

ESSENCE OF TAITTIRIYA UPANISHAD

Translated and interpreted by V.D.N. Rao, Former General Manager, India Trade Promotion Organisation, Ministry of Commerce, Govt. Of India, Pragati Maidan, New Delhi now at Chennai

Other Scripts by the same Author

Essence of Puranas:-

Maha Bhagavata, Vishnu, Matsya, Varaha, Kurma, Vamana, Narada, Padma, Shiva, Linga, Skanda, Markandeya, Devi Bhagavata, Brahma, Brahma Vaivarta, Agni, Bhavishya, Nilamata, Shri Kanchi Kamakshi Vilasa

Dwadasha Divya Sahasra naama:

a) Devi Chaturvidha Sahasra naama: Lakshmi, Lalitha, Saraswati, Gayatri b) Chaturvidha Shiva Sahasra naama: Linga-Shiva-Brahma and Maha Bharata c) Trividha Vishnu and Yugala Radha-Krishna Sahasra naama-from Narada Purana; Padma-Skanda-Maha Bharata

Stotra Kavacha- A shield of Prayers

Purana Saaraamsha

Select Stories from Puranas

Essence of Dharma Sindhu

Essence of Shiva Lingarchana

Essence of Amaranatha Yatra

Essence of Paraashara Smriti

Essence of Pradhana Tirthas

Essence of Brahma Sutras

Essence of Dharma Bindu

Essence of Upanishads: Brihadaranyaka, Chhandogya, Aiteraya,

Katha, Isha and Taittiriyeeya

[Note: All the above works released by <http://kamakoti.org/kamakoti/details/puranashome.html>]

ESSENCE OF TAITTIRIYA UPANISHAD

	Page
Contents	3
Invocations to Surya, Varuna, Brihaspati, Vayu and Hiranyagarbha	4
The Science of 'Shiksha' of Vedangas-its recitation, accent and clarity of Language	4
Meditation of five kinds of Vijnana of Lokas, their splendour and features	5
Vayu connects Lokas, Water with Agni-Suryas, knowledge with Guru-Shishyas	5
Purport of Celestial Symbols of 'Bhur-bhuvah-suvah' the Gayatri Mantra	7
'Brahmopaasana' the Path of Brahman	7
Meditation with five-fold factors viz. divine, natural, physical, human and moral	8
'Om' is truly symbolic of Paramatma	8
'Svaadhyaaya' or repetitive self recitation as the key to 'Dharmaacharana'	9
'Vedaadhyayana' the rudimentary awareness of Self Realisation	9
Duties, deeds of Dharma and deep discovery within hold the key to Brahman	9
Universal Commands of 'Maatru Devo, Pitru Devo, Acharya Devo, Atithi Devo bhava'	10
Invocation ton Devas to propitiate, ward off evils and acquire fillfilment and Peace	11
Collective prayers of Guru-Shishyas before the study of Brahma Jnaana & initiatives	11
Paramouncy of Food as the 'be all' and the 'end all' of Creation via the Vital Force	11
'Praana' is the pivotal link of physique and the Inner Concsiousness	13
Mental Sharpness and depth of assimilation are the vital inputs to access Mahat / Bliss	13
The Bliss of Brahman is undefinable but one drop of it keeps the Universe ticking!	14
From Unique Singularity to Unbelievable Plurality, Creation of Universe is amazing!	15

The wherewith-all of attaining fearlessness and ecstasy named Brahman	15
Brahman regulates ‘Srishti’ and bestows degrees of bliss to humans/ Celestials alike	16
Granting that Supreme is Bliss, convincing that One’s Self is hard due to ignorance	17
The ‘Parama Rahsya Shiksha’ of Upanishads is the Singular Teaching of the Unity	17

BHRUGUVALLI

Maharshi Bhrigu’s investigation of what Brahman is all about!	18
Bhrigu’s doubt about <u>Food</u> as the factor of Brahman but Varuna advised concentration	18
Bhrigu then thought of <u>Praana</u> but Varuna advised further introspection	19
Bhrigu on meditation guessed <u>Mind</u> as the cause but Varuna instructed intensive ‘tapas’	19
The Maharshi’s further belief centered on <u>Knowledge</u> but Varuna was not convinced	20
‘ Anando Brahmeti’ hit the ‘Bull’s Eye’: Bliss the originator, the sustainer & merger!	20
Be it a Cosmic/ Microcosmic view, basis no doubt is food as origin, preserver, merger	21
Food and Water besides Water’s offshoot Fire pave the way to Brahman and Bliss!	21
Food, Earth and the latter’s emerging point viz. the Sky enable fusion to the path of Bliss	21
Meditation for human and divine achievements to help others and the wellbeing of Self	22
Worship to Brahman for material and spiritual fulfillment and attainment of Bliss	23
From food to Praana to wealth to knowledge to mind to Truth to Spiritual Awakening	23

ESSENCE OF TAITTIRIYA UPANISHAD

Devapitru kaaryaabhyaam na pramaditavyam, Maatru Devo bhava, Pitru Devo bhava, Acharya Devo bhava, Atithi Devo bhava, yaanyanavadyaani karmaani taani sevitavyaani, no itaraani/(Let there not be any lapse in executing services to Devas and Pitru Devas; let your mother be a Goddess, father a God, preceptor a God and a Guest be a God; shun away all acts that are blameworthy and dutifully perform all deeds deserving commendation and indeed nothing else!)

Om sahanaavavatu shahanau bhunaktu saha veeryam karavaavahai, Tejasvinaavadheetamastu maa vidvishaavahai,Om Shanti Shanti Shantih/ (May we together-the teacher and the taught- be protected, well nourished and blessed to think and act in unison in our quest of Truth and Almighty! May there be Universal Peace, Preace and Peace always!)

The Upanishad commences with the Invocation of Surya, Varuna, Indra, Brihaspati, Vishnu and finally 'Praana' or Vayu without whom life is unreal and so is the cognition of Truth the Brahman!

I.i.1) *Harih Om! Sham noMitrash shamVarunah, sham no bhavatyarmaa, sham na Indro Brihaspatih, sham no Vishnururkramah, namo Brahmane namaste Vaayo tvameva pratyaksham Brahmaami, Tvaameva pratyaksham Brahma vadishyaami Rutam vadishyaami Satyam vadishyaami, tanmaavatu, tad vaktaramavatu, avatu maam, avatu vaktaram, Om Shantih shanti shantih/ (May Mitra bless us, Varuna bless us, Aryamaan bless us, Indra and Brihaspati bless us; may Vishnu possessed of enormous strides identify us with his lotus feet! May these Devas viz. Mitra / Aryamaan during the day and Varuna in the night protect our Individual Selves to smoothen the exhaling and inhaling functions of our Praana the Vital Energy to energise to work and rest in the days and nights! May Indra bestow us physical strength and mental retention; may Brihaspati the Teacher of Devas grant us excellence of speech and intellect and may Vishnu Deva with his speed and stability provide comprehension, memory and skills of communication and what is more the knowledge of Brahman! May Vayu the 'Pratyaksha Brahma' the ready proof and evidence of Brahman -who without the 'Praana' or the Vital Force human existence is negated, safeguard our very presence too for long ! What is more, the Sutradhari Hiranyagarbha unites Vayu the Praana and enable to nourish and sustain the physical limbs and senses with the Individual Self the alternate Form of Brahman. Indeed Vayu Deva! You are the immediate Brahman, the Source of Virtue and Existence and of the very Reality of 'Satyam Shivam and Sundaram'! Om, may there be Peace, Peace again and Peace in Entirety!)*

The Science of 'Shiksha' one of the 'Vedangas' about Recitation, Accent and clarity of the Language

I.ii.2) *Om Sheekshaam vyaakhyaa shyaamah, Varnah swarah Maatraa balam saamasantaanah, ityuktah sheekshaadyaayah/*

(Among the Six Vedangas of Shiksha-Kalpa-Vyakarana-Nirukti-Chhandas and Jyotisha, Shiksha is of high significance. Swara or notation is the key of pronunciation. It is about the Science of Pronouncia-

tion of Shiksha or Instruction by a Guru that is an integral part of teaching to a student. The rudiments of this Shiksha covers the full range of the Science be it ‘Varnas’ or alphabets, ‘svaras’ or accents of both ‘Udaatta’ or elevated, ‘svarita’ or pitched and ‘anudaatta’, ‘maatras’ or measures or time required for the pronunciation requiring ‘balam’ or emphasis, ‘Saamah’ or uniformity and ‘santaanah’ of Saama or the juxtaposition viz. the conjoining of letters and so on. Hence the ‘ukta’ or what is stated and clarified in the Sikshaadhyaya or the Chapter of pronunciation. Narada Purana which devotes considerable teaching to Shuka Maha Muni the son of Veda Vyasa by Maharshi Sanandana: in the Swara Shastra, Aarchika Swara is related to Rik Veda either as ‘gathika’-related to Pouranic Episodes and ‘Saamika’ or Saama Veda related. In fact, ‘Yaajya stotras’ or hymns, Mantras and Karanas related to Yajnas are used in all the three Vedas as per Swaras, other wise those would turn out to be Viruddha swaras or of negative impact! If the Mantras are not properly pronounced, there could in certain cases ending up in negative impact and are named ‘Indra Shatrus’ since Indra Yagna had far reaching negative impact as he performed a Sacrifice against Vritra the son of Tvashta Prajapati as Vritra became very powerful in a war between Devaasuras; although Vritaasura was killed with the help of Vajraayudha made out of the backbone of Dadhichi Maharshi, Indra was hounded by Brahma Hatya Maha Paapa and therefore hid himself in a lotus stem and lost his Indratva till Brahma himself reinstalled Indra by withdrawing the Brahma hathy sin! Such was the negative impact of mispronunciation in outstanding Yajna karyas! In the ‘Vaangmaya Shastra’ or vocabulary, pronunciation originates from ‘vakshasthala’ or chest, ‘kantha’ or throat, and Mastaka or head; from the chest emerges the low level sounds normally resorted to morning hymns, from the kantha emerge the medium and broad variety of sounds and from the mastaka are originated as high pitch sounds and variations of volume.)

Meditation of Five kinds of Vigjñana of Lokas, their splendour, unifying spirit, inhabitants and features

I.iii.1) *Sahanau yashah, saha nau brahma varchasam, athaatat samhitaayaa Upanishidam vyaakhyaa – syaamah/ Panchasvadhikaraneshu adhilokamadhi jyautishama adhidividyam adhi prajam adhyaatmam, eta mahaassahitaa ityaachakshate, athaadhilokam, prithivi purva rupam, dyour uttararupam, aakaashah sandhih/*

(May we both-the Guru and Sishya, be blessed together with ‘brahma varchas’ or spiritual brightness enabling us to meditate the ‘Panchashu adhikaranaas’ or five means of Vigjñana or knowledge viz. ‘adhilokam’ or in reference to the Tri Lokas, ‘adhi jyautisham’ or about the degree of splendour of each of the Worlds, ‘adhidividyam’ or the distinctive knowledge of each of the Lokas and their Unifying Spirit, ‘adhiprajam’ or about the Spiritual patterns of the inhabitants of the Lokas and ‘adhyatmam’ or of physical / bodily strengths and weaknesses or pluses and minuses. Normally three categories are mentioned as ‘Adhibhoutikam’ or External Body based, ‘Adhyatmikam’ or inner psychological based features and ‘Adhi Daivikam’ or God made blessings or problems affecting individuals; but in this case, reference is made to five factors taking into account the totality of the Universe! Hence the expression above is ‘purva param’ and ‘uttaraa param’ or the expressions related to an individual or in the Universal context. Hence the word ‘Athaadhilokam’ or the totality of Universe is referred to! In this Uttara rupam, mention is made first to ‘dyuah-aakasha and sandhi’ or heaven, sky and the Intermediate Region of ‘Sandhih’.)

As Vayu connects Lokas, water links Agni-Suryas, knowledge with Guru Sishyas & Parents with progeny

I.iii.2-4) *Vaayuh sandhaanam, iti adhilokam; athaatadhirjyotisham, agnih purvarupam, aditya uttara*

rupam, aapah sandhih, Vaidyutah sandhaanam, ityadhijjoushitam Agnih purvarupam, Aditya uttara rupam, Aapah sandhihi Vaidytah sandhaanam, ityadhi jyoshitam, athaadhividyam, Acharyah purva rupam// Antevaasyuttara rupam, vidya sandhih, pravacanassamdhaanam itim adhividyam, Maataa purva rupam pitoruttara rupam, prajaa sandhih prajannassandhaanam iti adhi prajaam/Athaadhyaatmam, adhaara hunuh uttara rupam vaak sandhih, jihva samdhaanam iti adyaatmam/ ya evam maha samhita vyaakhyaataa veda sadheeyate prajaayaa pashubhih, Brahma varaschenaan adyena suravargena lokena//

(Air provides the connectivity to the Earth on one hand and the three lokas above viz. the heaven, sky and the intermediate ones as that universal link is the catalytic agent in the context of Creation of the Universe. This is also the over all connection for meditation of the Deities- first commencing with Agni denoting the foremost and bright entity while the third one being Surya while water is the rallying point or the junction as lightning provides the link; this is in the context of Connectivity of the Basic Elements of the Universe. On the mortal plane of creation, the first letter is mother and the father is the last letter while the focal point or the junction constitutes progeny and the connection is generation. Similarly Guru is the first letter, Shishya is the third letter while the rallying medium or junction is knowledge, Teaching or imparting knowledge is the connection while active meditation is the end product. While referring to an individual body, the lower jaw is the first letter, upper jaw is the last letter and tongue is the connection and speech is the ‘Sandhi’ the junction! These are the examples of combinations resulting in progeny and so on. Vidya or awareness and Reality are thus linked by Meditation in essence.)

I.iv.1-2) Yas chandasaam vrishabho vishvarupah chhandobhyodhyamritaam sambabhuva sa mendo maddhyya smrunot/ Amritasya Devadhaarano bhuyaasam, shariram mevicharshanam, jihvaa me madhuttamaa, karnaabhyaam bhuri vishruvam, brahmanaah kososi medhaayaapihitaah shrutam me gopaayaa Aavahanti vitanvaanaa// Kurvaanaacheeramaatmanah vaasaamsi mama gaavascha anna paanecha sarvadaa, tato me shriyamaavah lomaashaam pashubhih saha svaaha/ Aavaayantu brahmachaarinah svaaha, vi maayantu brahmachaarinah svaaha, pramaayantu brahmachaarinah svaaha, damaayantu brahmachaarinah svaaha, shamaayantu brahmachaarinah svaaha/

(May Indra, the representation of the Pranava-akshara ‘Om’ the quintessence of the immortal Vedas, bestow intellect and prosperity to me . Let my physique be strong and fit like a bull due to its might and alertness! May my tongue be sweet and convincing speech and may my ears hear about the magnificence of Brahman ever. May he grant me affluence to flourish with fulfillment of material wealth, food, clothing , cattle, and so on: ‘Svaaha’; may Brahmacharis surround me for guidance: ‘Svaaha’; may Brahmacharis as of the prospective generation be imbued with morality, self control and sound knowledge: ‘svaaha’; in short, let me and my followers strictly adhere to the principles of Dharma and to constantly remind us so by oblations to Agni with the unique and repetitive facility of Mantras.)

I.iv.3) Yasho janasaani svaaha, shreyaan vayayosaani svaaha, tam tvaa bhaga pravishaani svaaha, sa maa bhaga pravisha svaaha/ Tasmin sahasra shaakhe nibhagaaham tvayi sruje svaaha, yathaapah pravata yanti yathaa maasaa ahrjaram/ Evam maam Brahmachaarinah dhaataarayatu sarvatagh svaaha, Prativeshosi pra maa bhaahi pra maa bhaah pra maa padvasva/ Iti chatirdhonuvaakah/ (Let my ‘homa karya’ continue with resounding ‘svaahas’ seeking approvals to secure prosperity and fame. The wealth to be secured is for rites and charities to destroy wrong actions and deeds and to purify one’s thoughts and conscience; this would destroy my accumulated sins . As the accumulated sins are

substantially reduced or wiped out, the Self would appear growingly clean as a mirror -reflection of Paramatma himself!The fame is to acquire high level knowledge and popularity to attract extensive groups of talented and committed disciples who should in turn propagate Dharma through posterity. Parama Purusha! Do enter into my heart and Soul and purify my entire sinful thoughts and acts so that there is little difference between us the and let true identity is firmed up! This should vindicate the Eternal Truth that ‘Antaratma’ the Inner Conciousness and ‘Paramatma’ the Supreme Reality are just the same !

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, Svaha 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.)

Brahmopaasana the path to Brahman

I.vi.1-2) *Sa ya eshontarhridaya aakaashah, tasminnayam purusho mayomayah, Amrito Hiranmayah antarena taaluke, ya esha stana ivaacha lambate sendra yonih, yatraasou kashaanto nivartate, hyapohya sirsha kapaale bhurityagnou ptatitishthati, bhuva iti vaayau// Suvarityaditye, maha iti Brahmani, apnoti svaraajyam, apnouti manasaapatim, vaakpatischakshupatih stotra patih vigjnaaa*

(There is an entity in the Akasha or the Space there beyond, which indeed is right within one’s own heart, that is sought to be realised through knowledge and introspection for the attainment of paramouncy and that outstanding Truth is everlasting and glorious. This entity is stated to hang down like the nipples of teats and that is stated as the birth place of Indra Deva: *Indrasya Brahmanah yoni maarga/* Indeed that is the path by which one attains Salvation; the reference is to the Sushumna Nadi in the Yoga context as this nadi passes from the heart upward to the center breaking the head midway at the time of Salvation of Yogis. Now, at this spot the Yogi realises Surya known as Suvah en route Mahah the Brahman. In other words, the Yogi accomplishes the ‘manas’ or heart of Brahman the overlord of speech, hearing, sight and intelligence. On attaining Space or Sky the Brahman, the Individual Self too is merged with ‘Antaarama’ the eternity, the Paramatma the eternal again ! As ‘Svaha’ as Surya and Brahman as ‘Mahah’, if the Self

controls the mind and thought besides other physical traits of speech, vision, hearing, touch, and smell, then he could attain the status of bliss and greater existence quite other than listless death!)

Meditation to Paramatma and Antaratma as both appear to have a Five fold nature in common

I.vii.1) *Prithvyantariksham dyaur disho vaa avantara dishaah, Agnirvaayuradityah chandramaa nakshatraani, apa oshadhayah vanaspataya aakaasha Atamaa ityadhibhutam/ Athaadhyaatmam, Praano vyaanopaana udaanah samaanah, Chakshu shrotram mano vaak tvak, charma maamsam snaavaasthi majjaa etad adhidhyaaya Rishiravochat/ Panktam vaa idam sarvam panktenaiva paanktah sprunoteeti/*

(The Sages confirmed that Meditation and Sacrifice are five fold viz. the Divine factors, natural factors, physical factors, human factors and moral factors. The Earth, Sky, Heaven, then Primary Quarters and the secondary Places of Existence; Fire, Air, the Sun, the Moon and the Stars as also water, herbs, trees, and the Instrument of Srishtih viz. Virat Swarupa. Besides the 'Adhi Daivika' causation, then the Adhi Bhoutika and Adhyaatmika causes are narrated: of these are physical and human factors; to start with the five vital forces, five sensory organs, five senses and so on in a row or Pankti! This was what Rishis underlined: *Panktam vaaidam sarvam, panktenaiva paanktah sphrunoteeti/* (The Totality is indeed constituted by five factors in a row, one filling up with five (external) and five (internal). Thus there are different kinds of meditation: one to Hiranyagarbha as referred to thus far with the latter identified with 'vyahritis' and the five entities of Bhuh-Bhuvah-Svah-Mahah and the body trunk of Hiranyagarbha. Another type of meditation is to the Pancha Pranas viz. Praana-Vyaana-Apaana-Udaana-Samaanas or the Vital Force performing exhaling, pervading, inhaling, leaving the body and digesting. Yet another one is stated as 'Pankti' or the five feet/ five lettered 'Chandhobhaga' or Prosody the Vedanga devoted to poetry and prose scripting. Further meditation is for the welfare of Pancha Karmendriyas and Pancha Jnanendriyas of eyes-ears-mouth-nose and skin and the counter part senses of vision, hearing, speech, smell and touch. The Pankti or the row of five possessions that a father counsels to his son as the former draws nears his death and the five possessions acquired worthy of sacrifice were his wife, sons, human wealth, divine wealth and the Self! Essentially thus the Universe is made of Pancha Bhutas or Five Gross Elements that Prajapati Himself is all about!)

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 word of OM!)

Significance of Svadhyaya as the key to Dharmaacharana

I.ix.1) *Rutamcha svadhyaya pravachane cha, Satyam cha svadhyaya pravachane cha, Tapascha svaadhyaya pravachanecha, damascha svadhyaya pravachanecha, shamascha svaadhyaya pravachanecha, Agnyascha svaadhyaya pravachanecha, Agnihotrascha svaadhyaya pravachanecha, Atithayascha svadhyaya pravachanecha, Manushyam cha svaadhyaya pravachanecha, prajaa cha svaadhyaya pravachanecha, Prajanascha svaadhyaya pravachanecha, Prajapatischa svaadhyaya pravachanecha, Satyamiti Satyavachaa Raathitarah, tapa iti Taponityah Paurushishtih, svaadhyaya pravachane eveti Naako Maudgulyah, taddhi tapastaddhi tapah/*

(An earlier statement of this Upanishad emphasised possession of Knowledge (I.vi) is of paramount importance for the attainment of sovereignty. This however is certainly not misconstrued to step-down the significance of 'svadhyaya' or practice of retention along with 'pravachana'/'adhyapana' or teaching to next generations, dama or self-control of physical and internal organs, learning and teaching, sama or inherent balance of thought and deed, Agnihotra or Sacrifice, practice of austerities, adoration of 'Athithis', discrete procreation as per prescribed regulations and in short 'Dharma paalana' as per 'Varnashrama'. This is possible with 'svadhyaya' which reminds the principles of Dharma; it is very important to learn but another to absorb, but most significant is to practise which originates from Svadhyaya and Svadhyaya in essence to ensure practice of austerities. Truth is the key to Brahman says Satyavacha of the lineage of Rathitara; austerity is the unique input of Dharma as firmly convinced by Taponitya, the son of Purushisht; learning and teaching knowledge is emphasised by Naaka the son of Mudgala. Indeed austerity is what righteousness is all about, one concludes!)

Knowledge of Vedas leads to Self Realisation as being identical to the Supreme

I.x.1) *Aham vrikshasya rerivaa, kirtih prishtham gireriva,urdhva pavitro vaajineeva svamritamasmi/ Dravinam sarvachasam, sumedhaa amritokshitah, iti trishankor vedaanuvaachanam/* (It is a truth of the Universe that knowledge is the product of a mind purified by Self-denial. The Veda knowledge aptly describes that the Universe is likened to the eternal Tree signifying Brahma; the knowledge of Vedas and Smritis enumerating the obligatory duties of human beings with no selfish ends whatsoever certainly leads up the ladder to reach the top of the Tree of Life to discover Brahman; this is what the Great Seer of Trishanku- as Sage Vamadeva experienced-came to realise Brahman within his own Self! This is why the Seer states *Aham vrikshasya rerivaa/* 'I am the one to tackle the Tree as my effort is like reaching the mountain peak and even as exalted as the Sun on the Sky; indeed the Self of mine is supremely effulgent comparable only to Surya; I am replete with knowledge, faith, confidence, capability to attain the Status of Immortality and Permanence! The Self is '*urthva pavitram vaajini eva*', or of peak like purity, saturated with food, wealth, varchasam or splendour and extraordinary wisdom and fulfillment!'

Duties, deeds, deep discovery within the Self

I.xi.1) *Vedam anuchyaacharyaontevaasinam anushaasti,Satyam vada, Dharmam chara, Svaadhyayaana maa pramadaha, Acharyaaya priyam dhanam aahritya prajaatantum maa vyavacchetseeh, Satyaan na*

pramaditavyam, dharmaan na pramaditavyam, kushalaan na pramaaditavyam, dharmaan na pramaaditavyam, bhutyai pramaaditavyam, svaadhyaaya pravachinaabhyaam na pamaditavyam, deva-pitru-karmaabhyaam na pramaditavyam/ (After teaching Vedas, the Preceptor imparts a set of duties to speak Truth always and practise righteousness. He exhorts not to neglect ‘Svadhyaaya’ or constant Study; not to snap the ties with him or his family once gifting him gifts and wealth; never to deviate from virtue; not to inflect from duties and ignore basic tenets like: *Satyam vada, Dharmam chara, Svaadhyayanmaa pramadah/* As an affectionate one with paternal care, the Teacher instructs the students not to neglect their well being and health! Then emphasis is made on dharma, bhuta daya, deva-pitru duties and deeds. The implied exhortation to the disciples would be to introspect within the Self and realise Brahman)

Universal Commands for Good Living

I.xi-2-4) *Deva pitru karyaabhyaam na pramaditavyam/ Matru devo bhava, Pitru devo bhava, Acharya devo bhava, Atithi devo bhava, yani anavadyani karmaani taani sevitavyaani no itaraani, yaani asmaakam sucharitaani, taani tvasyopasyaani, no itaraani//* *Ye ke chaasmcchreyaamso Brahmaah tshaam tvayaasanena prashavasitavyam, Shraddhayaaya deyam ashraaddhayaadeyam shriyaa deyam, kriyaa deyam, bhiiyaa deyam samvidaa deyam/* *Atha yadi te karmavichikitsaa vaa vritta vichikit saa vaasyaat//* *Ye tatra Brahnamaah sammarshinaah yuktaa aayuktaah alukshaa dharmaa kaamaahsyuh, yathaa te teshu varteran tathaa teshu vartethaah//* *Esha aadeshah, esha upadeshah, esha Vedopanishat, yetadanushaashanam, yetamupaasitavyam, ekamu chaitadupaasyam//* (Having underlined that there should not be any excuse to abstain from the duties of worshipping Devas and Pitru Devas, on the level ground, the duties are to one’s own mother to have given birth and nourishment, father for one’s upbringing, tradition and discipline, the Teacher to provide him education and training to face life besides opening gates for Knowledge-Samsara-Dharma-Karma-and Liberation. The ‘Atithi’ or the revered guest too is of divine nature, and one should offer him a seat, remove the fatigue in reaching one’s home, receive them with respect and honour becoming of the stature of the host, and make befitting offerings not out of bravado and superior feeling but with modesty and friendliness with equal status. This kind of treatment is specially stressed in respect of Brahmanas who are particularly experienced in rendering their duties and customs with faith and dedication. These are indeed the instructions of Vedas and the established principles of Dharma. As regards ‘Karma’ or Scriptural rites and duties, aided by knowledge, these are required to be practised as per their prescribed procedures backed up by relevant Mantras or Stanzas, and on the basis of time-proven customs. But, it is essential to realise that acquisition of the fruits of the Karma is an on going process through a chain of births and deaths and it would be too naive to imagine that the karmas of one or successive lives would lead to ‘Brahmatva’ in one go! Chhandogya Upanishad (VIII.i.6) clarifies: *Tad yattheha karmajito lokah ksheeyate, evam evaamutra punyajito lokah khseeyate, tad ya ihaatmaanam ananuidyaa vrajanti etaamscha satyaan kamaan, tesham sarveshu lokeshvakaamchaaro bhavati, atha ya ihaatmaanam anuidyaa vrajanti etaamscha satyaankaamaan, tesham sarveshu lokeshu kaamcharo bhavati/* (Just as the deeds of evil are exhausted by the results of virtues gained, those who depart from the world, without realising that the Self would secure positive gains and a select handful succeed as instructed by their Teachers in attaining freedom of movement and enjoy bliss!) Moreover the fruits of Karma are multi-impacted like happiness of progeny, heaven, glory, prosperity; no doubt, ‘Satkarma’ too is stored and piled up but the balance surplus effect is what matters to lead up the heights of Brahmatva!) Having thus analysed the far reaching influence of Karma, one recalls Lord Krishna’s directive to Arjuna viz. *Karmanyevaadhikaaraste maa phaleshu kadaachana, Maa karmaphalaheturbhuh maa te sangostvakarmani/* or that a human being has a right /

duty to perform Karma or one's duty but has no hold over the fruits, be they be either positive or negative and that there is no reason however to discontinue the action regardless! All the same, if one has a doubt whether the 'Karmaacharana' is as per prescribed norms, then knowledgeable Brahmanas would indeed possess the competence to judge the deeds as they themselves should be practising the acts like homa karyas, worships, vratas, danaas, yatra darshanas, svadhyayas and the like and as such would be able to advise if need be! The last stanza of the above states: *esha aadesha, esha upadesha, esha vedopanishat, etad anusandhaanam, esham upaasitavyam/* (This is the command, the teaching, and a secret and Sacred instruction that all the students must necessarily follow in the context of 'Satkarma' towards 'Sadgati' and such deeds encompass practices not only of 'Agnikaryas' but multifarious such as austerity, abstinence, self-control, charity, meditation, and innumerable duties of brahmacharis, grihasthas and women)

An Invocation to Devas to propitiate them, ward off evils and to acquire knowledge of Brahman

I.xii.1) *Sham no Mitrah, sham Varumah, sham no bhavatyarmaa, sham na Indro Brihasspatih, sham no vishnur urukramah, namo Brahmane namaste Vaayo tvam eva pratyaksham Brahmaasi, twameva pratyaksham brahmaavaadisham, ritam avaadisham satyam avaadisham tanmaamaaveet aaveen maam aaveed vaktaaram, Om Shanti Shantih/* (The First Chapter closes with an Invocation to propitiate Devas to bestow blessings to Mitra, Varuna, Aryaman another Form of Surya, Indra, Brihaspati and Vishnu himself! Our sincere salutations and prostrations to Brahman, Vayu, and other Celestial Gods to protect me, the Speaker and all of us contained in the Universe! Om Shanti, Shanti and Shanti! May Peace, Virtue and Fulfillment be with us all!)

[This is the conclusion of Part I]

Collective Prayer by Guru-Shishyas before the Study of Brahma Jnaana and further initiatives

II.i.1) *Om sahanaavavatu, saha nao bhunaktu, saha veeryam karavaavahai, tejasvinaavadhitamastu maam vidvishaavahai/ Om Shanti, Shanti, Shantih/* (May the Almighty protect the Teacher and the Taught together and bless us to acquire the knowledge of Brahman, absorb it, reflect and meditated upon. In the Brihadaranyaka Upanishad, Maharshi Yagnyaalkya teaches Devi Maitreyi as follows: *Atmaa vaa are drushtavyah shrotavyo mantavyo nidhiv dhyaanaa sitavbyo Maitreyi, Atmano vaa are darshanena matyaa vigjnaanenedam sarvam viditam!* In other words, Truth indeed is within the Self it is that the Self alone is to be heard of, reflected upon and meditated to. That alone is the quest of Immortality.)

Om, Brahmaavid apnoti param, tadeshaabhyuktaa/ Satyam Janamanantam Brahma, yo Veda nihitam guhaayaam Parame vyoman, soshnute sarvaan kaamaan saha, Brahmanaa vipaschiteti// Tasmadvaatasmaad aatmana aakaashaah sambhutat aakaashaad vaayuh vaayoragnih, agner aapah, aadbhyah prithvi, prithivyaa oshadhayah, oshadhibhyo annam annaat purushah; sa vaa esha purusho anna-rasamayaha, 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 instinctive 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 anyachchrunoti anyad vijaaniti tad alpam; yo vai bhuma 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 shrinoti, taditara itaram abhivaadati, taditara itaram manute taditara itaram vigjnaanaateeti;yatratvasya 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, vijaataraam 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. The concept of duality is thus misplaced and that of Unity is perennial!)

The paramountcy of Food as this is the be all and end all of Creation via Praana/Life

I.ii.1) *Annaadvai prajaah prajaayantte, yaah kaascha prithvim shrिताah , 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!*

Praana is the common pivotal to the Physical and Inner Self of all the Beings

II.iii.1) *Praanam devaa anu praananti, Manushyaah pashavashvascha ye, praano hi bhutaanaamaayuh, tasmaat sarvaayushamuchyate/ Sarvameva taaayuryanti, ye praanam Brahmopaasate, Praanohi bhutaa – naamaayuh, tasmaat savaayushamuchyati/ Tasyesha yeva sharira aatmaa, yah purvasya, tasmaadvaa etasmaat praanamnayaat, Anyottara aatmaa manomayah, tenaisha purnah, savaa esha purushavidha eva, tasya purushavidhataam, anvayah purusha vidhah, tasya yajureva shirah, rukdakshinah pakshah, Saamottarah pakshah, Aadesha aatmaa, Atarvaangeerasah puccham pratishthaa, tadayasha shloko bhavati/* (There are two ‘divides’ of a human being, one is the physical and another that is more significant is the Internal Self. Praana is common to both the embodied self as well as to the inner consciousness or of all the beings including humans and of Devas respectively. In the context of all human beings, animals and other species or of the embodied Self, Prana based on food sustains the vital body. The Inner consciousness is sustained by mind. The latter or the mental body as compared to the vital body is constituted of Vedas; Yajur mantras are of the head, Rig mantras of the right side, Sama mantras of the left side while Brahmana portion is of the body trunk; the Atharva mantras as signified by Angirasa Maharshi, are of the stabilising tail represented by Earth. The analogy of the Physical and Inner Selves is thus perfect: Vital Force Praana emerging from food is the ‘sin-qua-non’ or the quintessence of sustaining human and other beings in the physical context, whereas in the celestial sense the Inner Consciousness is based on the vital force arising from Vedas and their unity of the mental body since the Vedic Texts affirm that ‘all the Vedas get united in the Self in the mind’ as per the ‘Adesha’ or ‘Commands’ Portions of each Veda ie the Brahmanas as in reference to Taittiriya Adesha III.ii.1 affirms the unity of all Vedas. Again, reference is made in the Brahmana portion of ‘Atharvaangirasa’ refers to ‘puccham pratishtha’ or of the stabilising tail; the relevant mantras are in relation to the rites performed urging stability of peace and prosperity for all in the context of their minds.)

Sharpness of Mind and the depth of Understanding are the essential inputs to access ‘Mahat’ / Bliss

II.iv.1) *Yato vaacho nivartante, Apraapya manasaa saha, Anandam Brahmano vidvaan, na bibheti kadaachaneti/ Tasyhaisha eva sharira aatmaa, Yah purvasya, tasmaadvaa etasmaan manomayaat, anyontara aatmaa vigjnaamayah, tenaisha purnah, sa vaa esha purusha vidha eva, tasya purushavidhataam, anvayam purushavidhah, tasya shraddhaiva shirah, ritam dakshinah pakshah, satyam uttarah pakshah, yoga aatmaa, mahah puccham pratishthitaa/ tadapi esha shloko bhavati/* No person with

enlightenment is ever afraid of facing trying situations once he has realised Bliss which is Brahman. This situation follows due to the strength of mind even in the physical framework of a human being; more so when the internal self is buttressed with knowledge. In such a situation, faith is stated as one's head, righteousness is the right side of the body, truth the left side and concentration is the body and Mahat or the First Born Intellect or the depth of absorption which is all-pervading named Satya Brahman (Prajapati) is the stabilising tail; Brihadaranyaka Upanishad aptly describes Intellect as the varied form of Satya or Truth as the 'hridaya' too. The Upanishad vide V.iv.1 is quoted: *Tad vai tat etad eva tadasya Satyameva; sa yo haitam mahad yaksham prathamajam veda; Satyam brahmeti; jayaatimalokaan, jita invaasaa asa ya evam etan mahad yaksham prathamajam veda; Satyam Brahmeti, Satyam hi eva Brahma/* or meditation is targetted to Prajapati Brahman who has been described as his 'hridaya' or intellect; further qualification of that Hridaya-Intellect-Brahman pertains to Truth as well. That Truth is Satya Brahman; the expression 'tat' or 'that' is repetitive since Hridaya-Intellect-Brahman and now the Truth all refer to just the same. The phrase 'Satyameva' also signifies the idioms Sat or Tyat viz. Murtha (Gross) and Amurta or Subtle, th gross body being 'Pancha bhutaatmikaa' or of Five Elements and is unconquerable by enemies like 'Arishadvargas' or Kaama-Krodha- Lobha-Moha-Mada Matsaras; indeed Satya Brahman is invincible, the very first born and all pervading!

The Bliss of the Supreme is not definable but one drop of that keeps the totality of Universe ticking!

II.v.1) *Vignaanam yagnam tanute, karmaani tanutepi cha, Vignaanam Devaah sarve Brahmajyeshtha – mupaasate/ Vignaanam Brahma ched veda, tasmaacchen na pramaadyati, Shareere paapmaano hitvaa, sarvaan kaamaansamashnute/ Tasyaisha eva sharira atmaa, yah purvasya, tasmaada vaa etasmaad vigjnaaa mayaata anyontara atmaa ananda mayah tenaisha purnaah, sa vaa esha purusha vidhaa eva, tasya purusha vidhaataam anvayam purusha vidhaah tasya priyam eva shirah, modo dakshina pakshah, pramoda uttara pakshah, ananda atmaa, brahma puccham pratishthaa, tadapi esha shloko bhavati/* Vigjnaanam or knowledge enables the execution of Yagnas as also other duties prescribed to all the Varnas. All the Devas like Indra and others are in constant worship to Mahat Brahman Hiranyagarbha as per the knowledge that they possess, as indeed Vigjnaaam is Brahma; once the heap of sins is gradually evaporated, then one experiences all the joys. It is firmly believed that the Inner Self is essentially the form of bliss, which would have taken a human shape of which the head is of joy, the state of satisfaction is the right side of the body, total fulfillment is the left side and the body trunk is the fountain of bliss itself while the tail is the balance to provide stability. Thus the human body is of the five sheaths viz. Annamaya, Praanamaya, Manomaya, Vijnaana maya, and Anandamaya. On the other hand, Paramatma is not definable as Brihadaranyaka Upanishad -III.viii.8-affirms: *Sa hovaacha, etad vai tad aksharam, Gargi, Brahmanaa abhivadanti asthulam, ananyu, avaayv anaakaasham, asangam, arasam, agandham, achakshusham, ashrotram, avaak, amanah, atejaskam, apraanam, ukham, amaatram, anantaram, abhayam; na tad ashnaati kimchana, na tad ashnaati kashchana/* (Yagnyavalkya defines Paramatma to Gargi as follows: Those Brahma vetthas who visualise the Imperishable as Akshara or Undecaying or Imperishable and is the negation of features such as that Brahman is neither gross nor minute, neither short nor long, neither like glowing red like Agni nor sticky and oily like water, neither shadowy nor dark, neither Air nor Space, unattached or uncommitted, neither savoury nor odorous, visible with eyes nor heard by ears, neither prana nor without, without interior nor exterior, neither edible or not and so on; thus Brahman is totally devoid of substance, attributes, features and qualities!) The Upanishad also quotes vide III.ix.26 about the Individual Self by Yagnyavalkya Maharshi; having defined that the Self is *supported* by the Praana the life breath or the inbreath, Apaana the outbreath, ther Vyana / Udana or the diffused breath,

and Samaana or the equalising middle breath, he denies that this Self *is not* definable: *Sa esha na iti, na iti aatmaa, agrahyah, na hi grihyate, asheeryah na hi shiryate, asangaha na hi sajyate, asito na vyathate, na rishyati, etaani asatvaayatanaani/* (The Self is not, really not, definable as it is neither this nor that! It is not identifiable nor distinguishable, not perishable, unattached, unrestrained, absolutely independent to act on its own, neither feels pain nor injury) Having failed to define the Inner Self with body appendages and senses much less the Supreme Self, one would however be contented to realise as Yagnyavalkya explained Emperor Janaka vide Brihadaranyaka Upanishad IV.iii.32: *Eshasya parama gatih, eshasya parama sampat, eshosya paramo lokah, eshosya parama aanandah; etasyaivaanandasyaanyaani bhutaani maatram upajeevanti/* (Indeed this is the Supreme Goal, the Supreme Treasure; this is the Supreme World of Bliss. Even on just one particle of that very bliss keeps the totality of the Universe ticking!)

From Unique Singularity to Unbelievable Plurality, the Creation by Brahman is truly amazing!

II.vi.1) *Asanneva sa bhavati, asad Brahmeti veda chet, Asti Brahmeti chedveda, santam enam tato vidyuriti/ Tasyesha eva sharira atmaa, yah purvasya, athaatoanuprashnaah, uta avidvaan amum lokam pretya kaschana gacchatee u, aahovidvaan amum lokam pretya kaschit samashnutaa u; sokaamayata bahu syaam prajaayeyeti, sab tapotapyata, so tapastatvaa, idam sarvam srujat,yadidam kim cha, tat srushtvaa tad evaanupraavishat, tad anu pravishyaa saccha tyacchhaabhavat, niruktam chaaniruktam cha, nilayanam chaanilayanam cha, Vigjnaanam chaavigjnaanamcha, satyam chaanrutam cha satyam bhavat, yadidam kincha, tatsatyamityaa chakshate tadapyesha shloko bhavati/* (If there is a fancy proposition that Brahman might not, after all, be nonexistent, then the counter question should be whether the one who doubts the existence of Brahman might himself be nonexistent! In other words, in case one believes that Brahman does not exist then he must be possessive of such knowledge as to prove it so. If the belief about Brahman's non existence is to be proved then that person has to reply as to what happens after death. More over how is it possible that existence could come out of non-existence or a vacuum or emptiness!) Chhandogya Upanishad vide VI.ii.1-2 explains: *Sadeva, Saumya, idamagra aaseed ekam evaa dviteeyam, taddhaika aahu, asad evedam agravaaseedekam evaa dviteeyam, tasmaad asatah sajjayata/ Kutas tu khalu, Saumya, evam syaat, iti hovaacha, katham asatah sajjayeteti, sattveva, idam agra aaseed ekam evaadviteeyam /*(Svetaketu's father stated that at the beginning there was only one Being in existence with none else and out of that single existence emerged a second. Indeed by which logic this was possible that existence could come out of non-existence, especially if the proposition was that at the beginning there was no other existence! The inference could be argued that three possibilities might be drawn: the term 'ekam' might have excluded 'sajaatiyata' or another tree like the original, 'svagata bheda' of internal variations of the same tree like leaves, fruits, flowers or 'vijaateeyata' or the difference of a tree say from a rock. Therefore, this singular existence resolved to create innumerable!) Thus the Singular Self resolved: *Sah akaamayata bahu syaam prajaayeyet/* Let me be many, let me be born! Having deliberated thus, Brahman created all that exists: *Idam sarvam srujat/* He entered every where and the formless turned into forms, both defined and undefined, sustaining or otherwise, conscious and perceptible or otherwise, and true and untrue. Indeed Truth became all this and Truth is what Brahman all about!)

Ways and means of attaining Fearlessness and Bliss named Brahman

II.vii.1) *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 consciouness 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 conciousness 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!)

Brahman regulates the Universe and bestows degrees of Bliss to all- human and celestial Beings alike

II.viii.1-4) *Bheeshaasmad vaatah pavate, bhoshodeti Suryah,bheeshaasmaad Agnischendrascha mrityur dhaavati panchama iti/ Saishaanandasya meemaamsaa bhavati, yuvaa shyaat saadhu yuvaadhyaayaakah ashishtho dhurutishto balishthah/ Tasyeyham prithivi sarvaa vitasya purnaa syaat, sa eko maanusha aanandah, te ye shtam maanushaa aanandaaha // Sa eko manushya gandharvaanaam aanandah shrotriyasya chaakaamahatasya, te ye shatam manushya gandharvaanaamaanandaah/ Sa eko Deva Gandharvaanaamaanandah, shrotriyasya chaakaamahatasya, te ye shatam devagandharvaanaam anandaah, sa ekah pitrunaam chiraloka lokaanaamaanandaah/ sa eka aajaanjaanaam devaanam aanandah // Shrotrasya chaakaa mahatasya, te ye shatam devaamaanandaah sa ekah Karma devaanaam Devaamaanandaah, sas eko devaanaamaanandah, Shrotriyasya chaakaamahatasya, te ye shatam devaamaanandaah, sa Indrasyaanandah// Shrotriyasya chaakaa mahatasya, te ye shatamindrasya anandah,sa eko Brihaspateraandah, shrotriyasya chaakaa mahatasya te ye shatam Prajaapatera - anandah,shrotriyasya chaakaa mahatasya, te ye shatam prajaapateraandah, sa eko Brahmana aanandah, shrotriyasya chaakaa mahatasya//*

(It is out of reverence and awe of Brahman that various Celestial Sources of Authority are in perfect position; it is that fear of the Supreme Energy that Wind blows perpetually and Sun rises and sets as per the prescribed timings; so do their duties unfailingly by Agni Deva, Indra and fifthly Lord Yama the God of Death. Now Brahman bestows joy to all, human and celestial Beings likewise. Take the example of an ideal human being, totally youthful, strong, energetic, wealthy and learned as say a full unit of fulfillment is granted to him. Hundred times more of that joy is granted to say a human-Gandharva- a Fairy- the best of his ilk; to a divine Gandharva who is truly more significant, the level of joy and satisfaction bestowed by Brahman be declared hundreds times more than to that of a man Gandharva as the divine one does

indeed possess a far higher degree of fruits accomplished by the divinity. Certainly more superior would be better in respect of Devas in heaven called Karma Devas- say Eight Vasus, Eleven Rudras, Twelve Adityas, Indra, and Prajapati than to that of Gandharvas and as such they deserve hundred times more of celestial privileges. In the ascendent ladder, Brihaspati the Guru of Devas, Virat Purusha and finally Hiranyagarbha secure hundred times higher of the dividends compared to each of these positions as the followers of Vedas. Recalling Brihadaranyaka Upanishad (IV.iii.32) again: *Etasyaivaananada syaanyaani bhutaani maatram upajeevanti/* (Just one drop of the Supreme Bliss of Brahman is sufficient to saturate all in the Creation from Hiranyagarbha downward!)

Granting that the Supreme is Bliss, belief of the Self being so is hard to convince due to ignorance

II.viii.5) *Sa yashchaayam Purushe, yashchaayam Purushe, yashchaavaaditye, sa ekah, sa ya evamvit, asmaal lokaatpretya, etamannamayam atmaanam upasamkraamati etam praanamayam atmaananaupa sankraamati etam manomaa maatmaananaupa sankraamati, eta vijnaana mayaatmaananaupa sankramati, tadpyesha shloko bhavati/*

(He- ‘ayam purushe yah cha asau Aaditye’- that is- the Purusha who is in all the Beings as also in Sun God- is the same. He is stated to be directly inferred from Vedas, the particle that occupies the Universe from Brahma downward ; He is the Supreme Self and the Individual Self: *Sa ekah/* or just the same. He is the non-dual Truth, Knowledge and Infinity. He is ‘annamayam praana mayam atmaanaam’, comprising at once to the Gross Elements being the Self built up of food and the consequent body and the cosmic body with the life force viz. the Praana. He is *Tat tvam asi* or That Is the Self and That is the Truth, Thou Art That! as affirmed in Chhandogya Upanishad (VI.viii.7) Indeed, those who refrain from the ills of Samsara has the ways and means of attaining the Self or the Inner Conscience viz. Antaratma, despite the pulls and pressures of Panchendriyas and mind, on gaining intelligence backed up by appropriate knowledge. The Antaratma is Paramatma himself, once the veil of ignorance and of Maya is cleared!)

The ‘parama rahasyam’ of Upanishads or essence of teaching is of Unity of the Supreme and the Self

II.ix.1) *Yato vaacho nivartante apraapya manasaa saha, Ananandam Brahmano Vidvaan, na bibheti kutaschaneti/ Etam vha vaava na tapati kimaham saadhu naakakaravam, kimaham paapoamakaravamiti, sa ya evam vidvaanete atmanam sprunute, ubhe hi evaisha ete atmaanam sprunute, ya evam Veda, ityupanishad/Iti Brahmaanandavalli samaaptaa/*

(Once enlightenment dawns in the mind and thought of a person due both to knowledge, constant introspection and ‘Satkarma’ or the cumulative fruits of births and rebirths, that blessed Soul conquers fear by unveiling the Reality that despite the play of misleading signals sounded by ‘Panchendriyas’ and the mind too, the Great Bliss is within the Self ! The person bemoans that through out the perpetual cycle of births-deaths-and births again and again, as to why wisdom did not dawn so far and why was the past tense prevailed with more of misdeeds than the acts of virtue and justice! So far he has been misdirected to wag the mouth and speech, to witness evil acts, to taste wrong foods, to smell foul, to refrain against evil hearing, to walk the wrong lanes, to handle evil acts wantonly , to entertain all the unjust feelings and thoughts in mind and misuse the organs of generation! It is none too late however to search for the Inner Consciousness as the reflection of the Supreme at least now that the object of search is neither on the Skies nor Clouds, in the wind, fire, water, Sun or Moon or elsewhere but indeed the nearest, nay, that

Itself as That or This! This is indeed the most secret of revelations of Upanishads, Vedas and the Totality of Knowledge redesignated as the consummation of Bliss!

[This is the End of 'Brahmaanandavalli' closing the Second Chapter]

Bhruguvalli

Om, Sahanaavavatu, sahanou bhunaktu, saha veeryam karavaavaai, tejasvinaamadhitamastu mai vidvishaavahai/ Om Shantih shantih shantih/

Maharshi Bhrigu's investigation of what Brahman is all about!

III.i.1) *Bhrugurvai Vaarunih Vaarunam pitaram upasasaara adheehi bhagavo Brahmeti, tasmaa etatprovaacha, annam praanam chakshuh shrotram mano vaachamiti, tam hovaacha yato vaa imaani bhutaani jaayante, yena jaataani jeevanti, yatprayatyabhi samvishanti tad vijjnyasva tad brahmeti/ sa tapastatvaa/*

(The illustrious Bhrigu Maharshi approached his father Varuna Deva to teach him Brahman and the latter commenced his explanation: *Annam praanam chakshuh shrotram mano vaacha/* or food, vital force, vision by the eyes, hearing capability by the ears, mind with which to think and imagine and 'vaak' or tongue by which to speak constitute among the various means to the knowledge of Brahman. As is explained vide BrihadaranyakaUpanishad (IV.iv.18): *Praanasya praanam uta chakshusha chakshu uta shrotasya shrotram, manaso ye mano viduh, te nichikyur Brahma puranam agryam/* or Brahman is revealed as the radiance of the Self or the Pure Intelligence and indeed the elemental or quintessential vital force or the Maha Prana; it is also the rudimentary eye or the eye of the eye, the basic ear of the ear and the other fundamental organs especially the mid of the mind. Thus the elemental sense objects of the Innermost Self declare themselves as the integral components of the Supreme and premordial Purana Brahman. Varuna Deva added: These means of Brahman are indeed stated rather in a partial manner and 'tapas' or meditation and intense concentration of the organs and the resultant senses would call for the highest order: since Brahman is of the climactic target to visualise and since He is the highest of the highs of virtues, the quality of the concentration and introspection would necessarily demand the highest virtue! The Brahma Jnaana Sadhana is thus the pre requisite and the Knowledge has necessarily to be saturated with Sacrifice and Practice of that Knowledge)

Bhrigu's doubt on Food as the possible determinant of Brahman but Varuna stressed on concentration

III.ii.1) *Annam Brahmeti vyajaanaat, annaadhyeva khalvimaani bhutaani jaayante, annena jaataani jeevanti, annam prayatyabhi samvashanti, tad vijjnyasya punareva varunam pitaram upasasaara, adheehi hagavo Brahmeti/ Tam hovaacha, tapasaaBrahma vijjnyasavya, tapo Brahmeti, sa tapotasyat, sa tapastatvaa/*

(As instructed by Varuna, Bhrigu commenced his intense introspection of Brahman and then initially concentrated about the possible means of Brahman as food, for after all food is the prime source of Prana and sustenance that the totality of humans as well as all other species heavily bank upon. The Maharshi

was convinced as: *Annam Brahma iti/* He felt that there should not be a non-composite or non-dual interpretation of Brahman but should be unified for sure and having so realised, the Maharshi made a formal request to Varuna to seek confirmation of his introspection. Without specifying what Bhrigu had in the interior of his mind and thought about food as Brahman, he asked the query again as to what would constitute about Brahman. Varuna reiterated that concentration alone was the discipline to realise Brahman, inferring thereby that his hunch of food alone might not be the factor!)

Bhrigu's thought on Praana as Brahman attracted Varuna's demand for further concentration

III.iii.1) *Praano Brahmeti vyajanaat, praanaadhyeva khalvimaani bhutaani jaayante, Praanena jaataani jeevanti, praanam prayantyaabhi samvishanteeti, punareva Varunam pitaramupasasaara, adheehi Bhagavo Brahmeti, tam hovaacha, tapasaa Brahma vijijnaasasva, tapo Brahmeti, sa tapotapyata, sa tapastvaa/*

(Bhrigu after intense introspection further got convinced that Praana the vital force ought be Brahman as after all the Beings originate from, get sustained and finally merge into Brahman and as such Praana ought to be Brahman as the 'Srishti-Sthiti- Laya Kaaraka'. He should have been convinced within himself that comprising as it does of five kinds of subsidiaries of Praana-Apaana-Vyana-Udaana-Samanas each having their own functions of Intake-Outgo- Diffused-Preserving and Balancing Vitality of the physiques of all the Beings, the Vital Energy would have all the glories of Brahman as the indwelling Spirit of the Self! As such Bhrigu requested a formal meet with Varuna Deva without still stating openly conveying his guess work that Brahman was Praana Himself. Even so, Varuna once again instructed Bhrigu to further meditate, analyse, and introspect about the Truth of Brahman!)

Bhrigu's guess work that Mind might perhaps be the most probable qualification and Form of Brahman

III.iv.1) *Mano Brahmeti vyanjanaat, Nanaso hyeva khavimaani bhutaani jaayante, Mamasaa jaataani jeevanti, Manah pratyanti abhisamvishanteeti, tadvigjnyaaya punareva Varunam pitaramupasasaara, adheehi Bhagavo Brahmeti, tam hovaacha tapasaa Brahma vijijnaasasva, tayo Brahmeti, sa tapotapyata, sa tapas taptvaa/*

(The Maharshi then realised that 'Manas' or the Mind in generic way should be Brahman. Indeed it is the Mind that is the most dominating entity of human body as a chariot, attached with Pancha Jnaanendriyas or the Five Sensory Organs and Pancha Karmendriyas or Five action oriented organs as horses by a charioteer called Manas / Mind. Mind is the spring of life or the germinator, it preserves it well as the sustainer and the terminator or the point of merger too. Bhrigu having analysed the multitudinous ways of its thoughts and suggestions, imaginations and suppositions, is a typical mystery product and felt that he might perhaps like to consider it as the phenomenon of Brahman. He therefore asked his father rather indirectly as to what Brahman would be like! Varuna once again instructed to visualise Brahman through considerable concentration further more!)

Maharshi's surmise about knowledge as the form of Brahman but Varuna persisted further concentration

III.v.1) *Vijnaanam Brahmeti vyajanaat, Vijnaanadyeva khalvimaani bhutaani jaayante, Vijnaanena jaataani jeevanti, Vijnaanam prayantyaabhi samvishaantiti, tadvijnaaya punareva Varunam pitara mupaasasaara, adheehi Bhagavo Brahmeti, tam hovaacha, tapasaa Brahma vijijnaasasva taop Brahmeti sa tapotyapta, sa taptastvaa/*

(The Maharshi having performed extraordinary austerities and unusual 'Tapas' then realised that strong base of Knowledge would, after all the deep introspection, be the 'raison d'tre' of Brahman; indeed Knowledge throws light on the cause and origin of life of all the Beings in Creation, having been born how they are sustained and preserved and finally how they are merged back into the knowledge itself! Knowledge is the very essence, import and significance of existence of all species in the Lord's creation from Brahma the Originator down to a piece of grass! Regretfully, the father of Bhrigu-notwithstanding the all out endeavors made by him successively-have yet to consummate to discover what Brahman could be; Varuna hence suggested that another milestone of endedavours be reached yet! And thus the Maharshi sought to put in all out efforts with maximum intensity so as to unify his heart and soul together as he proverbial last straw of determination, faith and total dedication!)

'Anando Brahmeti': Bliss is Brahman; from bliss is originated Creation, sustained and merged!

III.vi.1) *Anando Brahmeti vyajaanaat, Anandaad hyeva khalvimaani bhutaani jaayante, Anandena jaataani jeevanti, Ananden prayantyaabhi samvishyantiti, saishaa Bhargavi Vaaruni vidyaa,Parame vyomamanpratitishthataa,sa ya evam veda pratitisyhthati:annavaannaado bhavat, mahaanbhavati prajayaa pashubhirbrahma varchasena, mahaan keertyaa/*

(In the ultimate analysis, Brahman is Bliss; it is from bliss that the Universe is initiated from, preserved along and terminated into! This Ultimate Truth is realised after prolonged and intensified disclosure by Bhrigu as imparted by Varuna Deva in several stages and layers of revelations stating from 'Annam Paramatma' to 'Praano Brahmeti' to 'Mano Brahmeti' to 'Vijnaanam Brahmeti' to finally 'Anando Brahmeti'!He who realises thus is totally saturated with bliss as the unique possessor and enjoyer of the essence of food, the best of the quality of Life, of progeny, cattle, auspiciousness, fulfillment of life and acme of glory! A step by step revelation of Paramatma the Embodiment of Ecstasy is a process of evolution from existence of Life supported by Food or nourishment, activated by 'Pancha Pranas', driven and reinforced by mental strength, strengthened and qualified by a strong base of knowledge an finally surfeited with an enormous mass of Ultimate Spiritual Ecstasy designated as Bliss! The analysis of Brahman is a balance of macrocosmic complex structure of Brahman/ Paramatma made of Pancha Bhutas or Five Elements, besides the Celestial Forms of Surya-Chandra Nakshatras, Indra, Prajapati and Brahman to the microcosmic mirror form of Antaraatma embodied by Nature with Panchendriyas, essence of food, praana, manas, vijnana, topped up by Mahadananda the Brahman!)

Be it a cosmic view or a microcosmic one, the very foundation is Food the origin-sustenance and merger!

III.vii.1) *Annam na nindyaat tad vratam praano vaa aanam shariirimannaadam, Praane shariram pratishthitam shareere praana pratishthitah/ Tadetamannamanne pratishthitam, sa ya yetadannamanne pratishthitam veda pratitishthati/ Annavaanannaado bhavati mahaanbhavati prajayaa pashubhir brahma varchasena mahaan keertyaa/*

(Basically indeed *Annam na nindyaat/* or since Food occupies the premium position, it is to be kept aloft on the most appropriate pedestal in the scheme of priorities. Be that as it may, Praana or the Vital Force is food essential to the body and as such both 'anana' and 'praana' are the essential ingredients of Life, both lodged into each another; hence *praanah vai annam*, the vital force is food indeed. Thus *shariram annaadam*,and *praane shariram pratishthitam*; thus human body or for that matter any body is the eater of food and a body is fixed on vital force. In other words, the body and praana are the foods of both and

thus inter-linked. Every human being thus is an aspirant of begetting good children, cattle, prosperity, knowledge and far reaching name and fame. Thus the world is the perfect venue for good food and praana. So also it is the Place for clean enjoyment and fulfillment; in other words, the three concepts of enjoyment, the enjoyer and the Source of enjoyment are their merger point.; thus the most ideal spot of fusion of the three entities unifying into one another. That precisely what Bliss is all about!)

Food and water and Fire the origin for water pave the Path for Bliss or Brahman

III.viii.1) *Annam na nindyat tad vratam, Praano vaa Annam shariramannaadam, praane sharira pratishthitam, sharire praanah pratishthithah, tadetadannamanne pratishthitam, sa ya etadannamanne pratishthitam veda pratishthithati, annavaananaado bhavati, Mahaanbhavati prajayaanpashubhir Brahmavarchasena, mahaan keertayaa/*

(Food should not be disrespected any way but certainly water is the constituent of food and Fire is well established in water as is the common knowledge. *Aapo vaaannam, jyotirannadam, apsu jyotih pratishthitam/* Thus human body is the natural recipient of food as well as water and as such is the final recipient of Fire. Therefore food is interlinked to water and fire too. Such ideal linkages of food,water and fire exist in the universe and facilitate abundance of good progeny, cattle, physical radiance and glory. Indeed, the most ideal place is thus provided on Earth as the most happening place where enjoyment, the enjoyer and the Source of enjoyment are in appropriate fusion to lead to what is abundant in the form of Bliss which Brahman is all about!)

Food, Earth and the latter's emerging point viz.Sky enable fusion possible to lead to the path of Bliss

III.ix.1) *Annam bahu kurvita tad vratam prithivi vaa annam, akaashonnaadah, prithivyaam aakaashah pratishthithah, Akaasho prithivi pratishthithaa, tadevadanne pratishthitam, sa ya etadannaanne pratishthitam veda pratishthithati, annavaamannado bhavati, mahaan bhavati prajayaa pashubhir brahmavarchasena, mahaan keertayaa/*

(May food be plentiful on Earth: *Prithivi vaa annam* or Earth is food. *Aakaashonnaadah* or Sky too is plentiful of Food. *Aakaashoprithivi pratishthitha* or Sky is supported by Earth. Thus one food is based on another. He who is aware of these realities of food, earth and sky are blessed indeed and has an overview of the Universe: ‘Annamannaado bhavati, mahaan bhavati, prajayaa pashubhir brahmavarchasenamahaa keertayaa! May the Universe be plentiful of food with blessings of excellent progeny, cattle, radiance of purity and glory. As the prayer goes ‘Sarve janaa sukhino bhvantu’ or may Almighty bestow happiness and fulfillment to one and all!Thus one becomes the enjoyer, the enjoyment in essence and Brahman the very source of bliss himself!)

Meditation for human and divine achievements to help Society as also for Self fulfillment

III.x.1-2) *Na kanchana vasatou pratyachaksheeta tad vratam tasmaadyaya kayaa cha vidhaayaa bahavannam praapnuyaat araadhyaama annamityaa chakshate, etadvai mukhatonnam raaddhaam madhyatosmaa annam raaddhyate// Ya evam Veda, kshema itivaachi,yogakshema iti praanaapaanayoh karmeti hastayoh gatiriti paadayoh vimuktiriti paayouh iti maausheeh athadevih triptiritivrishtau balamit vidyuti/*

(As the person in constant meditation seeking unity with Brahman possesses distinct characteristics; his

vow would not to deny shelter and food. Accordingly, he collects plenty of food by whatever means he might possess. As per the axiom that as a person sows so he reaps, he inculcates the habit of offering charities of shelter and cooked food even in his young age with simplicity and respect to guests then accordingly he would indeed be rewarded profusely early in that very age; such offerings are reciprocated as he would be of middle age then again the rewards and courtesies would be similar; but scant respect gets secured reciprocally when he his offerings are made in his late age of life! So much in reference to the charities; now, in the context of meditation, what ever has already been consolidated is no doubt be improved upon; further acquisition of yoga needs to be intensified as long as breathing control by way of inhaling and exhaling is sustained as an on going exercise; Brahman is meditated as long as hands and feet, body movement and excretions are allowed and cognitions and perceptions are sustained. This is in the context of physical control. In the plane of divinity, meditations pertaining to Devas need to be intensified to various aspects of Brahman, be they to Varuna the Rain God to facilitate good crops and impact on foodgrains, to expand energy sources by lightnings, Solar Zones and so on by other Devas. Similarly the meditations are also addressed to Prithvi and Antariksha for intensely sourcing food, besides physical well being, material plentitude and mental balance.)

Worship to Brahman for material and spiritual fulfillment, attainment of Bliss by the Self

III.x.3-4) *Yasha iti Pashu, Jyotiriti nakshatreshu, Prajapatih amritamaananda ityupasthe, sarvamiyaa-kaashe, tatpratishthety upaaseeta pratishthavaan bhavati tammaha ityupaaseet mahaanbhavati tanmana ityupaaseeta maanavaan bhavati//Tannama iti upaaseeta nanmayam tesmai kaamaah tad brahmeti upaaseeta brahmavaan bhaati tadbrahmanah parimara ityupaaseeta paryenam mriyante dvishaantah sapatnaah pari yepriyaa bhraatruvyah sa yaschaayam purushe yascha saavaaditye sa ekah//*

(Contemplation to Brahman is performed for cattle wealth since a man secures reputation as such; similarly worship to Brahman be done for the sparkle of Stars; for the joy of the organ of procreation, for everything in space; for immortality to become Brahman himself and so on. Constant meditation provides support from Brahman; the more intense is the introspection of what Brahman is yields further realisation and confidence; the depth of worship yields fulfilment of bend-down and control of desires. As Mundaka Upanishad (III.3) explains: ‘As one worships Him so he becomes’ ; *Naayamaatmaa pravachena lahyo na medhaana bahuna shrutena, Yamevaishavrinite tena labhastasyaisha aatmaa vivrunute tanum svaama/* All kinds of desires could be fulfilled, not only through knowledge, study or intellect but the Self is attainable by seeking and bydestroying ignorance that envelops the Reality. The Self as coupled with the highest abstinence strengthened by the spiritual disciplines of fortitude, and selflessness, becomes revealed. On the other hand, the great Six Enemies within viz. desire, anger, narrow mindedness, attachments, arrogance and jealousy- need to be suppressed. Indeed it is that person who is seen in Sun too. That indeed is the Truth: ‘Tat twam asi’ or That is the Self! That is the Truth; Thou art thou!)

From Food to Praana to Material Wealth to Knowledge to Mind to Truth to Spiritual Awakening to Bliss!

III.x.5-6) *Sa ya evam vit asmallokaat pretya, etamannamayam aatmaanam upasamkranya, etam praanamayam aatmaanam upasamkranya, etam vijnaana mayam aatmaanam upasamkranya, etam manomayam atmaanam upasamkranya, etam vijnaanamayamaatmaanam upasamkranya, etam ananda mayam atmaanam upa samkranya, imam lokaan kaamaanni kaamarupi anusancharan, etat sama gaayannaaste/ haa vu haa vu haa vu// Ahamannamahamannam, ahamannaadohamannaadoha mannaadah/ Aham shlokakrit; aham asmi prathamajaa ritasya, purvam devebhyo amritasya naabhaayi,*

yo maa dadaati, sa ideva maa, vaah, ahamannam annam adantam aadaami, aham vishvam bhuvana abhya bhavaam, suvarna jyoti, ya evam iti upanishat// Iti Bhriguvali samaaptaa/

(The person of mental maturity and enlightenment after refraining from the mundane activities of the world realises that Life is essentially made of ‘Anna’ or the food. Consumption of Food helps generate Praana the Life Force, invigorates mind and sharpens intelligence. This helps to create joy and eventually leads to bliss, the climax of spiritual fulfillment, and Self Awareness. As a True Yogi, he enjoys ‘Siddhis’ like freedom of movement at will and roaming about over the worlds instantaneously besides total command of food which in turn is linked with vital force. This state of bliss involuntarily prompts him to break him to Saama Singing viz. ‘haa vu haa vu haa vu’! He extols Anna the Food as : *Ahamannamaha mannamahamannadohamannaadohamannaadah/* or ecstatic song and further shouts aloud that he is the eater of that Anna, the unifier of food and eating, the unifier, the unifier of the unifiers; the first born Hiranyagarbha, the Virat of Devas, the navel of Immortality; the Hiranyagarbha, the Virat Swarupa and the Upanishad and the Brahman Himself! Thus initiating the analysis of food the Self evolves to generate the Praana, the play of Jnaandriyas and Karmendriyas, the ever floating responses of mind, the impact of thoughts on the limbs and so on. These apart are the influences of Praanamaya, Atmamaya, Vijnana - maya, and Anandamaya view points leading to the Finality of Bliss and Brahman!)

Satyam vada Dharmam chara Svaadhyaayaanmaa pramadah, Acharyayaaya priyam dhanamaahritya prajaatantum maa vyavachhetsee Satyamaatra pramaditavyam Dharmanna pramaditavyam, kushalaanna pramaditavyam Bhityai na pramaditavyam svaadhyaayapravachanaanyam na pramaditavyam/ Deva pitrukaaryaanyaam na pramaditavyam/

Maatru Devo bhava Ptru Devo bhava Acharya Devo bhava Atithi Devo bhava, yaanyanavadyaani karmaani taani sevityaani, no itaraani, yaanyasmaakam sucharitaani taani tvayopasyaani, no itaraani/

(Stanzas I.xi.1-2 of this very Upanishad are being re-emphasised and meaning in English be realised accordingly)