

QUINTESENCE OF UPANISHADS

(Upanishad Saaraamsha)

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

Other scripts by same author

Essence of Puranas:

Maha Bhagavata, Vishnu, Matsya, Kurma, Varah, Vamana, Narada, Padma, Shiva, Skanda, Markandeya, Devi Bhagavata, Brahma, Brahma Vaivarta, Brahmanda, Agni, Bhavishya, Nilamata, and Shri Kamakshi Vilasa. Index of main subjects covered in Essence of Puranas too.

Dwadasha Divya Sahasra Naama:

Charurvidha Devi Sahasra Naama: Lakshmi, Lalitha, Saraswati, Gayatri

Chaturvidha Shiva Sahasra Naama: Shiva- Linga-Brahma Puranas and Maha Bharata

Chaturvidha Vishnu Sahasra Naama: Padma-Skanda-Narada Puranas and Maha Bharata

Stotra Kavacha- A Shield of Prayers

Purana Saaramsha

Select Stories from Puranas

Essence of Dharma Sindhu

Essence of Paraashara Smriti

Essence of Pradhana Tirthas

Essence of Amarnath Yatra

Essence of Dharma Bindu *

Essence of Upanishads

Rig Veda Base: Kausheetaki*, Atreyi

Yajur Veda Base: Brihadaraanyaka, Katha, Taittiriya, Isha, and *Shvetaashvatara

Saama Veda Base: Chhandogya, Kena

Atharva Base: Mundaka, Maandukya and Prashna

Quintessence of Dwaadasha Upanishads

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(Upanishad Saaraamsha)

Deva Pitru kaaryaabhaam na pramaditavyam Maatru Devo bhava, Pitru Devo bhava, Aacharya Devo bhava, Atithi Devo bhava yaanyanavadyaani karmaani taani sevityaani, no itaraani/ (Let there be no lapse in executing sercces to Devas and Pitru Devas; let your mother be a Goddess, father aGod preceptor a God and a Guest be a God; shun away all acts that are blameworthy and dutifully execute deeds deserving comendation and nothing else) *Om, Sa hanaavavatu sahanou bhunaktu, sa ha veeryam karavaavahai, Tejaswinaavadheetamastu maa vidvishaavahai, om shanti shanti shantih/* May we be protected, well nourished and blessed to think and act in the quest of Truth and Almighty! May there be Universal Peace, Peace and Peace for ever) [Commands of Taittiriya Upanishad vide SikshaValli]

Introduction

The term ‘Upanishad’ is literally stated as follows: ‘Upa’ stands Nearness to Totality- ‘Ni’ for knowledge- ‘Shad’ means the Provider. These are a component of Vedas; in Vedas, ‘Karma Kaanda’ or Acts of Sacrifice and of Rituals are detailed in ‘Brahmanas’, ‘Upaasana Kaanda’ or the Methodology of Meditation are described in ‘Aranyakas, and ‘Jnaana Kaanda’ delineates in Upanishads. Thus these are all the integral parts of Vedas. Upanishads are titled as ‘Vedaanta’ since they constitute the terminal part of Vedas. Knowledge of the Oriental Hindu Philosophy, Principles of Dharma, Cultural Traditions are rooted to Upanishads.Of the Evolution of the Trilogy, Upanishads occupy the prime position, while ‘Bhagavad Gita’ and ‘Brahma Sutras’ came to light subsequently. Upanishads are ‘Shravanaatmakaas’ or sonorous to hear, while ‘Gita’ is stated as ‘nididhyaasa-aatmaka’ or based on cogitation and Brahma Sutraas are mentally absorptive and hence the ‘moksha vidya’ or the Unique Process of Learning and Study of Hindu Philosophy of Human Salvation!

According to ‘Upanishanmahaa Vaakya Kosha’ or the Treatise of that Title, it is stated there are as many as 223 Upanishads. In ‘Muktikopa- nishad’ however only 108 are stated to have been identified. Adi Shankara provided ‘bhashya’ or detailed explanation to ten Upanishads. In ‘Muktikopanishad’ only Ten were listed: ***Isha Kena Katha Prashna Munda Maandukya Tittirih, Aitareyam cha Chhandogyam Brihadaaranyakam dashah/*** Additionally, Koushitaki, Shwetaashvatara, and Maitraayani Upanishads also were prominently mentioned as per Oriental ‘Bhashya Kartas’ or ancient analysists. The .remaining Upanishads are either addressed to specific Deva-Devis, or of Tantric orientation. Also some of the other Upanishads are coursed in Gadya-Padyatmika or Prose-Poetry projection, Jyotisha-Bhugola Sanketas or Astrology or Geographical Analyticals, and some of ‘Kaala Nirnaya’ or Determination of Time Cycle Schedule context. Likewise some Upanishads are devoted to Nirguna Brahma which are of immemorial times, some exclusively delineating Vishnu-Shiva differenciation as of middle-ages and some others are of Sankhya Yoga Tatwa. In any case, modern stalvarts of Hindu Thought had strongly expressed the view that all the Upanishads of the Yore were scripted some time in 2500-1800 BC that is far well before Buddha Yuga. There are strong opinions that Chhandogya, Brihadaranyaka, Ishavaasya, Taittiriya, Aitareya, Prashna, Mundaka, Maandykya Upanishads are the oldest of the yore while Shvetaashvatara, Kaushitaki Upanishads were of later timings and Kathopanishad etc were of the ages in between.

Narration of Twelve Upanishads

The order in which the Upanishads are given below is as follows: Atreya and Kaushitaki Upanishads of Rig Veda; Isha, Brihadaranyaka, Taittiriya, Katha and Svetashvatara Upanishads of Yajur Veda; Chhandogya and Kena of Sama Veda; and finally Prashna, Mundaka and Maandukya Upanishads.

I) Aitareya Upanishad

Of **Rig Veda** course is Aitareya Upanishad and in the Aranyaka portion, Srishti Tatwa or the philosophy of Evolution of Creation of the Universe is detailed describing how Paramatma was self manifested and crafted the Universe and the Lokas viz. Heaven, Sky to support, the Earth and the Water there under. The higher Lokas above the Bhu Loka were Bhuvan-Svar-Mahar-Janar-Tapo-Satya-Lokas and the Under Water Worlds comprised Atala-Vitala-Sutala, Talaatala-Mahatala-Rasaatala and Patalas. Then the Loka Palakas were created to administer and safeguard the Fourteen Lokas and they were Ashta Palakas viz. Indra, Agni, Yama, Nirrtuti, Varuna, Vayu, Kubera and Ishana. Then was manifested the Virat Swarupa Purusha a proto type human form with limbs and sensory organs who in turn tore off his form as Maya the female power to further the creation of human and all other species, be they as Yonija-Andaja-Svedaja- Udbhuja or born of humans, eggs, moisture or sprung from earth. Virat Swarupa manifested Praana the Vital Energy, Food, and the concepts like Samsara-Virtue and Vice-Karma Phala- Ignorance and Knowledge- entry of Devas to the stations of organs and senses of bodies of various species most obviously noticeable among humans like Agni in mouth and speech, Vaayu as nose's breathing, Surya in the vision of eyes,, Dishas and hearing by ears, Vanaspati in skins and touch, Chandra in heart and mind, Jala Deva in excretion and creation of progeny and finally Mrityu in the Out-breath. Thus the Almighty Brahman enters each and every Being from Brahma to a piece of grass as Antaratma or the Self-Conscience. The easiest yet the most difficult question ever is *Kah ayam atmaa* or which is that Self worship worthy! The reply would be the Antaratma or the Inner Consciousness: the expressions such as 'Samjnaanam' or the emotive sentience being the state of consciousness, vigjnaanam or worldly awareness or knowledge, pragjnaanam or instant mental responsiveness, medha or brain power and retention capacity, drishti or discernment and perception through senses, mathih or capacity to think pros and cons, manishaor mastertminded skill of planning, juutih or capacity of forbearance, smriti or memory power, sankalpa or ability to initiate and decide, kratuh or tenacity and dedication, asuh or calculated sustenance, kaamah or craving obsession all ending up in Vashah or forceful possession; all these are rolled into one word viz. **Conscience** or the super imposition of the totality of senses viz. speech, vision,touch,taste and generation. It indeed that kind of ascent of self consciousness that submerges karta-karma-kriya into Brahman, once mortals attain at least of intervals of Immortality if not Brahmatva itself!

II) Kaushitaki Upanishad

Of **RIG VEDA** orientation, Kaushitaki Upanishad opens with the concepts of Deva Yaana and Pitru-Yaana and about the passage of Soul after death. As one leaves the world, all the Beings are stated to reach the gate way viz. the Chandra Loka first; if fortunate on the basis of the karma phala or the balance account of good or negative results of the previous births, the gates get opened to Swarga or higher Lokas to the extent of what the positive account decides; if not the return starts and on way back experiences negative results and then returns back to earth by way of rains and is reborn again on the basis of karma phala is reborn as a worm, insect, fish, bird, lion, or snake or as a human being. During the period of expectancy or the period in the garbha or the womb, the Praani or the Self would be in the form of Pure

Consciousness and once delivered the thick cover of Ignorance or Maya envelopes and adopts the features and actions of the newly born. On the other hand if the departed Soul has an excellent track record and is destined to reach up to higher lokas right up to Brahma Loka due to Sacrifices, Tatwa jnaana, and so on then he or she attains the status of Brahma itself! How such blessed Soul is pampered with divine experiences are detailed in this Upanishad. Thus Kaushitaki in the portion of Aaranyaka once over, the final chapter deals with 'Paraa Vidya' and 'Brahma Vidya'. King Gargyayani teaches 'Paraa Vidya' or the Highest Wisdom to Uddaalaka Aaruni that Brahma was in the celestial forms as Surya, Chanda, Vidyut or Lightning, Thunder, Vayu, Agni and Aapsu Purusha or Water. But at the end, the King of Kashi Ajatashatru negated the theory of Baakaaki Gargya and proves finally that Antaratma is indeed the reflection of Paramatma: *Ya eteshaam Purushaanaam karta yasya tat karma savaiveditavyah* ; thus Brahma Vidya was taught by Ajatashatru to Baalaaki.

III) Isha Upanishad

Anchored firmly to the School of **Shukla Yajur Veda**, is Isha Upanishad which is a small Upanishad in size hardly comprising Eighteen Stanzas but yet a very powerful treatise from the view point of Supreme 'Jnaana' exhorting to perform 'Karmaacharana' or Deeds of High Valued and concentrated Acts of Virtue and Sacrifices even necessarily without resorting to 'Sanyasa' the Ultimate Step of Varnashrama of Brahmacharya- Grihasthata- Vaanaprastha but through out practise and totally devote lifelong detachment of material needs without reference to milestones of Life. Isha Upanishad's very opening stanza states: *Om/ Ishaavaasyamodam sarvam yatkincha jagatyaam jagat, tena tyaktena bhunjeethaa maa gridhah kasyasviddhanam/* or Detachment and Deliberation are the rudiments of Reliasing the Supreme. The further stanzas teach the following: Righteous action irrespective of fruits begets further longevity to keep pursuing the path of enlightenment; Involvement of evil actions caused by panchendriyas like vision, hearing, touch, breathing, generation accentuated by mind blinds the Essential Truth and the pace of recovery would be too slow even nil; Unity of Self and the Supreme is evident and harnessing body parts and senses is of paramountcy to reiterate that essential Truth; both the Inner Self and the Supreme are stable yet on the move, nearby yet distantly unrealised, right within but without calling for intense introspection; 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 there is hatred and what is the love; As there is 'tadaadmya' or absolute Identity, the Self and Supreme ought to be the same, irrespective of the play of senses and thoughts that the body carries; the Supreme is all pervading, unborn, bodiless yet allots clear instructions to follow by all entities; Pursuit of the path of Vidya and Avidya ie Knowledge against blind Ignorance needs to be distinguished since the latter enter the portals like rites, rituals and Sacrifices or get stuck to karma kaanda alone but Vidya is the higher plane of Learning ; Fruits of Vidya on the ascent path by wisdom, meditation and Karma or Work defined and duly blended; Knowledge and Ignorance both cross life and death but the former gets bliss while the latter gives rebirth; Prakriti or Maya and Purusha are manifest/ unmanifest but what is really worthy of worship be distinguished clearly; maya creates, preserves, destroys and recreates but the Driving Force is the Supreme; worship to Maya and Hiranyagarbha differs -one by 'Karma' another by 'dharmaacharana' and detachment; Truth and Immortality are concealed under the thick blanket of ignorance, may Surya open the Solar Orbit and let the golden vessel unveil Brahman or in other words worship to Solar Orbit reveals a golden disc and a Face within as Brahman ; solar Orbit discloses the Truth that Brahman is Surya Himself as it represents vision, the signs of death as also Bhur-Bhuvah-Swaha; Eternal Truth as divulged by worshipers is the

Golden Disc or the Solar Orb and that the Supreme is Vayu the Vital Force; Vidya or Avidya, Deed or Misdeed, but the Ultimate Reality is Death and Agni. Thus Karmacharana be utilised to conquer 'mrityu' and and utilise atma jnaana to accomplish 'Amritatva': *Avidyayaa mrityumteertvaa, vidyaya amritamasnute//*

IV) Brihadaaranyaka Upanishad

Now on to the **Shukla Yajur Veda** related Brihadaaranyaka Upanishad, the most significant and voluminous Six Chaptered treatise with as many as forty Brahmanas or sections. The first chapter with six Brahmanas describes the first ever 'Ashvamedha Yagna' with Hiranyagarbha's own body as the Sacrifice and the resultant Creation of the Universe initially of Devaasura Srishti and the origin of 'Udgita' a powerful medium to control evil forces. Prajapati the Over Lord of the Universe emerges as 'Ahamasmi' or I am Myself and manifests Purusha and Prakriti from himself; besides Upa Devas like Rudraadityas; the Prajapati pair creates fathers and mothers, praana, food, rituals, mind, speech and naama-rupa-karma or the name-form-work of the Individual Self. The Second Chapter of six Brahmanas opens with the samvada of King Ajatashatru and Balaki Gargya analysing the concept of Brahman, step by step as also the origin of human beings with body parts and sensory organs, mortal and immortal 'swarupas' of Individual Selves and of the Supreme. Yagnyavalkya-Maitreyi samvaada about materail wealth vis-à-vis spiritual knowledge as the Maharshi seeks to divide his properties among the two wives Maitreyi and Katyayani. Maitreyi protests and opts for Realisation of the Ultimate Truth. Dadhyan Rishi then seeks to teach Madu Vidya or the Doctrine of Honey even as Ashvini Devas assume horse heads since this Vidya teaches the unique link of the Anratma the Individual Self and Paramatma. The Third Chapter with nine Brahmanas deals in great detail with the wordy duel of Yagnyavalkya-Ashwala at the horse sacrifice of King Janaka declaring that at that massive congregation of Vidwans, the outstanding one among them would be gifted thousand cows if the best explanation could be offered about human bondage - death-transmigration of souls and either return for rebirth or enjoyment of stay in higher lokas albeit for prescribed stays there or even achievement of Sayujya- all depending one's own karma phala and paapa punya accounts. The further requirement of the gift would have to explain the Antaratma- Paramatma equation most logically. On hearing the announcement by the King, Maharshi Yagnyavalkya coolly asked a disciple to drive the thousand cows to his house. There was acute and alround resentment in the congregation about the audacity of the Maharshi. Thus commenced the wordy duel between Ashwala and Yagnyavalkya and the Maharshi was finally declared victorious in the samvada as the Maharshi was on defensive yet profound and the rest of the congregation was on the offensive! The Maharshi explained how the subtle entity of Antaratma and the body organs cun senses were interwoven with Paramatma by Praana the link as the warf and woof of a cloth ie the subtle entity with Five Elements , body parts and senses and the Kaala maana or the past-present and future ! Ygnnyavalkya-Shakalya samvada followed about the worship worthy Devas, Rudra Aditya-Vasus, Indra and Prajapati, besides Matter, Vitak Force and so on. The Fourth Chapter of six Brahmanas refines the concepts of body, heart, and the link of esistence of Individual Self and the Supremne. Maharshi Yagnyavalkya who having completed an animal Sacrifice opened a discussion at the Court of Emperor of Videha; the Maharshi then quoted from Jitwan the son of Silina that the organ of speech dovetailed with Agni Deva was Brahman, then he quoted from Udanka the son of Shulba that Vayu or Air the Vital Force, then he quoted from Gardabhivipita of the famed Bharadwaja clan that the comprehension of hearing by ears as epitomised by Dishas or Directions would be Brahman; finally the Maharshi quoted Satyakaama the son of Jaabaala asserted that Manas

controlled by Chandra Deva was Brahman; finally the Maharshi quoted Vidagdha the son of Shakala that Heart as represented by Prajapati Himself was the abode of Brahman. In each of the above references, the Emperor expressed appreciation since each of the faculties and the ruling Deities were highly worthy of appreciation and each time he sought to gift thousand cows and a bull. But the Maharshi declined since Janaka was the Maharshi's sishya. Then as the discussion became rather serious the mutual session became rather private and at the request of Janaka, the Maharshi explained the proven identity of the Self and the Supreme were mutual reflections; that identity of the two entities despite the contexts of awaken and dream stages was certain and that mortal's life in the final stage be described as a caterpillar would reach the edge of a grass but would seek to hold another grass piece for support and jump over! The Emperor was overwhelmed with the teaching of the Maharshi and having prostrated before the Maharshi offered the Throne itself! The Fifth Chapter of the Upanishad with as many as fifteen Brahmanas opens up with the causative fullness and derivative causation or the Cause and Effect Analysis stating: ***OM/ Purnamadah Purnamidam Purnaat purnamudachyate, Purnasya Purnamaadaaya Purnameva-avashishyate/*** Para Brahma is full and total; this Antaratma or the Individual Self Consciousness is full and total too. From 'Karyatmaka Purnatwa' or this causative fullness is manifested into the fullness of 'Karanaatmaka Purnatwa' or the derivative fullness. In other words, the Individual Self shrouded by the screen of Ignorance or Unawareness due all over its bodily form and sensual form, gets identified and unified to Fullness. In other words the above Mantra describes that from infinite cause the infinite effect is evidenced or from Infinite Universe, Infinite Brahman is evidenced or *Asatomaasadgamaya* or From Non-Reality to Reality or From Darkness to Luminosity! The Chapter further states that Damayita-Daana-Daya or Control-Charity-Compassion are three seeds of virtue. May Prajapati bless the mortals in their efforts; may His hri-da-ya or happiness- powers and benedictions to his trusted followers- be bestowed! Since Prajapati's heart qualifies the Beings likewise, he provides Jnaana or Knowledge to them and the resultant Sat-Yat or the Murtha or Gross and Amurta or Subtle Rupas of Brahman ie. the gross form by way of Pancha Bhutatmika Jagat leading to Arishad vargas and their remedies of 'Saadhana' and 'Satkarma'! Indeed Brahman manifests as Water-Sun-and Bhur-Bhuva-Swah while Mind of an Individual is the key indicator of the Truth and Untruth or Reality and Falsity. The aspects of Brahman are in varied forms such as: Vidyut Brahman or Lightnings, Vaak Brahman or Speech signifying Veda and Scriptures, Vaishvaanara or Agni, Vaaya Brahman and so on. Now human beings are thus motivated to realise Him by austerities, detachment, Gayatri worship, meditation to Praana the Universal Energy by Ukta Gita, intense meditation to Surya, Agni, Vayu and so on as these all are the ramifications of the Unknown. The Sixth and Final Chapter of Brihadaraanyaka of five Brahmanas deals with the samvada of Pravahana Jaabali and Gautama on the travel pattern of a Good Soul after death as per 'karma phala' enter the smoke zone of ether and travel to Pitru-Chandraadi Lokas and after enjoying the company of Devas and after stipulated time return back to earth through ether/ rain as destined as a plant, insect, bird, animal or a human again. This last chapter describes the methodology of Agni Karyas of offering mantha or paste of fig wood and herbs/grains with devotion and faith as oblations to Prajapati, Surya, Chandra, Praana Deva etc. Procreation duties of man and woman on the pattern of Yagna with Fire, Wood and other Tools herald the arrival of a child and ceremonies follow suit. The lineage of Guru-Shishyas of the yore as traced back to Prajapati and Swyambhu Brahma Himself: *Prajapatih Braahmanaah Brahma swayambhuh, Brahmane namah/*

V) Taittiriya Upanishad

Belonging as it does to the School of **Krishna Yajur Veda**, the last part of Taittiriya Brahmana is the Aranyaka comprising Siksha Valli, Ananda Valli and Bhrgu Valli. The Upanishad's Unique Invocations are to Surya, Varuna, Indra Brihaspati Vishnu and Praana or the Vaayu without whom Life is non-existent and unreal: *Harih Om, Sham no Mitrah sham Varunah sham na Indro Brihaspatih, sham no Vishnururkramah, namo Brahmane namaste Vaayo twameva pratyaksham Brahmaami, twameva pratyaksham Brahma vadishyaami Rutam vadishyaami Satyam vadishyaami, tanmaavatu, tad vaktaramavatu, avatu maam avatu vaktaram, Om Shanti 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 Mitra / Aryamaan during the day and Varuna in the night protect our Individual Selves to smoothen exhaling and inhalinig of praana the vital energy to energise to work and rest in the days and nights! May Vaayu the Prathyksha Brahma being the ready proof and evidence of Brahman as existence is negated otherwise in the absence of 'Praana' safeguard, nourish and sustain our limbs and senses and presence for long; let peace prevail for ever! In the 'Siksha Valli' portion, the Upanishad teaches the Science of Shiksha or Rudiments of Six Vedangas viz. Shiksha, Kalpa, Vyakarana, Nirukti, Chhandas and Jyotisha about Recitation, Accent and Clarity of Language. Then the profile of Meditation of five kinds of Loka Vigjnaana or Worldly Knowledge is provided viz. 'adhilokam' in referene to Tri Lokas, 'adhi jyautisham' about the degree of splendour of the the Tri Lokas; 'adhividyam' or the intimate knowledge each of the Tri Lokas and their binding spirit; 'adhiprajam' or about the spiritual patterns of the inhabitants of the lokas, 'adhyatmikam' or inner psychological based features. Normally Adhibhoutikam or physical pluses and minuses- Adhyatmikam - Adhi Daivikam or God made aberrations like floods or earth quakes are mentioned. The outstanding linkages of Vaayu connecting Lokas and Beings, Water connecting Agni and Suryas, and Knowledge connecting Guru-Shishyas and blood relationship of Parents and Progeny is discussed further. The purport of Celestial Symbols of 'Bhurbhuvatsavah mahah' is explained. That Meditation and Sacrifices to Paramatma and Antaratma have five fold factors in common viz. divine-natural-physical-human and moral have been vividly explained too. The Divine aspects include Earth and Sky; Fire-Air-Sun-Moon and Stars besides Virat Swarupa responsible for Srishti of Beings; the Natural aspects of Adhi Daivika-Bhoutika-Aatmika are as illustrated already; physical and human factors or Pancha Praanas, Pancha Jnaanendriyas, Pancha Karmindriyas or body parts and sensory organs and senses. Then follows the discussion on OM the truly symbolic Paramatma; the concepts of Swadhyaya- Pravachana-Adhyapana or Self Recitation-Teaching; Dama or Self Control of body and senses; austerities including Sacrifices besides Aththi Seva / Service to Guests and 'Dharmaacharana' or Observing Regulations of Virtue and Justice. Hence the Unique Teachings: *Satyam vada, Dharmam chara, Swadhyaanmaapramadah Acharyaaya priyam dhanamaahritya prajaatantum maa vyavachetseeh, Satyaam na pramaditavyam, kushalam pramaditavyam, Dharmaaan na pramaditavyam, bhutayai pramaditavyam, swaaddhyaya pravachinaabhyaam na pravachinaabhyaam na pramaditavyam, Deva Pitru karmaabhyam na pramaditavyam/* After teaching Vedas, the Preceptor imparts a set of duties to utter Truth always and practise righteousness; he exhorts not to neglect Swadhyaya or constant study, not to earn illegally but to help the public as possible; not to hurt the Beings, not to neglect duties to Devas like Agni karyas, worships, vratas, charities, yatra darshanas, and above all self control and preservation of Internal Peace. Having discussed the paramountcy of 'Anna' or Food and 'Praana' or Vital Energy and of 'Manas' or Mind and depth of Understanding which are indeed the essential inputs to access Mahat / Bliss, 'Ananda Valli' of the Upanishad highlights that significance of Vigjnaana or High Quality Knowledge; it enables performing yajnas and duties as per teachings;

consant worship to Devas, Prajapati and Hiranyagarbha; gradual evaporation of human sins, and discovery of Inner Self. Human body is a complex phenomenon of Pancha koshas or Five Sheaths viz. Annamaya, Praanamaya, Manomaya, Vijnaanamaya and Anandamaya; once the cycle from food to energy to mind to vijnaana is in place, the resultant Ananda or ecstasy is such that even a drop of it is stated keep the entire Universe ticking as degrees of that drop of Bliss to various Beings including humanity as also to Celestial Entities. In reference to Devas, that mere drop controls and regulates the ‘Srishti’ and thus it is out of reverence and the awe of Brahman the Supreme most and Unknown that Wind blows perpetually, Sun rises and sets as per the prescribed timings; so do attend to their duties unfalngly by Agni, Indra and Yama the Lord of Death. Now Brahman bestows to all, human or celestial alike. Karma Devas say Eight Vasus, Eleven Rudras, Twelve Adithyas, Indra and Prajapati too enjoy the bliss as per their own degrees of hierarchy. That is how even Hiranya garbha secures as per the ascending order! Granting that the Supreme Brahman is bliss, the belief that Brahman and one’s own Conscience of Individuals is just the same is hard to digest due to the blanket of ignorance and the ‘parama rahasyam’ of Upanishads or the essence of Teaching is of Unity of the Supreme and Self! Maharshi Bhrigu approached Varuna Deva to define Brahman in the ‘Bhruguvalli’ of Taittiriya Upanishad. As Varuna asked the Maharshi to deeply concentrate and introspect and in a step-by-analysis made by Bhrigu, the latter identified over intervals of deep ‘tapasya’ that food, praana, mind, and intense knowledge were finally declared Bliss as Brahman: *Anando Brahmeti*. From Bliss is originated Creation, Sustenance and Merger. Be it a cosmic view or microcosmic one, the aspect of food occupies in the scheme of priorities. Indeed from food to praana to material wealth to knowledge to mind to Spiritual Awakening to Bliss the zenith and Brahman as reflected in the Self!

VI) Kathopanishad

Attributing to **Krishna Yajur Veda** again, Kathopanishad has only two chapters of three ‘Vallis’. A unique Brahmana named Vaajashrava Gautama Uddalaka the son of Aruni, a rare example of Sacrifices pursued his great faith in such Dharma literally gave away all his possessions, and decided to sacrifice his son, hardly a boy. The latter repeatedly asked the father and finally got the reply that he was to be sacrificed to Lord Yama, the Deity of death. First Nachiketa was struck with awe and fear but then got reconciled that the father might have had strong reasons like celestial commands to have taken such harsh and extreme decision and indeed it would be his duty to obey. After the death Nachiketa reached the abode of Yama Dharma Raja and soon heard a divine voice alerting the household stating that a Brahmana boy was arriving as the guest and be allowed his entry since Yama was away for three days and nights. On return Yama talked to Nachiketa and observed that the boy stayed there for three days /nights without food with patience and thus desired to grant the boy to grant three boons. Nachiketa asked for the first boon that let not his father be not disturbed of sleep nor have any anxiety for his son especially since the latter reached Yama’s abode safe. Nachiketa’s second boon was that since the Sacrifice deserved Swarga and as such he be granted the happiness typical of heavens; Yama conceded the second boon, while explaining of the impact of such Fire Sacrifices where Agni- Surya-Vaayu on which the solidified water converted as earth that Hiravygarbha rests on; the relevant mantras were simultaneously repeated by Nachiketa and a happy Yama was overwhelmed with the boy’s erudition and gifted him a multi dimensional necklace representing unique knowledge of Sacrifices. Yama further granted to him an additional boon to the boy that in future whosoever performed such Sacrifices of Praanis the relevant Fire be henceforth declared as **Nachiketa Agni** and such Agni Sacrifices, if done

thrice would surely enhance three kinds of achievements of Sacrifice-Study-Charity. Now on to the third boon, Nachiketa desired to know as to what would be the status of an Individual Self after death. Yama replied that on this question, the replies would vary even from Gods and instead of such a controversial question he might as well ask for any other boon such as sons and grandsons, longevity of lives henceforth, enormous number of cows, horses, elephants, or gold and jewellery, of becoming a King, women of grace etc. Nachiketa refused the offers and insisted on Brahma Vidya only. On testing Nachiketa about his eligibility at length, Yama explained about the concepts of Shreya and Preya or Vidya and Avidya, the intensity of Samsara vs. the Lasting Option and of the Identity of Brahman. Dharma Raja complimented Nachiketa as the sincere seeker of the Ultimate Truth. Finally, Yama divulged the secret teaching which indeed was ‘durdarsham’ or hard to vision, ‘gudham anupravishtam’ or subtly hidden and stationed inaccessibly, ‘guhaateetam’ or located beyond the realms of unique intellect and highest knowledge and ‘gahraiveshtam’ or existent in the midst of desolation and misery originating from and deeply imprisoned- by body parts and sensory organs pioneered by the typically mercurial mind!) On visioning the portals of Brahman, Nachiketa was in a virtual trance visioning a total segregation of mortal delights and gradual inflow of the serene waves of the Ocean of Immortality! Nachiketa’s first enquiry to Yama was to as to what was that glittering Object he visioned as being distinguished as ‘anytra dharmat anyatraadharmaat’ or from virtue to vice, ‘anyatraasmaat kritaakritaat’ or the cause and effect and ‘anytra bhutaat cha bhavyaat cha’ or distinct of the past and future! Then Yama initiated the essence of his instruction: The ultimate objective of Vedas was to promulgate one Unique Voice; this Voice is what all austerities make the most significance of; that which all the persons of Brahmacharya or Self Discipline and restrained regulation, would vouchsafe for and indeed sincerely it is the Single word **OM**. *Etadyekaaksharam Brahma param/* or Om is the prefix to all prayers and introspection to Hiranya garbha as well as the Supreme Brahman alike; any kind of meditation on OM is applicable to both! The Self or Antaratma is immune from births and deaths; it is subtler than the subtle and far more mammoth to mammoth; it could travel places, with memory yet motionless; it reveals itself on meditation as the huge fund of bliss while being right in the midst of organs and senses as though in a prison; none too easy to discern through study, learning, and such communications; indeed body is the husk and the Self is the grain within!!

The Upanishad then reviews the details of the Seekers of ‘Satkarmas’ or virtuous deeds, prominent among them being those who worship ‘Panchagnis’ or the Five Fires viz. *Garhapatya, Ahavaneeya, Dakshina - agni, Sabhya and Avasatya* representing Heaven, Cloud, Earth, Man and Woman as also perform Nachiketa Sacrifice thrice. Once an Individual Self is realised as the Supreme, it is signified as the Master of the Chariot, then body is reckoned as the chariot, body is the chariot, charioteer is the ‘buddhi’ or the Intellect, mind is the bridle all for sure the party normally engaged in the cycle of births and deaths. The Purusha is hidden in all the Beings covered by maya or cosmic illusion and Tri Gunas of Satva-Rajasa-Tamas nature.. Now, the reply about the true profile of the Individual Self comparable to that of Brahman is the result of past deeds but yet the Inner Self or Antaratma remains neutral as a spectator of the goings-on of the body-senses-mind . Indeed, Absolute Truth is the Unmistakable Unity of the Supreme and the Self within, despite the mortal body and its influences; after death too the darkness of ignorance persists till the Realisation of their Unity!

II) Svetaashvatara Upanishad:

From the School of **Krishna Yajur Veda** is the Svetashvatara Upanishad denoting the realm of well harnessed 'svetaashvas' or white horses of purity signifying the physical faculties of Jnaanendriyas and Karmendriyas or discerning and action oriented body-inputs respectively. The dominant praana, the vital energy originates from Ishwara / Rudra being the manifestation of Maheshwara Brahman, the Absolute Unknown Singularity. An alternate form to Rudra is the Maya Shakti creating the Universe but certainly dismissing the concept of dualism. Now, the opening stanza states: *Brahmavaadino vaanti: kim kaaranam vadanti, kim kaaranam Brahma, kutah smajaataa, jeevaamaa kena, kvacha sampratishthaah, adhishthaa kena suketareshu vartaamahe brahma vido vyavastham/* (The experts of Brahma vidya open their discussion of the Upanishad with six chapters about the Cause of the Causes viz. the Eternal Truth and the reason of existence and the purpose and meaning of Life. What is the amorphous and unknown substance of Brahman like!The concepts are discussed about Kaala Pravaaha or the Ever Flowing Time Schedule as also Karma attuned to the sway of Adhi Bhautika-Adhyaatmika- Adhi Daivika or body-based-mind based-and Nature-based or respectively of God Made happenings like floods , earth quakes etc. Parameshwara is the three-tier manifestation of bhokta-bhogyapreritaaram or the Supreme Enjoyer-the Object of Enjoyment-and the Facilitator of Enjoyment. He is also Swapratishtha- Supratishtha and Supratshtaanta or Self Genetated-Self Preserver-and Self destroyer and Trimurthi Swarupa as Antaratma and Paramaatma and Virat Swarupa or the Over Lord of Cosmos. He is 'Ksharaakshara' Unreal and Raeal; 'Vyaktaavyakta' or Conceivable yet Inconceivable. He is 'Akarta trayam' and jeeveshwara prakriti rupa trayam comprising two self generated entities viz. Brahman- Brahma- Prajapati-cum Maya Shakti viz the permanent-the semi permanent-the Temporary. Thus Parama Shiva Maheshwara is of the triple form of bhokta-bhojyam-peritaram or The Prakriti- the Self or Antaratma-and the Supreme; indeed there is nothing beyond to realise! The Second Chapter having detailed Invocation to Savitur Deity of Rig Veda as the agent of Surya as Devi Gayatri, provides the basic ingredients of Yoga: in the normal context, the 'ashtanga yoga' comprises viz. 'Yama' complying the five principles of Dharma viz. 'Ahimsa' or non-voilence, 'Satya' or Truthfulness, 'Asteya' or non stealing, 'Brahmacharya' or celibacy/fidelity, 'Aparigraha' or non-possessiveness with avarice; 'Niyama' comprising 'Shoucha' or external-internal cleanliness, 'santosha' or contentment, 'tapas' or meditation, 'swadhyaya' or self study, and 'Ishwara Prardhana' or prayers to Almighty; 'Aasana'- or suitable posture of seating; 'Praanaayama'- or breath control; 'Pratyaahara' or withdrawal of senses from body parts; 'Dharana' or holding of intense concentration and meditation; and finally the state of 'Samaadhi' or Seeking Almighty and nothing else! The details as listed in this Upanishad are of Five fold Yoga, integrating thr sensations of physical parts and pulsation of root deities of the Five Elements of Earth, Water, Air, Fire and Sky and thus destroy physical ailments like sickness, fatigue, old age, and even a premature death, as a difinitive proof of 'yoga agni'. Of the five fod Yoga, the first four stages detailed are 'aarambha' or the Opening, 'yoga pravritti' or the yoga psyche; 'ghata' or disappearance of duality or of Unity of self and the supreme; 'parichaya' or introductory relationship, and 'nishpatti' or attainment of Realisation! The Third Chapter is all about the Truth of the Truths, Delineation of the Truth and desperation to attain It while facing death. Then a profile of Virat Purusha the Unsurpassing Cosmic Being: *angushtha maatrah purushontaratmaa,sadaa jnaanaam hridaye sannivishthah*, as also *Sahasra sheershaa Purushah sahasraaksha sahasra paat, shabhumim vishwato vritwaa ati atishthad dashaangulam// Purusha evedam sarvam yad bhutam yaccha*

bhavyam utaamritatavasyeshanno yad annenaanirohathi// or the Individual Self is hardly of thumb-size always residing in one's heart the distributing hub of energy from praana, with one's mind as charioteer of body organs and senses; the Virat Purusha or the Cosmic Person is stated to have thousand - figuratively - but countless-heads, eyes and feet thus describing His reach and magnitude, yet in the context of 'Antaratma' He is hardly of the size of ten inches covering Sapta Lokas, Sapta Patalas, Sapta Dwipas, Sapta Samudras, and Sapta Parvatas. Interestingly, the Cosmic Person Maha Purusha, being the Antaratma is totally unaffected by the actions of Individual body organs and senses. The Fourth and Fifth Chapters describe the myriad forms yet the Singuklar Form of the Supreme. The Eternal Paradox of Existence of Beings is described in this connection by an analogy of two birds viz. Suparna and Sayuja both being companions cinging to the same tree, one eating sweet fruits and another refraining from eating at all, thus one enjoying the sweetness of life even becoming slaves of the evil influences with no regard of moralities of life but another exercising restraint despite temptations and calculating consequences. Sankhya Siddhanta of Duality of the Supreme is discarded. Indeed the pull of Maya and Prakriti tends to blind the Beings to such an extent that the negativity of life invariably results to the succumbing to the cycle of births and deaths and thr karma and dharma accounts are very rarely balanced let alone cancel off to attain Realisation of Rudra, the Pashupati natha subtly hidden in the Inner Self or Antaratma of all the Beings as **Tat-tvam-asi** or Thou art Thou! The Sixth and Final Chapter chapter recalls the very opening of this Upanishad raising the query of Brahma vaadis as to the explanation of existence and of kaalamaanana; this Sums Up again about the creation of Five Elements, Antaratma, Virat Purusha, Maya Shakti, Trigunas, Karma and Dharma and the Cycle of life. Ultimately the Upanishad teaches about Hiranyagarbha Brahma in the heirarchy and finally of Maheshvara the Brahman the Eternal Truth! Thus Maya of Trigunatmika Prakriti and of the magnificence of Ishwara, both together merge in Hiranyagarbha and Brahman Parama Shiva the Supreme!

VI11) Chaandogya Upanishad:

Chhandogya Upanishad is rooted to **Saama Veda** and is the second lengthiest and most significant of Upanishads, next only to Brihadaranyaka Upanishad of Yajur Veda. Major references of Maharshis and Seekers like Kaushitaki, Satyakaama, Shvetaketu, and Narada and interactions of Prajapati and Indra are of great relevance in this Upanishad. Outstanding Truisms and Maxims like Maha Vaakyas are replete in the Upanishad such as *Tatvamasi* or Thou art Thou; and *Sarvam khalu idam Brahma* or All This Is Brahman Only. These popular dictums are of unmistakable orientation of Advaita Philosophy emphasising that Paramatma and Antaratma are just the same. The role of Maya or Fallacy is so strong and deep that the thick screen of dark ignorance totally camouflages the brilliance of Truth, owing to the severe sway of physical limbs and senses. 'Avidya' or Ignorance is necessarily mounted by 'Jnaana' and 'Sadhana' to discover the Self! Nitya Karma, Upasana, Sankalpa are the station of this voyage in the furious onslaught of high tides of 'Samsaara Saagara' only to discover within! The highlights of this Upanishad signify OM, the chanting styles and modes of Vedas with special reference to Saama Veda and its metrical regulation and import of mystic sounds; for instance this World is denoted by 'haukaara'; Vaayu is 'haikaara'; Chandra is of 'atah kaara'; and the Self is of 'Ihahkaara; and its chanting in five divisions of himkaara, prastaava, udgita, pratihaara and nidhaana is stated to be outstanding. Saama Chantings are related to Rains, Water, Rithus or Seasons and Coordination of Praana with Vaak, Chakshu, Shrotra, Twak, Manas! Emphasis is laid on Sacrifices highlighting Garhapatya, Anvaharya, Ahavaniya, Vaishvaanara Agnis and considerable details of ritualistic libations to Vasu-Rudra-Adityaadi Devatas as also 'Mantha' Sacrifices

on Praana and other Deities; death and aftermath especially on 'Devayaana' or the course towards Swarga and higher lokas; outlines of Shanadya and Madhu Vidyas or Teachings and as the highlight 'finale' of Sanat Kumara on the glory and Unity of the Self and the Supreme, besides Prajapati's demonstration of their Unity to Indra! There are 162 sections of Eight Chapters and a **Chapter-wise Over-View** is given: Chapter One) Om is the very first sound and word of all Vedas and Scriptures expressed in Udgita on the chant of the Supreme; the chant of Udgita explains Universal Creation, Vedas, Meditation, and Rites with reference to Reality. Devas resorted to Udgita to suppress Demons and meditated to the pure form of Vital Force and conquered Asuras. Humans too took to meditation with no contamination of the body parts and senses as addressed to OM while Praana overcame Asura-like forces like Maharshis proved by Udgita. On the divine level too, Udgita addressed to syllable OM and Praana would subdue enemies and enhance the intrinsic features besides enriching the Self but the methodology must be impeccable and its practice is a sure gateway to Devatva and Amaratva v) Udgita recognised as OM is Surya Deva and Pravaha Vayu, Earth, Fire, Sky, Air, Sun, Heaven, Moon, Stars, and Hiranya Purusha: this is on the Divine Plane; in the personal context of Eyes and Ears, on Praana, Food, Water, and Rains. The pre-eminence of Udgita of Saama Veda as recognised on Earth is supported by Space. In a Soma Sacrifice, it is essential that the roles of Udgita, Athurvyu, Hota and Brahma need to be defined and they should address to specific Devas, lest the Sacrifice might be ineffective and even futile! In fact the rituals become ineffective as the incompetent priests are called flops and the Sacrifice becomes a farse! Chapter Two) Meditation on Saama tends to yield encouraging fruits in the psyche and perspective of life and the person concerned becomes humbler by passage of time. Saama Veda is chanted in five divisions as himkara, prastava, udgita, pratihara and nidhana to be sung in rains, in waters, the sixth Ritus or Seasons; to protect cattle; to protect Praana-Vaak-Chakshur- Shrotra and Manas; for Synthesis of mind, praana, fulfillment of Life, longevity and progeny, fame. Brihat Saama chant linked to and emerging from Surya; Vairupa Saama chants firmly linked up with Parjanya bestows success, joy and fame to the chanter; Vairaja Saama Veda chants as unified with the qualities of Seasons or Rithus provide fulfillment to each and every being; Shakvari Saama eulogises the multi splendoured worlds; Yajnavalkya chant of Saama Veda yields all round well being of body parts; Raajana chant of Saama is best set to major Divinities of Agni, Vayu, Surya, Nakshatra, and Chandra. Saama Vidvans are fully aware of five stages of existence viz. himkaara, prastava, udgita, pratihara and nidhana xxii) Saama Veda chantings need to be appropriate like to Agni as high sounding, Soma as melodious, elastic and adjustable to Vayu, soft but pitched to Indra and distinct and unique to Prajapati, while vowels being strong and resonant while consonants as soft and careful. Three branches of Dharma viz. Yajna- Adhyaaa-Daana or Sacrifice-Study-Charity and meditation of OM are the essences of Life. Assured fruits of offerings in Garhapatya Agni for Vasus in the mornings, Rudras in the noons and Aditya/ Vishvadevas in evenings with Saama chantings. Chapter Three: Meditation on Surya, the honey of Devas, is to be by Rig Veda chants. Meditation is to be done on the southern side rays by Yajur Veda Mantras, the rays on the western side by Saama Veda and those of rays the northern side by Atharva Veda hymns. As regards Pranava and the hidden meaning of the scriptures like Upanishads on Brahman, meditation is called for to bestow material and spiritual ends. The one who realises the immensity of Vedas should provide the first-second-third-fourth and fifth oblations of nectar or the cosmic essence of Vedas to Vasus-Rudras-Adityas-Maruds and Sadhyas respectively to attain the status of those very Deities! Now, the utmost confidential Truth of worldly existence is the constancy of Surya without days and nights. Gayatri is the heart and Soul of Earth and Beings vis-à-vis the Unknown! Brahman is Pancha Pranas viz. Praana, Vyana, Apana, Samana and Udana

is governed by Surya, Chandra, Agni, Parjanya and Akasha controlling sensory organs like vision, ear, speech, touch and mind respectively: Sarvam Khalvidam Brahma: True identity of the Self and the Supreme! Treasure hunt of the Universe is as follows: Dishas provide protection as Space inside, Bhumi as bottomline, Dishas as corners of Swarga and Sky as the lid, while 'Bhurbhuvahswaha' provides safety new new borns . Daily Sacrifices bless health and longevity by Devas. Controlled mind set conditions Vipratva and sustained conviction xviii) Synthesis of body functions of the Self via Devas connected to seek Brahman. Then the discussion on the Self Manifestation of the Golden Egg and but there is only the partial revelation of the Universe. Chapter Four : Janashruta a popular person of charity heard that one Raikya was far greater and virtuous and the former approached Raikya offering several gifts and even his daughter to serve Raikya but he discarded them but agreed to teach him as follows: Food is the product of five organs of Individual Self and five creations of Brahman viz. Pancha Bhutas but both the entities are the same. Then the story of Satyakaama Jaabala proves that nature and nurture are far more important than Vamsha and Gautama accepts Satyakaama as his disciple. Vayu Deva the Deity of Dishas assumes the form of a bull and teaches Satyakaama about the magnificence of Brahman; He manifested just one 'Paada' or foot and Agni was a part of that single foot .Then Agni in the form of a Swan explained that beside him, Surya-Chandra-Vidyut too were manifested in that one foot ; An aquatic bird confirmed what Agni stated and qualified further that Praana-Chakshu-Shrotra-Manas too were the objects of worship. Satyakaama returns to Guru Gautama as an enlightened person but he as Guru disqualified his student Upakhosla since his Agni karyas were faulty . But Agni's flames defended Upakhosla and argued with the Guru but the latter stated that the primacy of Praana was ignored in the Agni Karyas. Garhyapatya Agni protected the student Anvaharya Agni too protected the actions of the student; Ahavniya Agni stated that the shortcoming be ignored . Collectively the three types of Agnis are prevailed on the Guru who said that waterdrops on lotus leaf were like the small blemishes as long as the procedure was not imperfect; Satyakama conceded and taught the student about the Divine Path after death to Brahma loka. The Guru underlined Self purification by performing Sacrifices strengthening the fundamentals. Yet deficiencies of well meaning Sacrifices are self corrective and the role of the Chief Priest with experience is always proactive and discretionary! Chapter Five: Undoubted supremacy of Praana the vital force in the body of a Being vis-a-vis the organs and senses; ii) Methodology of executing 'Mantha' Sacrifice on Prana with its food and clothing defined and the resultant fruit of the Rite to achieve desired results iii) Status of Post Life Soul upto the stage of transmigration explained vide iv to ix). The courses of transmigration are interpreted by five oblations to Ahavaneeya Agni and the final oblation by water. Any person of Satkarma would take to Deva Yaana or the Divine Path versus Saamaanya Yaana or the Common Route after death; cautions for do's and don't's while alive need however to be observed. xi) An assembly of Vedic Pandits approached King Ashvapati to learn about Vaishvanara xii) Vaishvanara being a huge mass of radiance like Heaven is the Head of the Universal Self xiii-xvii) The Universal Self or the Vaishvanara has Surya as eye/ Vayu as breathing/ Space as the middle part, Water as the bladder-applicable to both the Universal and Individual Self, and Bhumi as the feet! xviii) Much unlike the blind man and the elephant, the Universal Self is comprehensive comprising Sky, Vayu / Praana, Space, Earth etc and so is Vaishvanara; Agnihotra Sacrifice Pancha Pranas coordinating for eg. Prana to Chakshu to Adiya etc. Knowledge and performance of homa yield miraculous fruits but ignorance lands in futility! Chapter Six: Futility of Teachings lands in arrogance but not the realisation of Truth 'Adviteeya' or the singularity of existence manifests surprising plurality all rolled out of the same Uniqueness as with Andaja, Jeevaja and Udbhuja or born out of eggs, reproduction or sprouts. Having explained omissions of Sun, Moon ,

Lightnings, the three folded forms of Agni, Aapas and Prithvi, the three basic colours of red-white-black have been highlighted for merger into Oneness. Three folded forms of Food-Water- Heat are evidenced by and emerging from Manas or Mind-Breathing and Speech. Svetaketu however doubted as to how mind was the product of food. Mind indeed is the dominant factor for the survival of food. Uddalaka explains to Svetketu about TAT TWAM ASI .Like bees collect honey from flowers, Truth or that Antaratma of all the Beings is similar too. Rivers flow in th same direction and so do various Beings remain as the same species as they are born, yet the common thread of Antaratma is retained always. The illustration of a live banyan tree since got dried up is dead but the Eternal Soul moves on further. Tiny and wasteful seed of a massive banyan tree is realisable only by the mind and faith as that explains its subtle essence of the Self in which indeed is the truth! More explicitly explained is the salt dissolved in water which is the Supreme Self as AHAM BRAHMA ASMI! Practical knowledge reveals that how a kidnapped Gandhara citizen once freed was restored back home by his own general awareness, guidance and required action as that is the Subtle Essence of regaining the Self; indeed That is That! A dying person loses speech, mind, energy and body warmth ready for merger into the Subtle Essence. In the mortal world, justice is delayed but never denied; retribution and recompense are real and definite; indeed THOU ART THAT! THAT IS THE TRUTH AND THE SELF! Chapter Seven: Narada approaches Sanat Kumara to realise Brahman and the latter underlines the Power of Speech and Mental Calibre, Strong Sankalpa, Sturdy Self and Will Power, Application of Mind, Vijaana / Knowledge, Physical Strength arising from Anna / Ideal Food, Water, Heat Energy, Mental Power to see, hear, and think, Hope, Trust and Firm Conviction, and above all Praana, Nishtha / Commitment, Karyacharana /Involved Activity and Service towards Fulfillment. Sanat Kumara assured that the Infinity of Brahman who is incomprehensible is indeed the Individual Self within one Self itself! Chapter Eight: Indra representing Devas and Virochana from Danavas did deep Tapasya to Prajapati to seek Brahman; the latter showed reflections in a mirror and on water surface and affirmed that the Self was Brahman likewise. Virochana was satisfied and left Indra too left but was not convinced and thus performed Tapasya again with vigour. Prajapati gave the analogy of dream stage when the Self would get affected as organs and senses are with drawn excepting mind. Still unconvinced Indra intensified Tapasya but his life time was inadequate. Prajapati extended Indra's life span to let Indra perform Tapasya. On concluding the Tapasya, Indra raised the doubt that mind was after all was functional in the dream state although the body and senses would be at rest. Parjapati then explained that the Inner Conscience had mind as the divine eye yet got influenced by the sensory organs; he gave the example of horse and carriage since the former had to carry the load of the body parts and senses viz. the mortal body. Finally Indra attained the vision of the Antaratma and became ecstatic!

IX. Kena Upanishad:

Attached to **Saama Veda** orientation again, is Kenopanishad. 'Kenoshitam' or by whom is this all directed to. The inevitable reply is 'Manas' or Mind as remote controlled by Almighty indeed. How does one realises this Almighty. The Teachings are invariably directed to two paths viz. Paraa Vidya and Aparaa Vidya. The former Knowledge is intended to achieve 'Sadyo Mukti' or of short term Liberation and Aparaa Vidya aims at superior learning to accomplish 'Krama Mukti'. The Paraa Vidya seeks to overcome desires by way of Mind from the pulls and pressures of material desires by way of Abstinenes, Sacrifices, Charities and such other acts of 'Karma Kanda' or 'Karma Yoga', while 'Aparaa Vidya' necessarily involves elevated levels of ' Atma Samskara' or of purification of mind and thought and focus on Inner Consciousness by way of demolishing the thick walls of Ignorance by way of 'Samyak Drishti'

or Inward Vision as reflected in, and unification of the Self with the Supreme leading up the ladder of 'Krama Mukti'. Paraa Vidya is essentially anchored to Saama Veda of the 'Gayatra Saama' School highlighting Sacrifices, Rites, and Meditations controlled by Manas and Praana or the Mind and Vital Energy as further controlling actions and their far reaching effects. It is stated that there are three Lokas attainable viz. the Manushya-Pitru- and of Devas. The world of Humans is attained through sons alone, that of Pitru Devas by way of Sacrifices and Deeds of Virtue, and of the Worlds of Devas by higher learning. While the Individual Self is unaffected by the deeds of virtue or vice, Brahmans seek to upgrade themselves by study of Vedas, yagjnas, daanaas, sacrifices, penances, fastings, etc. Karma kaanda attains offspring, wealth, fulfillment of material ends, and finally turns persons as ascetics and terminates their lives; yet the Self is unattached and whatever the body and mind does has no bearing on the Karma Phala. Thus the return of the Self be it from Swarga or Pitru Loka, after rebirth occurs even after the exhaustion of temporary Liberation. But why not seek indeed the Aparaa Vidya or Superior Learning to earn 'krama mukti' and secure 'Tadaatmya' or Unification of Jeevatma and Paramatma by way of Self-Realisation! Kena Upanishad with Four Chapters of thirty five verses opens with the interrogation as to who indeed is the driving force of one's life and the reply is that one's mind is the cause supported by Praana the Vital Force but its Remote and Real Instructor is one's own Conscience. The infrastructural set up of the Mind comprises the 'Panchendriyas' or functionaries of the body and these five are divided into five each of jaanendriyas or sensory organs and a set of Karmendriyas or body parts enabling the execution of the acts as speech, vision, hearing, touching, and generation all as directed by mind and remote controlled by the Conscience of Self. But indeed the Cause and Effect pattern of the Conscience causing the Praana and mind further effecting the body organs and senses is irrelevant for the simple reason of the Antaratma which is the Supreme Brahman would be far beyond comprehension of humans and Devas alike. The further stanzas of the First Chapter thus explain that the essence of Inner consciousness is neither of the faculty of 'Vaak' alone, nor of Manas, nor of Chakshu nor of Manas or all the faculties put together. The Second Chapter mentions of a teacher posing a question to the students whether anybody knows about Brahman; some replies of the most competent students were heard; they all provided part replies as some mentioned of the significance of speech; some of vision, some of Mind, and so on recalling the story of a blind man seeking to highlight one part of the body or another and deduce that an elephant was a head-its trunk-its tail-feet-etc. One of the disciples agrees that he does not know about Brahman but he does not consider that he does not realise that he does not know either; since he who claims that he knows indeed does not know. It is known to him to whom It is unknown; he does not know to whom It is known. The Supreme is not an object even of extraordinary knowledge but of immense introspection and Self Realisation; it is neither perception nor comprehension but only intuition. Thus, to know one does not know but desires to know yet It remains unknown is all what all one knows! Once on realising the Supreme Truth, the Individual becomes aware that the Inner Consciousness or the Antaratma itself is within itself as the Paramatma. The Third Chapter wonders whether It is Maya the Yakshi ever preventing Jivas and Devas to discover the Truth. In fact Devas got elated that after all their efforts to discover Brahman finally were successful, especially to vindicate success against 'Danavaasuras'. Yet as they tested the Yakshi but the latter failed to convince that she could neither tear off earth nor control Vaayu and nor Agni. Indra then realised the handiwork of Maya in the Form of Yakshi deluded them all. Even as Indra visioned on the Sky again there appeared an extremely charming and gracious lady identifying herself as **Uma Haimavati**. In Shapta Shati of Markandeya Purana (II.55), there is a reference stating that as demoniac influences seek to dominate, Devi Durga the Mother of the Universe would certainly descend to Earth to

curb extreme pressures of the evil influences; Devi Durga is represented by Her divine wisdom is the spring of Brahma Vidya. In the Fourth Chapter, Devi Uma explains to Devas about the essential nature and implications of Brahma Vidya and awareness of Brahman both from the Cosmic and Individual Levels: In the Individual context, Devi Uma's Teaching is: *Athaadhyaatman, yadetat gacchati manah anena abhikshanam upasmarati etat sankalpah/* or the Indwelling Self or the Antaratma is always embedded into and anchored on to mind and ; latter once sharpened even while encased in the physical frame, be buttressed with knowledge, faith., righteousness. As these are retained on the right side of the body, the truth on the left side and concentration of highest order in mind, Satya Brahman is then realised as the Truth! The phrase 'Satyameva' signifies the idioms 'Sat' or Tyat viz. Murtha-Gross and Amutra-subtle, the gross being Pancha bhutaatmika or of Five Elements as also Arishadvargaas of Kaama, Krodha, Moha, Mada, Matsaras; indeed 'Brahman' is Invincible, Birthless and All- Pervading! *Upanishidam bhobruheetyuktaa ta upanishadraahmi vaava ta upanishadama brumeti/* Recalling the earlier query of the disciple's request to the Teacher vide Chapter Two of this Upanishad whether he had an idea of what Brahman would be like, the cryptic reply was that the intelligent ones should turn away from the material world to realise Brahman; *Tasya tapo damah karmeti pratishthaa Vedaah sarvaangaani/* Concentration, faith, renouncement are the keys, while Vedas represent the limbs and Truthfulness!

X) Prashna Upanishad:

Related to **Atharva Veda** of Pippalaada Shaka, Prashnopanishad deals with Six Key Questions to Maharshi Pippalaada about Supreme Brahman raised by the Great Seekers like Sukesha the son of Bharadvaja, Satyakaama the son of Shibi, Kaushalya the son of Ashvala, and Kabandhi the descent of Katya. Indeed these were the illustrious progeny of renowned lineages and experts of Rites and Meditation. Pippadaada asked these Seekers to reside at his place for a year practising Brahmacharya and full control of their physical senses and of mind as per his teachings. Under his training they should observe the regulations and might thereafter enquire of him about their doubts and express their views. The First Question related to the Creation of the Universe and the sustaining power of Existence of the Beings as raised by Kabandhi the progeny of Katya. The reply was that Prajapati was derirous of the Creation of Moving and Non Moving Beings and Hiranyagarbha generated Moon or Food and Agni, Surya and Prana the vital force; the Life Energy was in Murtam and Amurtam Forms or Physical and Subtle Forms. The latter also created 'kaalamaan' or the Time Cycle from seconds to yuga, kalpas; Dakshina- Uttaraayanas coinciding with Amavasya and Purnimas; Southern and Northern paths of Pitryuyaana- Devayaanas pursuant to deaths. The Second Question was from Bhargava of Vidarbha about the prime supports of Life and Body with Praana as the binding force. The Maharshi named Akasha, Vaayu, Agni, Aapah, Prithvi or Ether /Sky, Wind, Fire, Water and Earth and the corresponding Vaak or speech, Manas or Mind, Chakshu or Eyes, Shrotram or Ears, and Twak or touch. Praana indeed is the Magnificent Power House of Control and Coordination of body parts and senses. The Pancha Pranas as Praana-Apaana-Vyaana-Udaana- Samaana have been assigned specific duties to ensure that body parts and senses do not get disintegrated. In an adulative stanza, Praana is addressed extolling it as the unique creation of Prajapati the Lord of Creation for facilitating the cycle of births and deaths, carrying the imprint of the parents and providing faculties of breathing, vision, hearing, further generation and so on. Praana is the recipient of food, sustenance and support. It is the 'swaha' at yagnas and homakriyas in favour of Deities and 'swadha' in pitru karyas and tarpanas. Indeed the essential prerequisite of very existence! The Third Question by Kausalya the son of Ashvala states: From where and whence Life is

born, how would praana enter the body, how does it distribute in self and settle in the body and in what way does it depart; what are its external supports and how would it connect itself with the Individual Self! The replies are that the Inner Consciousness which is a reflection of Prajapati or Maha Purusha generated and affixed 'prana' as an effect of body and mind as also the resultant actions. The heart in the subtle Self is connected to some 101 prime nerves and each one of these is described as with hundred divisions while each of the divisions is stated to be of 72000 sub arteries, among which permeates 'vyana' of the Pancha Praanaas activating the various directions of the heart spreading all over the joints, shoulders and vital parts. Surya is the external praana in the eyes, Earth favours 'apaana', antariksha or the Sky is signified as Samaana Vayu and Vyaana is Air in common parlance. Udaana is Tejas or Agni the divine entity and the deed requiring force and pressure and of death finally. At the time of final departure, the praana of concerned person of knowledge is sensitized with flashes of its origin, entry, place of residence and an account of the just concluding life with its pluses and minuses! The Fourth Question to Maharshi Pippalaada was from Gargya of Surya Vamsha as to the details of physical limbs and faculties resting in the condition of deep sleep and as to who controls the individual perceptions- the praana or the mind! This rather tricky question was very ably and analytically replied by Pippalaada: 'Just as the rays of a setting Sun become unified in the Surya Bimba or the Solar Orbit at Sunset and once again scatter away at the Sun Rise, the person in dream stage is not dependent on his mind but praana; this is because that his mind in the dream stage could neither hear, see, smell, taste, touch, speak, understand, enjoy, reject nor move about. Hence, logically, only praana the vital energy is capable of living through the dream state and on returning to awakeness could retain normalcy. Pippalaada explained that of Pancha Praanas, the three most significant ones would be Apaana-Vyaana- Samaana which are essential that a body of Praana could tick with. (Udaana is comparable to death) He explained further that Life is comparable to three kinds of Sacrifices of Agni; Apaana resembles the Garhapatyaagni or the House holder's domestic Fire in the Vedic pattern since it is kept alive on the Sanaatana homes; Vyaana is akin to 'Anvardhanya Pachana' as the Southern Agni used for offerings by way of Pitru Karyas; 'Ahavaniya Agni' is obtained from both Garhyapatya resembling Apaana or the out breath as also from Praana the in breath that is filled in and released thereafter. Now, 'Samaana' the equalising balance between inhalation and exhalation is like the role of a Hota Priest whose role is to coordinate between two oblations. Thus the comparative picture of the Pancha Praanas and Agni Karyas. As a supplementary to the Fourth Question, one might ask that after all Praana would have no capability of perception in dream state or wakefulness. But the counter argument to that apprehension would be that Self Consciousness is essentially conditioned by mind, be it in dream state or wakefulness! Thus while summing-up Pippalaadi assured that the existence of a human being during sleep but without dreams is what obtains when mind gets united with Solar Rays as consciousness named Brahman paving the way to Truth and Bliss. It is in this context that the Inner Self remains neutral when mind and senses are rested too as senses proceed to the mind as birds proceed to a tree. The Five Basic Elements of Nature as the off shoots of a body and senses as also of the mind is thus capable of realising that Praana is Hiranyagarbha himself! Now the Fifth Question was asked by Satyakaama the son of Sibi viz. What indeed was the life-long meditation of which one accomplishes the Truth of Brahman with! The 'abhidhyaana' or intense contemplation would call for Self Identification like the total absorption of senses into Paramatma himself! Then the Maharshi explained that Pranava Shabda connotes Realisation of the Self or the Supreme. Even if one does not fully comprehend the constitution and basis of the single word OM, by the very pronunciation, thought, and partial meditation of it should enlighten the person concerned ensures human birth next, since Rig Veda mantras signify the

possibility of ‘tapasaa brahmacharyena shraddhaa’ or meditation, self control and faith leading to application of mind to the Basic Truth and Reality. More intensive meditation on the OM mantra comprising three letters viz. A-U-M, if coupled with another letter viz. ‘U’ denoting one’s mind as also the relevant Yajur Veda would elevate the person to Soma Loka and return to a far better status of the fresh life. Further meditation by the third syllable ‘ M’ of the word OM would facilitate attaining Surya Loka in the Solar Orbit. Saama Veda chants with AUM seek to purify the person from negative thoughts and deeds. The ‘tisro maatra’ or the meditation accompanied by the three syllables AUM might no doubt be in the range of the inevitable death; yet pathana-manana-tanmayata or study-repetition -absorption along with Rik-Yajur-Saama Veda mantras would achieve far better human birth; birth in Antariksha, or the Truth Beyond respectively! Thus mere Pranava could scale steps of Lofty Heights! The Sixth and Final Question was posed by Sukesha the son of Bharadvaja to Pippalaadi as to what would be the ‘Shodasha Kalas’ or the Sixteen Attributes of Purusha and the reply was that due to the cover of ignorance the sixteen body parts were misconstrued as shodasha kalaas, since they were stated to condition the movements of the Self Consciousness. The Purusha the Hirayagarbha created Praana, from it Shraddha or Faith, Kham or Space, ‘Vaayurjyotiraapah’ or Air, Fire, Water, besides Prithveenidriyah Manah’ or Earth, Physical Organs and Mind as also Food, Vigour and Self Control. Also were created Veda Mantras, Rites, Worlds, Names, Nomenclatures of Beings and Forms. The Maharshi also explained the ‘Shodasha Kalaas’ of or sixteen constituents of Human Beings counting from Praana would get merged into the Purusha with no trace of the merging traits and features. Death is thus but a gateway to another cycle of births and deaths. In each such existence, Consciousness activates mind but the latter executes actions by the organs and senses, while Antaratma remains as a spectator to the actions of body parts and senses which are all but mortal! This was how the last question was replied by the Maharshi Pippadaadi. To conclude, the Six questions were about the Creation of the Universe and the methodology of Realisation; the prime supports of Life and Praana; Origin and destination of Mortal Life; Dreams during Life and the pattern of control and significance of towards Self Realisation; ‘Om’ the gate way to better life and beyond and Shodasha Kalas or Sixteen body organs and senses interplaying with the Antaratma!

XI. Mundaka Upanishad:

This Upanishad is related to **Atharva Veda** with three chapters; the first one dealing with Brahma Vidya down the ages: Chaturmukha Brahma, the Creator-Sustainer and Protector of the Universe himself was manifested as the foremost taught the rudiments of Jnaana or Enlightenment to his son Atharvan apparently born of one of the most ancient cycles of unqualified Brahma times. Atharvan taught Brahma Vidya to Angira, the down the cycle to Satyavaha of the ancestry of Bharadvaja and further down to Maha Yugas, Shaunaka a house holder approached Maharshi Angira and asked him: *Bhagavan! Kasminnu vigjnaate sarvamidam vigjnaatam!* Or what is that by which every thing of the Supreme Brahman becomes known! The reply was that there were Paraa Jnaana or Aihika Jnaana of somewhat inferior approach to Brahma Vidya in contrast to Apraa Jnaana or Amushmika Jnaana or that as known through acquisition of knowledge of Veda Vedangas and the system of Rituals, Regulations and conventional set of Rules that the knowledge of Scriptures so prescribe. The other Superior approach of higher Learning without resorting to ‘karma kaanda’ of Self Realisation through total control of ‘Panchendriyas’ or Action oriented organs and Sensory Organs- all remote controlled by Mind. The former route is detailed as the knowledge of Four Vedas viz. Rik-Yajur-Saama-Atharva as also Six Vedangas viz. Shiksha, Kalpa,

Vyakarana, Nirukta, Chhandas and Jyotisha. Indeed, adequate grounding of the so called ‘Paraa Jnaana’ of Veda-Vedangas and the ‘parijnaana’ or the classified knowledge of Karma Kaanda, the Rituals enables and constitutes a solid step to the Superior ‘Aparaa Jnaana’ to accomplish ‘Tadaksharam’ or that Ultimate! Thus on the solid foundation of the so called ‘Inferior’ knowledge of Veda Vedangas and Karma Jnaana comprising Rituals and Practice is but an effort only half won - albeit an essential base. Vasishtha Maharshi well visualised the unity of purpose and the effectiveness of the Mantras of Rituals as constant practice and performance of the ‘Karma’ would indeed be the foundation. In this context, Mundaka Upanishad highlights Agni Karyas. As the flames of Fire is kindled and set ablaze, the ‘havya vaahana’ the carrier to Devas absorbs the classified butter or ghee with appropriate veda mantras; this Upanishad describes details of the ‘aahutis’ of offerings, their prescribed number, the pattern of daily performance of Vaishvadeva Rites daily, failing which the specified oblations on Amavasya the Moon Fall or Pournami the Moon Rise days, chaturmasyas, harvest rituals etc. Agni’s ‘Sapta jihvas’ or Seven Tongues of Flames viz. Kaali (black), Karaali (ferocious), Manojava (Speed of Mind), Sulohita (Red Hot), Sudhumra varna (coloured with thick smoke), Sphlunigini (emitting cracky sparks) and Vishvaruchi (blazing all around) have been described. Agni Karyas and Aahutis mingle with Surya Kiranas and at an appropriate time, several exercises by karta lead to the Lord and specified Devas. Besides the Agni Karyas, the person of knowledge resorts to other rituals too and then resorts to introspection even realising the need for a qualified ideal preceptor to teach Brahma Tatwa. Thus indeed the ‘karma kanda’ is a sure stepping stone to Brahma Tatwa, although the Tatwa might not be the direct outcome! The Second and Key Chapter of Mundaka Upanishad seeks to explain the concept of Supreme Brahman; just as the fully blazing Agni issues out countless sparks all around, different creatures are originated and merge back. Various Beings ranging from a blade of grass to Hiranyagarbha manifest their own characteristics yet the hidden message of all the Upanishads that the basic Truth is that the Individual Self is the Supreme Self Itself. Purusha or the Antaratma as of Paramatma and is essentially ‘divya’ or the Self-Effulgent, ‘amurta’ or formless, ‘sabahyaantara’ or existent within and without, ‘ajah’ or unborn or birthless, ‘apraana’ or devoid of vital force being self-existent, ‘amanah’ or without manas or mind, since His ‘sankalpa’ or mere proposal is the ‘niranya’ or the decision; ‘akshara’ or imperishable, and ‘Apara’ and ‘Para’ or beyond comprehension yet Realisable. It is from this Parama Purusha, the Life Energy praana s originated as also the Mind, besides the Five Physical Parts and Senses, Antariksha, Vaayu, Jyoti or Agni, Water and Earth. The Pancha Bhutas or Five Elements possess the qualities of shabda, sparsha, varna, swaad and ghraana or sound-touch-colour-taste-and smell respectively. This Purusha is different from Virat Purusha possessive of Agni as his head, his eyes as Surya Chandras, Dishas or Directions as the ears, Vedas as his speech Vayu as his vital force, the Universe as his heart and his feet as Earth. From the Parama Purusha emerged Agni the ‘samidha’ or fuel to Surya. From Him Chandra and Parjanya or rains lead to the resultant ‘oshadhis’ or herbs and foodgrains on Earth; from Him again the male and female species and ‘charaachara jagat’; importantly enough His creation of ‘Vahni’ or common Fire facilitating humanity to perform Karma or rituals and the consequent deeds of Dharma and Nyaya or virtue and justice. Then He manifested Himself as Veda-Vedangas, Deva Daanavas, Vasu-Aditya- Rudras, and the concepts of paapa-punyaas. He created sapta praanas viz. two each of eyes, ears, nostrils, and tongue as the respective senses, Sapta Samudras, Sapta Lokas and Sapta Giris. The Third and the final chapter initiates the analogy of two birds named Supana and Sayuja sharing the same tree, one being busy eating sweet fruits of the tree and another refraining from eating or one immersed in enjoying material pleasures and the other resisting the temptations of life. The Self indeed as the Source of

Brahman attainable by Yoga, Karma, Tapasya and Truthfulness. As the Seeker of Reality finally confronts the vision of the golden hued Over Lord and merges with the non duality of Purusha and the Self as the Source of Brahman, the Seeker attains equation and then the riddance of Tri Gunas and features, merits and non merits, 'paapa punyaas' as the final goal. Realising the significance of Praana as the key factor, the person concerned would rather target the Antaratma in self instead of getting involved with esoteric exercises and show off knowledge but delight in the quest of the Self by taking to the established routes. The Self is achievable through the understanding as to what is Truth and Untruth as also Tapasya or austerities with control of mind and senses as the latter includes 'nitya Brahmacharya' or continuous abstinence, straightforwardness and non pretentiousness, and clean inner conscience leading to Self Illumination; indeed that is the Path of Parama Nidhana which truly indeed is the Seat of the Golden Hued! Since the role of Maya is the Cause of Rebirth and the Ultimate Truth is of Accomplishment, the Mundaka Upanishad describes the nature, pattern and emancipation finally. At the Time of Mukti or Deliverance, the fifteen body constituents of Five Jnaanendriyas or sensory organs, Five Karmendriyas or the responsive body parts of Action, Five Basic Elements of Nature, besides Mind all of them being headed by Prana at the end would all become integrated and unified as the Self Consciousness as the latter is but the same as the Supreme. Thus takes the qualification of the Self as *tarati shokam tarati paapmaanam guhaa gandhibhyo vimuktomrito bhavati/* or overcome grief of mind, blemishlessness, and then the 'Sthitapragna' achieves freed from the knots of the unknown cave hidden in the mortal heart as shrouded by ignorance of Maya and accomplish Immortality! In the conclusion, Maharshi Angirasa declared that what all has been taught was the Truth of the Truth as preached by the great Teachers of the yore and prostrated to them all!

XII. Mandukyopanishad:

Anchored again to **Atharva Veda**, Mandukya Upanishad by the illustrious Maharshi Manduka visioned Twelve 'Paramaardha Shlokas' or Poignant Statements and secured the reputation as of being the most succinct and direct exposition of Existence and Beyond seeking the Ultimate Truth; this Upanishad is commended as follows: *Mandukyamekameva alam mumukshunaam vimuktyate/* or this Upanishad alone is a Single and Far fetching direct exposition with no frills and fringes directly hitting the Actuality of Life and the Path of Realisation. The Basics are explained as Pranava or Omkara; the magnificence of Antaratma or the Inner Consciousness of Self which is but the reflection of the Supreme; the Vaishvaanara or the Virat Purusha possessive of four quarters or spheres of Action, viz. 'Jaagarita' or the Waking State, the 'Taijasa' or the Dream Stage, 'Sushupta' or 'Pragjna' or Deep Sleep, and finally 'Sarvagjnata' or Omniscience; and the description of Virat Purusha or Pranava. Existence of the Universe commences and climaxes with Pranava indeed. Gaudapaada the Preceptor of Adi Shankara annotated the contents of the Upanishad that acquired fine tuning as 'Gaudapaaada Kaarikas'. Maandukyias I & II: The most Sacred Word **OM** is the exposition of the Universe in totality besides 'Kaalamaana' the Time Cycle of the Past-Present-Future. Om is Brahman and Self being just the same. The Unique Composition of OM is of 'chatuspaad' or four quarters, aptly described as Vishva-Taijasa-Pragjna- Turiya, all merging in successive stages. Maandukya III: The First Quarter is of Vaishvaanara whose sphere of activity is in 'Jaagarita Sthaana' or the state of Wakefulness. He enjoys 'Bahir Pragjna' or the awareness of the happenings around in relation to the happenings in the open society as being equipped with 'saptaangas' or seven limbs and senses to see, hear, smell move about, feel, generate-clear out and above all to think, introspect and retrospect. While this is the status of an Individual Self, the Virat Purusha or the Composite

Self comprises of four entities viz. Prithvimaya, Tejomaya, Amritamaya and Purusha. This indeed is the Atma, Amtita, Pagjna, Brahma and Sarvam or the Totality. Maandukya IV: Taijasa is the second quarter and its sphere of activity is the dream stage of sub-consciousness. Its consciousness is in rooted or inward bound or looking within; it is possessed of seven body limbs and nineteen mouths of five each of Panchendriyas, five supportive Elements of Nature, the mind and praana while together these are capable of experiencing the joy of subtle objects. Taijasa is essentially stationed in dream stage yet no doubt active otherwise but normally dormant. In the dream stage, the organs and senses remain inoperative except through mind. The Pancha Bhutas or the Basic Elements whose offshoots are the sensory organs of the body are aware and so does the Prana which is Hiranyagarbha Himself and thus the Inner Consciousness which is Paramatma's reflection is aware of the happenings even during the dream state of mind. The person's mind in that stage thus creates a world of his own, puts the body aside and creates himself chariots, horses, highways. He might also imagine fears and failures, defeats and even one's own death! The Individual is the agent of making unreal things real in that dream state. Thus mind assumes sub-consciousness turning objects and senses real! Maandukya V: The state of 'Sushupti' is of dense and deep sleep as differentiated from mere slumber in either normal nor of dreams and desires, fears and feelings. In this dreamless state the person concerned is joyous and is at the two way door of consciousness and deep sleep. In this dreamless state, one becomes undivided as of a 'prajnaa ghana' of an undifferentiated mass of over all consciousness and as 'ekabhuta' or a specified host of duality as of the states of wakefulness- dream- and intermediate mental vibrations, verging on the state of 'ananda bhuk' or of elevated happiness, free from the limiting body attachments and senses like a transparent flow of water. During the state of Sushupta the person full of joy experiencing the experiential and experiential status! Maandukya VI: Most certainly, the term of 'Prajnatva' even in normal wakefulness is not only an experiencer of Sushupti but of fulfilled Brahman himself as the Omni Present, Omni Scient, and Omni Potent Over Lord. While in a dream situation, the mind flies in various directions as though a bird or a kite is tied to a string which indeed is like praana the vital force, a Prajnaana Swarupa is manifested as *Antaryaami, Yonih Sarvasya, Prabhavaapyaayou hi bhutaanam* or the Internal Controller and Regulator and the Singular Source of Creation- Sustenance-Dissolution.

'Gaudapaada Kaarikas' on above Mandukyias : While Vishwa or the Individuals in collection discerns all the extraneous objects, Taijasa experiences the subtleties or nuances of the internal features of all the entities and Prajna is the Consciousness in totality. Indeed it is the same entity considered in three ways viz. waking-dream-deep sleep or sushupti, just as a large fish moving along river banks or a hawk flying free in the Sky. The Self is unaffected in any of the states of existence with the result of its contact with body parts and actions as covered by the veil of ignorance in the waking state or desires to rest in sleep or in deep sleep. Thus the transcendence or the superiormost excellence of the Self is firmly established in three stages of awakeness-dream- sushupti. Gaudapada explains further in annotation of Vishwa-Taijasa and Prajna, Vishwa the Composite Self especially in reference to Praana is met with in the right eye since that happens to be the place of experiences.; Taijasa is built in one's own mind as the motivating and thinking power; Prajna is in the heart directly connected with Akaasha or Space. Indeed these three entities of the physique are the built- in features of Existence. Thus Gaudapaada Kaaraka asserts that the very existence of a body comprises of three ways viz. Vishwa-Taijasa-Prajna. While Vishwa is delighted with the magnitude and variety which represents as gross, Taijasa is joyous with subtleness and intricacies while Prajna is immersed in idyllic bliss. Thus enjoyment is three folded:

‘Sthula’ or gross yielding fulfillment, the subtle satisfies the Taijasa, whiler Pragjna demands bliss and ecstasy alone. The Self seeks to experience all the three phases of satisfaction. But since ignorance is covered by Maya or ‘Make Believe’, each and every Being has its own origin, species, name, form and feature. But Praana the alternate of Brahman is manifested in every being as Antaratma pronouncing as it were as ‘Ahamasmi’ or I am Myself! But as the values of Dharma came to a low ebb and due to the inordinate pull of Maya, the nearness had replaced the distance; Upanishads are the capacity to bring near to this Truth that Praana couched in alive body is the Self the Supreme and indeed THAT IS THE TRUTH. While Vidwans who are indeed aware of the magnificence and splendour of the Almighty are sure of the origin and process of creation, the ignorant ones feel over-awed and surmise that the creation and uniformity of species as prototypes is sheer magic as an enigma!

Maandukya VII: Delineation of the Self as thus far described thus comprises of ‘Chatush Paada’ or Four Quarters: Vishwa-Taijasa- Sushupti-Pragya. Now Prajnaanam is defined; ‘Naantah Prajnaanam’ or that is not of conscious-ness of the internal world eliminating ‘Taijasa’; ‘na bahirprajnaanam’ or of external world eliminating ‘Vishwa’; ‘na ubhayatah prajnaanam’ or nor of consciousness of both the worlds of intermediate state between dream and awokenness; ‘na prajnaanam ghanam’ or an undifferentiated mass of consciousness; ‘na prajnaam na aprajnaam’ or neither knowing nor unaware beyond empirical dealings of the core of Singular Self in whom existence merges as of non-duality, the Turiya Status of Tat Tvam Asi or Thou Art Thou. Indeed three basic needs amalgamate as the Deities of Existence seeking contact with the Self viz. mind-vital force- and speech. As soon as a person departs, speech is the first casualty withdrawn into mind, other faculties following suit; then mind gets withdrawn to Praana, praana into Fire and Fire to the the Consciousness or the Supreme! Maandukya VIII: ‘Omityekaksharam idam sarvam’/ The Singular Word AUM signifies the entirety of the Universe and beyond as ‘Atma-Adhyaksharam-Adhimaatram’ or Symbolic of Atma- the Akshara or the eternal syllable of Omkaara-and the ‘Adhimaatram’ or the Unique Letters identified with the Quintessence of Vedas. Together with introspection, the three phases of Jaagrat- Swapna-Sushupta or the realms of Awokenness- dream stage- deep sleep or the external-internal-intermediate stages would lead to qualitative mortality towards immortality with the pathana-manana-tanmayata as the practice with OM as the guiding flag! Maandukya IX: Vaishvaanara or the Virat Swarupa or the Antaratma the Inner Awareness in his ‘Jaagriti Sthaana’ or in his sphere of active awokenness represents the first syllable of ‘Akaara’ of the Pranava Shabda represents the Head as of Vaishvaanara the Heaven, Surya as his eyes, Vaayu as the Praana, Sky as the middle segment of the body, water as his bladder, Earth as the feet, the Sacrificial Altar as his chest, kushagrass as his hair, Garhapatyagni as his heart, Aavaahaarya Pachanaagni as his mind, his mouth as the oblation of food into Aahavaneeya Agni. Vaishvanara is the Self in the micro individual angle while in the cosmic connotation too he is the same. Similarly Taijasa is identified with Hiranyagarbha, Prajnaa with unmanifested Substance). Maandukyias X & XI: The second syllable of AUM being ‘U’ is represented by ‘Taijasa’ is in ‘swapna sthaana’ being the intermediate state of dreams. The Individual Self then surely has a sense of fulfillment of worldly affairs and at the same time of interest of Paramatma; in fact, persons of this category do have ‘jijnaasa’ or awareness and interest. It is the third syllable ‘M’ or Mkaara of Pranava Shabda that signifies Pragjna of the Self. This is of the analogy of ‘mitih’ or measurement; any item of measurement in say a vessel has two sizes of entering and exiting or birth and death of any Praani of Vishva and Taijasa concepts. Indeed ‘A’ kaara is entry and ‘U’ kaara and ‘M’ akaara or of merger points of Taijasa and Pragjna. ‘Minoti ha vai idam sarvam’ or the individual as

being fully aware and cognizant of the Universe and then seeks merger . Maandukya XII, the Ultimate : *Amartascha turyo avyavahaaryah prapanchopashamah shivodvaita evam Aumkaaraa aatmaiva samvishati aatmanaatmaanam ya evam Veda/Om Shantih, Shantih, Shantih/* (‘Amarascha turyo’ or the totally integrated and unified Pranava Mantra A-U-M is thus the Ultimate Truth comprising all the quarters of the Atman the Self Consciousness viz. Vishvaanara- Taijasa- ragjna viz. the Highest and the Fourth State of Turiya; the Absolute Self is ‘avyavahaarya’ or beyond experimental or empirical situations; ‘prapanchopashamah’ or the Finality of Universal Existence or the Limit of Ignorance and Non-Reality; ‘Shivah’ or the Beginning of Total Auspiciousness; ‘Advaitam’ or the Realisation of ‘Taadaatnya’ or Non Duality as the merging point of Vaishvaanara as the Totality of All the Units or Reflections of Individual Selves of the Universal Self and the Supreme ie. the Climactic Merger and the Grand Unification. Indeed, OM the Self finally enters the very Self. He who becomes aware of this Self Realisation becomes Almighty Himself!)

Gaudapaada Kaarikas on the above Maandukyias: As ‘Omkaara’ is to be realised quarter by quarter or step by step or by the designations of Vishva- Taijasa- Pragjna-Turiya as indeed these are all ramifications of the Composite Self, there is truly no other knowledge or its pursuit needed as all the desires and materials are fulfilled and so do the spiritual requirements. One needs however to ponder and fix on or *yunjeeta cheta pranave brahma nirbhayam/* Then ‘*pranavo nitya yuktasya na baahyam vidyate kvachit/*’ or Pranava shields and safeguards fear or disasters anywhere always. Om is the Cause and Effect, yet it is Apoorva as no cause precedes It has no origin. Om is the synthesis of the Beginning- Sustenance- Dissolution of the Universe as also the antithesis of life and death syndrome. *Pranavam Ishvaram vidyat/* or Be it known that Pranava is a manifestation of Parameshwara; He is right within one’s heart; it is in the hearts of all the Beings in the Srishti as all the hearts are the high seats of perceptions, memories, and action-reaction controllers. Indeed that is the place worthy of prayers, supplications and worship as that Reality is in the Self Itself. Om is ‘amaatra’ or immeasurable, ‘anantah’ or Infinite, Shivah or the High Seat of Auspiciousness, ‘Advaitah’ or Indivisible and Homogenous with Absolute Unity and Non Duality; whoso ever absorbs this paramount Truth and Reality as acclaimed as Brahmajanis who are like Brahman Himself! Thus Gaudapaada ‘Kaarikas’ by highlight the Supremacy of AUM as the Mandukya Upanishad aptly concludes vide the last Mandukyias of VIII-XII.

Conclusion of the Quistessence of Dwaadasha Upanishads:

Paramatma the Unknown Brahman resolved to let Hiranyagarbha Brahma be self manifested. The latter created the principal ingredients of the primary Creation such as Pancha Bhutas, Surya Chandras and Antariksha as well as Prajapati Maha Purusha with a prototype Physique. The latter tore off his body to two parts viz. the Self and Prakriti Maya and together manifested as the Universe into Devas and Asuras to represent Virtue and Vice besides Praana the Vital Force and ‘Charaachara Srishti’ with human beings and other types of creation. Representing Praana as an alternate form, the Maha Purusha stays Him Self as the Antaratma of all the Species. Human beings are blessed to possess body parts and senses as Panchendriyas, besides ‘Manas’ the Mind as the head to perform noble or ignoble acts. Prakriti Maya who cleverly hides Antaratma and creates endless material attractions of the worlds to deviate attention from the Reality with the aid of a mix of ‘Gunas’ dominates the colouring of the spotlessly white, pure and transparent the Virat Swarupa. Thus human beings tend to be obsessed with Maya and become victimised trying to fight out the lures temporary pleasures invariably and confuse Non Realities for the

Lasting Truth of the Antaratma, a mirror image of Brahman! Taittireeya Upanishad vide II.ix amplifies the Parama Rahasyam or the Secret Instruction of Upanishads: *Yato vaacho nirvatante apraapya manasaa saha, anaandam brahmano vidwaan, na bibheti kutaschaniti/ Etam vaa vaava na tapati kim aham paapoama karavamiti, sa ya evam vidvaanete aatmaan sprunute ubhed hi evaisha aatmaanaam sprunute, ya evamVeda, ityupanishad/* Once Enlightenment dawns into the thoughts of a person due both to knowledge, introspection and ‘Satkarma’ of the cumulative fruits of births, that blessed Soul conquers fear by unveiling Reality within, despite the play of misleading signals sounded by Panchendriyas and the mind. The person bemoans that through out the perpetual cycle of births, he has always got victimised mind. It is none too late and search his inner conscience atleast now. This indeed is the most relevant secret of revelations of Upanishads, Vedas, and Knowledge.

Some significant Maha Vakaas / Great Maxims of Upanishads:

Asato maa sadgamaya, Tamasomaa Jyotir gamaya, mriyormaa jyotir gamaya/ ---Purnamadah Purna- midam Purnaatpurnamudachyate, Purnasya Purnamaadayaa Purnameva avashishyate// Brihadaranyaka(I.iii.28)

Purushasya prayatovaan manasi sampadyate, manah praane, praanas tejasi, tejahparashyaam devataayam/ Sa ya eshonimaa aitat atmyam idam sarvam, tatsatyam sa atmana: Tat tvam asi// Chhandogya (VI.viii.7)

Om, Atmaa vaa idameka evaagra aaseet, naanyat kinchanamishat, Sa ikishata lokaannu srijat iti/-Aitreya (I.i.1) Om Ishaavaasyamidam sarvam yatkimcha jagatyaam jagat, tena tyaktena bhunjeethaa maa gridhah kasyasvid dhanam/ Isha (I);

Om sahanaavavatu, saha nai bhunaktu, saha veeryam karavaavahai, tejasvi -naavadhitamastu maa vidvishaavahai/ Om Shanti, Shanti Shantih/- Taittiriya (II.i.1) Satyam vada, Dharmam chara swaadhyaan maa pramadah, Satyam na pramaditavyam, bhutai pramaditavyam, deva pitru karmaabhyaam na pramaditavyam.// Maatrudevo bhava, Pitrudevobhava, Achaarya devo bhava, Atithidevo bhava, yaani anavadyaani karmaani taani sevita –vyaani no itaraani, yaani asmaakam suchartraani, taani tvasyopasyaani no itaraani// Taittiriya (Taittiriya I.xi.1-2)

Angushtha maatrah puru-shontaratmaa sadaa janaanaam hridaye sannivishthah hridaa manveesho manasaabhi klipto yada etad vidur ati amritaaste bhananti/ Sahasra sheershaa purushah sahasraakshah sahasra sahasrapat sabhumn vishvatovritvaa ati atishad dasaangulam, purusha evedam sarvamyad bhutam yaccha bhavyam utaamri -tatvasyeshaano yad annenaati -rohati// (Shvetaashvatara III.xiv)

Satyameva jayate nanrutam pantha vitato Deva yaanah, yenaakramanti Rishayo hi aaptaa kaamatatra tat Satyasya paramam nidhanam/ Mundaka (III.i.6)

Tasyai tapo damah karmeti pratishthaa Vedaah sarvaangaan Satyam aayatanam/ (Kena IV.8)

(English meanings are provided in the respective Upanishads and Stanzas).

