motives are all called ‘Asatkarmas’ or works and deeds are negative acts with neither faith nor application! Having thus described in Gita, one should also realise that various deeds of virtue by themselves would not by themselves provide ‘mukti’ from the cycle of births and deaths but would be a step forward to cleanse the mind and hearts. On the other hand, it might be interesting to note that Avidya needs to be recognised its due role since in its absence, how could Vidya flourish and be an instrument for Realisation

just as when one always lives in darkness would there be a comparison possible for enlightenment! After all in the absence of Aditya what would be the reason and incentive for an individual's freedom from the bondage of mind, panchendriyas and the thick screen of 'Maya'!)

Indeed there is a Force beyond the entities of Maya and Purusha as the manifested and unmanifested ones and that is what is really worshippable worthy of Achievement!

XII) *Andham tamah pravishanti ye sambhutim upaasate, tato bhuya iva te tamo ya u sambhutyaaam ratah/*

(When one talks of worshipping two entities of Purusha and Prakriti, the former is unmanifest and the worshipper is ushered into blindness and darkness, while worshipping the Prakriti the manifested is equally misleading since both these are the constituents and as such the worship needs to be unified and combined! Those who worship the Creator Hiranyagarbha might secure supernatural powers and worshipping Prakriti would get absorbed into her! Mundaka Upanishad (I.ii.2) further explains: The Purusha or Hiranyagarbha is mystical and formless, yet coextensive with whatever is external and internal since He is birthless and as such devoid of Vital Force and mind; he is pure and superior to Maya the limiting adjunct of Brahman. Bhagavad Gita is quoted-XVI 8-9-'Asatyam apratishtham te jagadaahuraneeshwaram, Aparaspara sambhutam kimnyatkaama haitukam// Etaam drishtimavashtabhya nashtaatmon alpabuddhayah, Prabhanatyugra karmaanah kshayaaya jagato hitaah'; in other words some persons of perverted thinking argue that this universe is a 'Make Believe', that there is no Creator responsible to draw the contours of it and the creation takes place due to the union of male and female as no other third intervention is ever existent! By being self-convinced some petty minded ignoramus blatantly perform all devilish activities and tread the path of irrecoverable slide down! Indeed, such inhuman humans with not even a modicum of thinking power to distinguish the dark and bright situations, do get attracted into the vortex of ever repeating births and deaths for ever!

Prakriti or Maya is the driving force of Creating-Preserving, Destroying and Creating again while the Real Owner of the Chariot of the Universe is the Supreme Brahman Himself!

XIII) *Anyadhevahuh sambhavaad anyad aahur asambhavaat,Iti shushruma dheeraanaam ye nastad vichachakshire/*

(Now one has distinguished of what is 'sambhavati' or manifested and what is not. Similarly the results of worshipping either of the entities viz. Prakriti the primordial Nature and the Purusha or Hiranyagarbha are given. We have also thus explained the result of worshipping viz. the Cause and Effect phenomenon. The Svetaashvatara Upa. IV.10 clarifies lucidly: 'Maayaam tu prakritim viddhi, Maayinaam tu Maheshvaram, Tasyaavayava bhutah tu vyaaptam sarvam idam jagat'; in other words: Maya as Prakriti is the material cause which is derived from Consciousness and follows the behest as a limiting adjunct of the Supreme Brahman; put in another way Prakriti the Maya is the tool of the Almighty to conceal His Reality and the Great Truth! The Mother of the Universe in totality creates the real and unreal nature of it, protects it from the interplay of, and balancing between, the Tri Gunas of Satvika-Raajasa and Taamasika features and withdraws it periodically as perkaala maana decided by the Over Lord, even without ever affecting Him! In other words, Devi Bhagavata Purana (I.ii.5) declares: 'Srishtvaakhilam jagadidam sadasad swarupam, Shaktyaa svayaa trigunyaa paripaati Vishvam, Samhartya kalpa samaye ramate

tathaikaa, Taam Sarva Vishva jananeem manasaa smaraami/(This Universe of Truth and Untruth Forms is controlled by the wielding power of Maya; she indeed is the plenipotentiary as it were of Brahman the Supreme conferring all powers to act independently as originated by Him without bothering Him unnecessarily)!

Worship of Maya or Hiranyagarbha might differ in approaches but on death of the person could lead to the path of Immortality, one by Dharmacharana and another by detachment

XIV) *Sambhutim cha vinaashamcha yastad Vedobhayam saha, Vineshena mrityum tirtvaa sambhutyaa amritam ashnute/*

(He who worships the unmanifested and manifested forms of Maya and Hiranyagarbha have the common goal of achieving immortality: a) by worshipping Maya, the individual would resort to Agnihotra and other sacrifices for securing human wealth by the route of 'Avidya' or Ignorance; or b) alternatively take the route of 'Vidya' by worshipping Hiranyagarbha by resorting to the other route for achieving divine wealth. In either case then the Individual would have to cross the gates of death and become the very Self! Put it in different way, He who knows these two paths of Vidya or Avidya would attain Immortality by crossing over death through Avidya! Now the next question should be as to which route would he reach Immortality! Should one be absorbed in the World around by Dharma Karyas of Sacrifices, Daana Dharmas, and such worldly situations and worship Maya by the Avidya route or alternatively take to the route of Vidya by the Spiritual way and contemplate on Hiranyagarbha by way of total detachment and practice of Yoga of the transcendent! Brihadaranyaka is quoted –V.v.1-2 viz. ' while deliberating on body parts, one should realise that the foremost aspect of Truth relates to Surya and in this context the Solar Orb be synchronised with the right eye--- when the self is destined to leave the mortal body, the latter could no more vision the sun rays and the mutual helplessness between the two entities-the eye and the Sun-ceases at the signals of death. In respect of thie Individual Self whose eye is cordinated with the Solar Orbit-which essentially is Satya or the Truth- there are three significant Syllables that are relevant viz.BHUR or the Head of the Self concerned; BHUVAR or two arms and SVAR the two feet; furthe more there is a secret name called AHAR derived from the root expression HAA which means to 'destroy and spurn' the Evil forces!)

Truth and Immortality are concealed under the thick blanket of ignorance. May Surya open the Solar Orbit and let golden vessel unveil the Brahman

XV) *Hiranmayena paatrena satyasyaapihitam mukham, Tatvam Pushan apaavrunu satya dharmaya 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! The worshipper declares: 'Indeed I am normally the person who has executed my duties normally': Parashara Smriti prescribes Shat Karma Vidhi as follows: 'Shat karma –abhirou nityam Devaatithi pujakah, Huta shashaatu bhungaano Brahmano naavaseedati/ Sandhyaa snaanam japo homo Devataamcha pujanam, Vishva devaatithi yaamcha shatkarmaani dine dine'/ - ie. The six duties are specified as Sandhyavandana, at least twice a day, snaana that precedes 'bahyantara shuchi' or cleanliness of the body and mind, japa, homa, Devarchana, Athiti puja. Now, the the face of the outstanding Truth called Brahman that is hidden as it were in the

golden and lustrous vessel viz. the solar orbit! 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 himself but the mind of the person in prayer is misled about the Reality of Surya as also of Brahman! The worshipper thus finds Pushan or Surya himself as the Face of the Truth and that of Eternal Brahman who is camouflaged and obscured within the golden disc or the Solar Orbit and prays to Surya to uncover Himself!)

Even as the Truth of Brahman is revealed to the worshipper in the Solar Orbit, he finds the Truth is Surya Himself! The Solar Orb also represents eyes, both signs of death, as also Bhur-Bhuvah-Swaha!

XVI) Pushannekarshe Yama Surya Prajapatya vyuha rashmin samuh tejah, Yatte rupam kalyaanatamam tatte pashyaami yosaavasau Purushah sohamasmi/

(Surya Deva! You are indeed the nourisher and preserver of the Universe in totality, the solitary traveller on the high skies in Celestial Forms like Lord Yama, the Supreme Controller, the Unique Evidence of the Activities on the Worlds, the Illustrious Son of Prajapati, the efficient distributor of vital energies to all the Beings through your rays! Do lessen the severity of your rays of radiance and dazzle to behold you as the Eternal Truth the Paramatma! Sage Agastya's worship to Surya Deva before the Epic War of Gods and Danavas of Ramayana is quoted from Aditya Hridayam of Varaha Purana: 'Sarva Vedaantako hyeshastejasvi rasmibhaavanah, Yesha Devaasura ganaan lokaan paatih gabhastibhih/ Esha Brahmecha Vishnuscha Shivah Skandah Prajapatih, Mahendro Dhanadah Kaalo Yama Sommohyapaampatim/ Pitro Vasavassaadhya hyashvino Marutomaruh, Vaayur vahnih Prajaapraanaa ritukartaa Prabhaakarrah/ Aaditya Savitassuryah Kahgah Pushaa Gabhastimaan, Surana sadruso Bhaanuh Vishvaretaa Divaakarrah'// As translated the Prayer states: ' We pray to Surya Deva as revered by the totality of Celestial Deities; He is Self-Radiant nourished by His own rays of radiance energising the whole world with its inhabitants and objects of His own Creation. Indeed you are Brahma, Vishnu, Shiva, Skanda, Prajapati, Mahendra, Kubera, Kaala, Soma, and Varuna; you are the Pitru Devas, Vasus, Sadhyas, Ashvini Kumars, Marud Ganas!'!

The worshipper of Surya Deva now visions another manifestation of the Truth viz. Brahman as the Vision of the eyes, as also Bhur-Bhuvah-Swah; Brihadaraanyaka Upanishad explains in detail vide V.v.1-4: the explanation being as follows: At the very beginning of the Universe, water got manifested and that was basically meant as the liquid oblations connected with the Agnihotra. In fact all the Elements in their undifferentiated form was designated as water. That led to the materialisation of Satya or the Truth and as such Satya Brahman was the first appearance of Paramatma. Satya Brahman created Prajapati/Viraja the Maker of Devas and Beings. Satya Brahman in short form was Satya consisting three syllables viz. SA-TI-YA. The words Sa and Ya are totally free from all kinds of death or destruction while the middle syllable TI denotes 'Mrityu' and 'Anruta' or death and untruth. Thus Reality being the quintessence of Brahman, the middle mass of Unreality was inserted and slotted in between by the principal chunks of Truth! Since Untruth is hemmed in on either side of Truth, there is predominance of Truth and wise and the virtuous persons are not easily perturbed by fallacies! Now while deliberating on body parts, one should realise that the foremost aspect of Truth relates to Surya and in this context the Solar Orb be synchronised with the right eye; it is stated that the Sun and the eye rest on each other and there is a relationship of eyes and Sun rays/ Hence the mutual helpfulness of the Eye and Sun ceases at the signals of Death! Having said thus one should mention of the affinity of Gayatri and Surya: The Individual Self

whose eye is coordinated with the Solar Orbit-which is essentially Satya or the Truth-there are three significant syllables which are relevant viz. 'Bhuur' or the Head of the Self concerned; 'Bhuvah' or the two arms and 'Svah' the two feet; further more there is a secret name called 'Ahar' derived from the root expression 'Haa' which means 'to destroy and retaliate the evil forces. Similarly, of this Individual Being who has his physique's right eye, Bhur as his head, Bhuvan as his two arms, Swar as his feet, and 'Aham' as his secret name that destroys the evil!)

The Reality and the Eternal Truth as disclosed to the Worshippers in the Golden Disc or Solar Orb is identified as the Omnipresent Vayu deva!

XVII) *Vaayuranilam amritam atha ida shariram, Om Krato smara kritam smara krato smara kritam smarah/*

(The Worshipper of Brahman now venerates and prays to Vayu Deva to let his Praana or the Vital force attain the all pervading Immortal Air, well before the Panchendriyas driven by mind are converted into ashes following death! Indeed Vayu or 'Praana' demonstrates its prowess by its presence or absence to segregate the Truth and Untruth. Indeed the objective of meditation would be to seek the Truth. Human Beings are constantly striving to know what happens post life! Their meditation is to seek that once a Being reaches to Air what next! Brihadaranyaka Upanishad (V.x.1) explains: As the Self departs, the Vital Force makes an invisible exit hole and separates the body and the Self. This hole is akin to a chariot wheel and the Sukshma Swarupa or the Subtle Form, of the Self goes upwards towards the Sky, reaches Aditya Loka, the Lunar zone and finally reaches the Hiranyagarbha where there would be no sorrows nor joys but bliss all around! So much about the deserving Souls who depart and take to 'Deva Yaana' or the Divine Route! On the other hand, the same Brihadaranyaka Upanishad- IV.iv.2, describes the final time: while facing the end of life, the vision gets unified with the Inner Self and is stated to be blurred in vision, the nose could not smell, the tongue could not taste, the voice is ineffective, the ears could not hear, the mind could not think, the skin loses its touch and the intellect gets vanished. That is the precise time when the vital force would quit and all the organs follow suit! Then the Upanishad describes further: when ever a caterpillar reaches the end of a blade of grass, it tends to hold another support and contract the earlier body before holding another grass blade! The worshipper of the Vital Force in any case merges itself into the Immortal Air! O mind, remember and do remember that This is That! Om!)

Either Vidya or Avidya viz. Knowledge leading to Salvation and Ignorance resulting in Cycle of Existence have to finally end up with Agni on death any way!

XVIII) *Agne naya supathaa raaye asmaan Vishvaani Deva vayunaani Vidvaan, Yuyodhyasmaj juhuraanameno bhuyishthaam te naama uktim vidhema/*

(Agni Deva! You are indeed fully aware of my deeds of virtues. The Pitru Yaana Southern Path of the Self after death has been disgusting by way of going and coming to existence and hence my supplication to shun and steer clear my acts of evil. Save us from crooked and deceitful ways of existence and let all the ways of sins that might have been committed be burnt off as a reformed path be opened afresh! As in Katha Upanishad (I.ii.1-3) Lord Yama explained to Nachiketa that there were two kinds of human aspirations viz.'Shreya' and 'Preya' or Vidya and Avidya as the Paths of Sacrifice and Pleasure; while the easy method of Preya is invariably opted for as of Pleasure and Passivity of worldly pulls, the Path of

Shreya is difficult and defined ways of virtue. Indeed while existing in the midst of ignorance and darkness, the majority of human beings assume that they are intelligent, worldly-wise and move fast round and round following twisted and curved means of existence, just like blind leading the blind! Recalling the Stanza II above, 'Avidyayaa mrityum teevrataa Vidyayaaamritamashnute' indicates that Avidya or 'Karma phalabhoga' or the path of whatever deeds that have been done which indeed leads to the vortex of deaths and rebirths while Vidya denotes ; in respect of 'Satkarmas' or Acts of Virtue however, there are divine dispensations as per whatever becomes due say by way of better placements in the ensuing births. On the other and 'Devataajnaana' or the awareness of Celestial know-how leads to Immortality.)

Conclusion: Essentially speaking the emphasis is on the supremacy of the following forms of Magnificence; one as Maya, another as Hiranyagarbha the Lower Brahman and finally the Supreme Brahman . Now, the Supreme Brahman 'Paramatma' is nowhere else than the 'Antaratma'; this Truism has been quite laboriously and vividly explained by all the Upanishads!

[Note: The above four stanzas viz. XV-XVIII are stated to utter as a part of funeral rites, extolling the Vision of Paramatma as the Eternal Truth, Sun, Water, Air / Vital Force]

OM Purnamadah purnamidam purnaat purnamudachyate

Purnasya puranamaadaaya purnamevaavishyate/

OM Shantih Shantih Snantih //