

**QUINTESSENCE
OF
ASHTAADASHA UPANISHADS**



V D N Rao

Yajur Veda: Brihadarankya, Katha, Taittiriya/ Taittiriya Aranyaka , Isha, Svetashvatara, Maha Narayana and Maitreyi, *besides Subaala and Paingala

Saama Veda: Chhandogya and Kena

Rig Veda: Atreya and Kauksheetaki

Atharva Veda: Mundaka, Maandukya, Prashna, *Jaabaala and Kaivalya

(* as part of Essence of Chaturupanishads at the end)

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

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

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

Stotra Kavacha- A Shield of Prayers -Purana Saaraamsha; Select Stories from Puranas

Essence of Dharma Sindhu - Dharma Bindu - Shiva Sahasra Lingarchana-Essence of Paraashara Smriti-Essence of Pradhana Tirtha Mahima

Essence of Upanishads : Brihadaranyaka , Katha, Tittiriya, Isha, Svetashwara of Yajur Veda-Chhandogya and Kena of Saama Veda-Atreya and Kausheetaki of Rig Veda-Mundaka, Mandukya and Prashna of Atharva Veda ; Also 'Upanishad Saaraamsa' -Essence of Maha Narayanopanishad; Essence of Maitri Upanishad

Essence of Virat Parva of Maha Bharata- Essence of Bharat Yatra Smriti

Essence of Brahma Sutras

Essence of Sankhya Parijnaana- Essence of Knowledge of Numbers for students

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

Essence of Manu Smriti- Quintessence of Manu Smriti- Essence of Paramartha Saara; Essence of Pratyaksha Bhaskra; Essence of Pratyaksha Chandra

Essence of Vidya-Vigjnaana-Vaak Devi; Essence of Bhagya -Bhogya-Yogyata Lakshmi

Essence of Soundarya Lahari- Essence of Popular Stotras- Essence of Pancha Maha Bhutas

Essence of Taittireeya Aranyaka- Quintessence of Soundarya Lahari- Essence of Gayatri

Essence of Ganesha Mahima - Essence of Shiva Raatri Mahima

Essence of Chaturupanishads- Essence of Ashtaadasha Upanishads

Note: All the above Scriptures already released on www. Kamakoti. Org/news as also on Google by the respective references.

QUINTESENCE OF AAHTAADASHA UPANISHADS

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 Brihadaranyakam dashah/*** Additionally, Koushitaki, Shwetaashvatara, and Maitraayani Upanishads also were prominently mentioned as per Oriental 'Bhashya Kartas' or ancient analysts. The remaining Upanishads are either addressed to specific Deva-Devis, or of Tantric orientation. Also some of the other Upanishads are coured 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 differentiation as of middle-ages and some others are of Sankhya Yoga Tatwa. In any case, modern stalwarts 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, Maandukya Upanishads are the oldest of the yore while Shvetaashvatara, Kaushitaki Upanishads were of later timings and Kathopanishad etc were of the ages in between.

Besides Maha Naraayanopanishad , Maitropanishad as also the Chaturpanishads of Subaala-Paingala-Jaabaala and Kaivalya too were added to this revised Ashtaadasha Upanishad Saraamsa.

CONTENTS

Brihadaraanyaka Upanishad	5
Taittiriya	7
Taittiriya Aaranyaka	8
Isha	9
Svetaashvatara	10
Maha Narayana	12
Maitri	14
Chhaandogya	16
Kena	20
Aitereya	21
Kaushitaki	22
Mundaka	22
Mandukya	24
Prashna	27
Chaturupanishads	29
Subaala	
Paingala	
Jaabaala	
Kaivalya	
Conclusion and Maha Vakyas from the Ashtadasha Upanishads	33

QUINTESENCE OF ASHTAADASHA UPANISHADS

Brihadaraanyaka Upanishad

Now on to the **Shukla Yajur Veda** related Brihadaraanyaka 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 samvada about material 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 around 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 and senses were interwoven with Paramatma by Praana the link as the warp 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! Yagnyavalkya-Shakalya samvada followed about the worship worthy Devas, Rudra Aditya-Vasus, Indra and Prajapati, besides Matter, Vital Force and so on. The Fourth Chapter of six Brahmanas refines the concepts of body, heart, and the link of existence of Individual Self and the Supreme. 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 Purnaam 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/*

TAITTIREEYA 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 inhaling 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 Viginaana or Worldly Knowledge is provided viz. 'adhilokam' in reference 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, Dharmaan na pramaditavyam, bhutayai pramaditavyam, swaadhyaya 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 yagjnas 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 penomenon of Pancha koshas or Five Sheaths viz. Annamaya, Praanamaya, Manomaya, Vijnanamaya and Anandamaya; once the cycle from food to energy to mind to vijnana 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!

TAITTIREEYA ARANNYAKA

Taittiriya Aranyaka’ (Part 1) covers 10 chapters of which 6 are Aranyaka proper. The first chapter of Aruna Prashna deals with the daily duties of ‘shrotriya brahmanas’; Parashara Smriti aptly details the ‘Shat Karmas’: *Sandhyaa snaanam japo homo Devataanamcha pujanam, Vishwa Devaatithi yaamcha shatkarmaani diney diney/* or Sandhya Vandana after ‘baahyaantara shuchi’ or external and internal cleanliness-Japa-Homa- Devatarchana and Puja- and vishwa deva-athithi seva. The second chapter discusses Pancha Maha Yagjnas to be observed daily viz. Deva Yagjna-Pirtu Yagjna-Bhuta Yagjna-Manushya Yagjna and Brahma Yagjna. Chapter 3 deals with the intricacies of homa karyas and Yagjnas. The Chapters 4 and 5 are worthy of avoidance as those are of rather risky contents of applied shrouta rituals. Chapter 6 relate to pitrumedha mantras and pitrumedha rituals of post- life relevance. The Chapters of 7-8-9 are ‘vallis’ viz. Shiksha- Bhrigu and Ananda vallis, anchored to Taittiriya Upanishad. The 10th chapter is Maha Narayaonopanishad. An important highlight of this Script is the ‘Manasika Yagjna’ which has ready applicability to the present generation; one may not be able to execute Agni Karyas or even time for Introspection with- standing the harsh winds of materialism and family responsibilities. **Prashna One** in the First Chapter details Jala Devata and Sarasvati- The Time Cycle- About Shad Ritus or The Six Seasons -Vaishva Devas - Description of Six Seasons again; Aditya-svarupas- Kaalamaana- Vishnu-Death and Beyond -Suryas, Agni- Vaayu -Marut / Parjanya swarupas and the recycling of energies - Worship of Prithvi- Swarga-Agni-Aditya for their unique magnificent.

Soma - Purification - Gayatri- Introspection , Offerings to Indra, Rudra, Subrahmanya, Agni Swarupas - Aditi the Infinity and Martanda the Generator of Life on Earth - Surya- the Seasons-Samvatsara- Kaalamaan - Ashta Aditya Purushas - The glory of Eight Suryas ; Vayu Purusha Swarupas- Ashta Shaktis of Agni Deva - Direction wise placement of Narakas - May the Beings on Earth be protected by Indraadi Devas- May mantra Jalas be showered as **Mantra Pushpas** on Devas - Construction of Homa Kunda : Ancient Maharshis discovered Kurma as the Adi Purusha and the works of Arunaketu with mantric powers - Maharshis by the ‘mantra shakti’ collect waters and manifest Arunaketuka Agni! Preparation of Homa Kunda 1.26.1-15: Worship of Agni Deva in varied forms and the rules and benefits -Wake up call before Yajna Karyas to maintain ‘bahyaantara shuchi’ and reap benefits of longevity and swarga- Might of Agni to demolish demonic shaktis - Parjanya Deva brings in joy and contentment- May mantra shakti lead to physical fulfillment and good progeny - worship to Kubera and of Agni Deva - Prescribed methodology of Dharma alone the lead factor to fulfillment! **Prashna Two:**Yagnopaveeta Prashasti - Prajapati’s boon to Rakshasaas resulting war with Indra saved by Gayatri - Kushmanda / Pumpkin homa: Prayaschitta to purify one’s sins; Pumpkin like a human body with pulp and fluids to wash out and cleanse the consciousness from sins. - An address to alleviate unpaid debts, indulging in the spread of misleading rumors, and curing physical diseases by the execution of kushmanda homa- Worship to Agni by appropriate mantras an assured climb up to long and contented life - Vaishvanara worship an assured path of negating indebtedness 2.7. 1-4: Ideal progeny and disease-free long life - Vaataarshana Maharshi prescribes ‘deeksha’ preceded by Kushmanda Homa - Taking to ‘Deeksha’ or Initiation and the do’s-and don’t’s - Significance of Svaadhyaya or Self- Study- Pancha Maha Yagnas: Deva Yajna, Pitru Yajna- Bhuta Yajna, Manushya Yajna and Brahma Yajna- Performance of Brahma Yajna- Requirements- Difficulties- Exceptions of the practice of ‘Svadhyaya’/ Brahma Yajna- Further details of Brahma Yajna- Positive Impact of ‘Svaadhyaya’- Inappropriate deeds call for Tri-Veda pathana or Tri Ratra Gayatri- Purification and prescribed Atonement- Prayaschitta regains the good-will of Devas - Ultimate Protective Shelter- Surrender with Faith- Glory of ‘Sishumaara’ - Salutations to Direction wise placement of Rishis and Devas - **Prashna Three:** Shanti Mantras- Inner Yajna-Indra-and Celestial Priests : Invocations to Devas and Associates 3.10.1-4: Dakshinas or Gifts to fifteen deities 3.11.1 to 34 : Cosmic Form and Powers of Indra - Domination Surya-and role of Hotas in Antar Yajna- Purusha Sukta: Thousand Headed Virat Purusha-Omni Present / Omni Scient/ Omni Present - Uttara Narayana and Hri / Lakshmi- Prana the vital energy - Vedic References: Mrityu Sukta - Pratyaksha Bhaskara - Soma the Deva of bliss- Usha the Dawn Celestial- Spiritual Dawn stimulates Inner Consciousness of Mortals- Svaaha Mantras in respect of to actions for purification- Body organs of human beings. **Prashna SIX** - Departed ‘jeevatma’ discarding life behind is accompanied by Lord Yama- departed Soul - Pushan- Sayavari / cow- widow- On the path above after death, the jeeva is protected by three kinds of Devas besides Agni Deva- The journey of the departed from Agni to the dogs of Yama to Pitru Loka to Surya - As the dead body is consigned to Agni, Prithivi is cooled by Jala Deva, Antariksha enables to reach Pitrus and invariably returns the Soul back to Prithivi - Mighty yet Beneficent Powers of Lord Yama holding Sensitive Balance of Dharma- Adharma- Bliss of Soma Juice in Svarga to Dharmic Souls carried by Agni- Parjanya-Savita- Yama Loka - Funeral of the dead body- upward ascent of the Pretaatma and the beneficial powers en-route- Charus of Apuupa / Shrata or offerings of Ghee and Milk- Curd-Honey off with Svadha Mantra- Pretaatma’s upward journey witnesses queer vegetation and helpful deities - Perpetual order of Life as then-now-later; finally Agni burns off sins leading to fresh life!- May our sins be destroyed with Agni and wash away by Jalas by the strength of Mantras!- Pretaatma as symbolic of a cow leads funeral procession and release to reach Pitru Loka

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, bodyless 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 utilise atma jnaana to accomplish 'Amritatva': *Avidyayaa mrityumteertvaa, vidyaya amritamasnute//*

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-bhogyā-preritaaram or the Supreme Enjoyer-the Object of Enjoyment-and the Facilitator of Enjoyment. He is also Swapratishtha- Supratishtha and Supratishthaanta 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 Raaal; ‘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-bhogyam-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; ‘Pratyaaahara’ 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 annenaanirohati//* or the Individual Self is hardly of thumb-size always residing in one’s heart the disributing 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 the 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 hierarchy 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!

Maha Narayanopanishad

Anchored to Shukla Yajur Veda as an integral part of Taittiriya Arankalka, Maha Narayanopanishad spells in detail as follows: Prajapati the Immortal: Prajapati in the form of endless waters generated Bhur-Bhuvah- Swah or Bhumi-Aakasha-Swarga and above all a seed in the form of a foetus which multiplies into countless species as the latter are born-preserved for a while and degenerated. *Sukra* or Prajapati himself enters *Pranis* or Beings and after sustenance and destruction then *Jyotirishi* or transmigrates the *Antaratma* or the Inner Conscience. Thus the Paramatma replicates into Antaratma and the *Jeeva* or the Embodied Being rolls on in the eternal cycle of births and deaths merely carrying the load of *Karma* or the sum total of *Paapa Punyas* in the cycle of Time or the *Kaala maana*. Prajapati the *Karta* having created the *Bhokta* or the recipient declared that He is the cause of existence of every creature as embodied besides the entirety of of all the causes too including preservation-dissolution-repeated transmigration of Souls too. As the imperishable Antaratma the Inner Conscience, Paramatma is the 'raison d'tre' as manifested *Vyoman* or *Aakaasha* which is but a constituent element of the Universe and in turn was the cause of the four elements of Prithivi-Aapas-Tejas-and Vayu or the Earth-Water-Fire -and Air. It is that Prajapati who fills in *Mahim-kham-divam* or the earth-space-and heaven besides the Pratyaksha Bhaskara provides radiation and illumination who also binds what the Sages firmly believe as the bond connecting the imperishable Paramatma and the Jeevas. Samudra or the Great Ocean is stated as the 'daharaakaasha' or the Internal Sky or the Self Consciousness of Jeevas and the Akaasha the Sky above are linked by way of meditation as believed. Thus the Antaratma and the Paramatma are integrated by the medium of intense realisation and sacrifice of worldly desires. The Universe got manifested by Prakriti - the *alter ego* of Paramatma- including the Pancha Bhutas or the Four Elements besides *bhumyaam- charaacharani bhutaan-oushadheebhi-Purushaan- pashun* or the great earth-moving and immovables-herbs / food- human beings-and all kinds of species.

Then the Narayanopanishad describes Hiranyagarbha : This Universe was created by Para Brahman by virtue of Five Elements of Earth-Water-Air-Agni-and Akaasha. He-of course- is indeed far superior to Aditya, Indra and other Celestial Celebrities. Surya Deva called as Tvashta rises in the mornings embodying His radiance. Into this mortal world which at one stage was engulfed in total darkness and gloom, the celestial illumination from the singular source of Bhaskara brought amazing transformation with brightness and activity. Indeed but for this, there is no other path of success and immortality! This

alternate form of Parameshwara viz. Prajapati shines for the benefit of all the Devas; He is invoked as their beneficiary as also their Chief. Devadhi Deva! Hree and Lakshmi are your consorts; you are the personification of Tri Murtis of Brahma-Vishnu-Maheswara. Days and Nights are your two sides. Ashvini Kumars are your mouth. You are the Lord of all the Beings moving about in the Inter Space of Heaven and Earth causing days and nights. Indeed you are the 'Ajam' or the Unborn being the Inner Consciousness of one and all in the Universe. You are also the Hiranyagarbha who along with the power of Maya is the singular support to heaven and earth; You are the Supreme controller of bipeds and quadrupeds of the earth; you too are the 'shttavara jangamas' in the Creation. Your glory is evident from mountains like Himalayas as also from oceans and rivers. By the might of Paramatma and the supreme power of Maya Prakriti, Prajapati was generated. The same Paramatma the unique also commissioned Hiranyagarbha the Creator to prop up Trilokas viz. Bhumi-Antariksha- and Swarga. Devas are contented by the 'yajna phalas' as performed by the virtuous sections of the Society as prompted by Sages and dwijas and their worship, sacrifices and dharmic karyas sustain 'dharma' and 'nyaya' or virtue and justice. Thus Hiranyagarbha is the Sovereign controller of all the Beings in 'srishti' ie. humanity and all the Beings plus as all the bipeds, quadruples and so on and is latent as their internal nucleus. He is the reality within them all bestowing strength and sustenance like a shadow till such time destiny takes them in the whirlwind of deaths and births yet grants them immortality jumping from body to another. It is the brilliance and splendour of Hiranyagarbha Brahma that the the high peaks of Himalayas or the magnitude and energy of Oceans and massive rivers are declared and His hands are deeply involved in dispensing justice in eight directions to all the Beings as they deserve. It is His extraordinary capability that Earth and Space are held in their respective positions and Bhaskara Deva moves eternally by His Rise and Disappearance day in and day out! It is He who firmed up the terrestrial, the sky and the heavenly regions and created 'Rajasa' feature in the antariksha! It is due to His glory that 'aapas' or water got materialised and eventually Agni or the Fire and thereafter the form of 'vayu' or deity of Wind and Praana the life force. It is thus Hiranyagarbha who set the chain of the Basic Elements of Nature which made the 'charaacharajagat' exist and sustain. The origin of waters and fire had admirably made vedic tasks of potent worship. Thus all the respective Devas are in place to kick-start the momentum of the Universe thus standing out as the Leader of Devas and as the Supreme Creator. Hiranya -garbha eulogized and admired by the various Scriptures was initially materialised in Swarga and as enveloped in his womb the entire Universe was Paramatma's prime representative and resides in every Being in 'Srishti' as a nucleus as the 'Antaratma' or the Inner Consciousness. Being the cause and effect of all the 'Pranis' connects them all in successive cycle of births and deaths.

Then the detailing of various topics follows: Gandharva Vena's Self Realisation- Gayatri in celestial images- Significance of durva grass - Glory of Bhudevi- Magnificence of Indra -Swasti and Invocations to Devas- Indra, Surya, Soma, Agni, Varuna etc -Jaatavedaagni invokes Maha Lashmi- Shri Sukta Text and Meaning - Jala Deva Varuna the Wonder Sustainer of the Universe -Special Prayers to Agni Deva- Swaha -Swadha Mantras invoking the Celestials- OM the essence of Reality- Absolute Truth anchored to Tapas-Damam-Sacrifice-Satkarma - Devi Maya-Trigunas- Rudra the Truth-Paraa/Apara Vidya- Antaratma-what and where! Mantra Pushpam -Uniqueness of Adithya Deva- Pancha Mukha Maha Deva- Agni Deva the Singular Medium of Lokas - Sandhya Vandana Mantras - Trisuparna Mantras: related to 'Medha' the Essence of Introspection- Prayers to Medha Deva- Defiance of Mrityu Devata by power of worship but its inevitability reaches Swarga - Oblations in favour of Agni, Vasus, Kaama and Krodhas- Significance of Tilas / Sesamum seeds in Oblations in Agnihotra - 'Praana'- the very Life Force of Existence - Invocations to Pancha Bhutas, Jnaanendriyas, Atma-Antaratma-Paramatma-Hunger- Significance of Vaishvadeva - Svishta Rites, besides Svishtakrita- Swaha to

Dhanya-Dhana Lakshmi- Aajya homa in favour of Rudra Swarupa Shaktis- Recall of Omkaara Swarupas as Devatva-Trimurtitva-Paramatva - Om the symbol of Faith and Endurance linked with Pancha Praanaas- ‘Angushtha Maatra Purusha’-the Supreme Controller of Life- Mrityunjaya the Ultimate Reliever of the binding knots of ephemeral Life - Agni the Lord of Yagjnas / Sacrifices- The quintessence of Satyam the Eternal Truth: *Satyameva Jayate* -Tapas-Dama-Shama-Daana-Dharma to attain Liberation- other means of Liberation viz. Procreation, Yagjna, Maanasika, and Sanyasa- Prajapati reemphasizes Principles of means towards Salvation - Vedas prescribe Agni Karyas besides daily Agni performances twice for Salvation - Significance of Maanasika Puja or Inward Worship and Sanyaasa- Anna Stuti: From Surya to Varuna to Bhumi to Food to Control to Salvation - Parama Purusha is Omni-Potent, Omni-Scient and Omni-Present and Purusha Vidya.

MAITREYI UPANISHAD

Maitreyi Upanishad belongs to the Krishna Yajur Veda narrates as follows. It is common knowledge that any thing or any Being or person is destined to perish like mosquitoes or gnats, grass or trees! Renowned warriors or Emperors of historic reputation like Sudyumna, Bhuridyumna, Indradyumna, Kuvalaashva, Youvanaashva, Vadhraashva, Ashva -pati, Sashabindu, Harischandra, Ambarisha, Anankta, Saryaati, Yayaati, Anaranya, Ukshasena, and the like had to perish finally. Quite a few Kings like Marutta, Bharata, and others took to renounce-ment by discarding wealth and fame from the mortal world to the other worlds of lasting glory. Besides human beings, destruction of extra terrestrial and superior Beings is equally inevitable as for instance Gandharvas, Asuras, Yakshas, Rakshasaas, Bhutas, Ganas, Pishachasas, Maha Sarpas, Vampires and so on. With the passage of ‘Kaala maana’ or the eternal Time Cycle, oceans had dried up, mountain peaks got smashed, the positioning of Pole Stars got dislocated, terrestrial positionings got disturbed, and even Devas experienced ‘sthaana bhamsha’ or dislodgment from their locations! Bhagavan! In this kind of ever-changing existence, what is the utility of the materialistic value and worth in such a boon that is bereft of Reality or anything short of ‘Paramaartha’ the Realisation of the Absolute Truth!

The Agni Jwaala named Saakaayanya exhorted King Brihadratha the symbol of Ikshvaaku Clan raised and queried the latter raised a pointed question as to whether the ‘antaratma’ or the Inner Consciousness named Conscience was distinct from the Physique , its senses and mind and the connecting link of Praana or the composition of all these components ! In other words: Is the total composition of all these units what ‘Antaratma’ all about! The ‘Self’ is that who dispels ‘tamas’ or darkness or ignorance when respiration moves, does not stop up and down yet at the verge of breakdown as of that animated suspension of ‘praana’. This is the definition which states that at that very moment when the body verges into the climactic turn of the acme of pleasure and illumination which is called the Conscience or the Self or Bliss the Brahman which is Everlasting.

Indeed the subtle , unrealisable, and invisible Self who is an inherent, indwelling awareness is a mute spectator within the body of each Being who is omni scient and omni-potent; that dormant and outstanding energy is a self starter with resolution and Self Interest; that Supreme Self as the ‘Antarama’ is Prajapati Himself, who is the Self Driving Force par excellence! Prajapati is also known as Vaishva by whose innate vigjnana or knowledge and ‘buddhi-purvam’or due to His native and inborn awareness realises the ‘kshetraajna’the knower of the body; in otherwords, the Supreme Knower of ‘kshetram-shareeram-aham’!

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

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

Neither the flows of rivers nor the tides of oceans are irreversible and more certainly the call of death. All the Beings in Creation are prisoners of one's own doings, far worse than a lame person disabled to walk straight, or like one in the stronghold of death. Such persons are always exposed to dangers like an intoxicant with the liquor of 'maya' the make belief or delusion; he or she is like one smitten by a cobra with poison of passions and obsessions, like a person in dreams and delusions, like an actor changing his dresses, like false appearances devoid of reality, like objects of sound and vision totally misleading. But the Infinite Elemental Self is neither with earthly senses of the Beings as experienced by them nor the thick cover of Maya the Make Believe that the mortal Beings are subjected to since that Self is even far superior than even the Pancha Bhutas that had been Its own manifestations and offshoots. The mortals however are subjected to 'marana dharma'!

In view of the above, the entry breakthrough to realise Brahman to steer clear through the ocean of 'samsaara' and free one self from all the evil provocations of the mind as driven by panchendriyas and strictly observe abstinece and austerity as the stepping stone. This is to be backed up by Vidya or knowledge of Brahman. Then meditation of 'Aum' as the magnificence of Brahman. This enables the Realisation of Hiranya garbha the agent of Brahman and the 'alter ego' Maya. Hiranyagarbha Brahma operates by various Divinities or the Functionaries through whom the former operates; the Panch Bhutas or the Five Elements operate as the connecting strings of the 'Charaachara Jagat' as the controllers of

Panchendriyas plus the Prana the Sustaining Energy as also the 'Kaal chakra' the time cycle. Vidya or the knowledge of what is Brahman is thus the starting input, while 'Tyaaga' or austerity is the means and 'tapas' or deep meditation-introspection is the 'grand finale' the Bliss of Brahmaviva the True Bliss!

Having thus explained in detail, the Maitreyi Upanishad dwells on the details of Brahman's forms of Tri Murtis- Paralellism and Unification of Paramatma and Antaratma-The symbol of AUM is the Paramartha Satyam-the Eternal Truth of the Formless and the Form- Praana the vital energy and food the sustainer - Food paves way to Self Realisation- Anna Stuti- Kaalamaana the eternal cycle of time- Yoga the proven approach to Moksha Praapti- 'Tadaatmya or Unification of Individual Being and the Inner Self: Accomplishment of Everlasting Freedom- 'Antaraatma' vis-à-vis Sensory Organs and Mind - Individual Self as identified with Maha Surya as Yogis and Maharshis venerate- All the Devas submerge into the Almighty as all the Sky Waters into Oceans- Ultimate destination is the Universal Supreme, right within, but far distinctly beyond the Universe- Hurdles to Realize the Essence of Spiritual Knowledge or of 'Brahma Jnaana'.

CHHANDOGYA UPANISHAD -SAAMA VEDA

Chapter I of Thirteen Sections: i) 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 ii) 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 iii) 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 iv) The unmistakable excellence of the singular syllable OM topped with Veda Knowledge and consistent practice of virtue is a sure gateway to Devatva and Amaratva v) Udgita recognised as OM is Surya Deva and Pravaha Vayu and the desires of the Karta's Udgita would be certainly fulfilled despite shortcomings in oblations vi) Comparative analysis of Rig-Saama Vedas as Earth, Fire, Sky, Air, Sun, Heaven, Moon, Stars, and Hiranya Purusha: this is on the Divine Plane vii) Comprehension of Rig and Saama Vedas in the personal context of Eyes and Ears and their offshoot senses and desires viii) Discussion of Udgita as the supporter of Saama Veda on Praana, Food, Water, and Rains from higher lokas; no doubt Udgita is popular in higher Lokas too but applicability is not possible! Devas wishing to improve their status need therefore to Udgita xi) Saama and Sacrifices by them from Prithvi only! IX) The pre-eminence of Udgita of Saama Veda recognised on Earth is supported by Space; Brahman manifested Space as equally telling as Udgita in the higher lokas x) 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 Devatas, lest the Sacrifice might be ineffective and even futile! xi) Concerned Devatas at the Soma Yagna and so are the priestly duties; the King requests Ushashti to assume all the priestly duties and having so assumed the position totally exposes the existing priests. xii) In fact the rituals become ineffective as the incompetent priests are called flops and the Sacrifice becomes a farse! xiii) The Spiritual meanings of Saama Veda expressions and of the related mystic sounds explained!

Chapter II of Twenty Four Sections: i) Meditation on Saama tends to yield encouraging fruits in the psyche and perspective of life manifold and the person concerned becomes humbler by passage of time ii) Saama Veda is chanted in five divisions as himkara, prastava, udgita, pratihara and nidhana iii) Saama

Veda to be sung in rains iv) Saama Veda to be chanted in the five folded phases in waters v) Concentration, worship and constant rendering of Saama Veda in entirety overcomes the extremities of the sixth Ritus or Seasons vi) As humans to the class of Pashu Vamsha, they owe allegiance and commitment to animals and hence Vidwaans take to five folded Saama chant to protect them and they too reciprocate vii) Coordination of five folded Saama Veda and Praana-Vaak-Chakshur- Shrotra and Manas viii) Now, the seven folded Saama Veda chanting of Vaak or Speech bestows Life's fulfillment ix) The seven folded Saama Veda as imposed on Surya and his course of the day x) Spiritual significance of the syllable numericals of Saama chantings xi) Synthesis of mind, praana, and Gayatra Saama leads to fulfillment of Life, longevity and progeny xii) Ratnaakara Saama Homa practice leads to prosperity and fame xiii) Due recognition of the female in Society, despite emphasis on abstinence xiv) Brihat Saama chant linked to and emerging from Surya xv) Vairupa Saama chants firmly linked up with Parjanya bestow success, joy and fame to the chanter xvi) Vairaja Saama Veda chants as unified with the qualities of Seasons or Rithus provide fulfillment to each and every being xvii) Shakvari Saama eulogises the multi splendoured worlds xviii) Revati chant of Saama attuned to, possessed of and blessed by animals xix) Yajnavalkya chant of Saama Veda yields all round well being of body parts xx) Raajana chant of Saama well set to major Divinities of Agni, Vayu, Surya, Nakshatra, and Chandra xxi) Excellence of Saama Veda as applicable to mortals and far more so to Devas; 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 xxiii) Three branches of Dharma viz. Yajna- Adhyaaa-Daana or Sacrifice-Study- Charity and meditation of OM are the essences of Life xxiv) Assured fruits of offerings in Garhapatya Agni for Vasus in the mornings, Rudras in the noons and Aditya/ Vishvadevas in the evenings with Saama chantings.

Chapter Three of nineteen sections: i) Meditation on Surya the honey of Devas by Rig Veda chants- Meditation on the southern side rays of Surya by Yajur Veda Mantras iii) Meditation of the western side of Surya Deva's rays by Saama Veda iv) Meditation on the northern side Surya Kiranas or energy waves as heated up by Atharva Veda hymns v) Pranava and the hidden meaning of the scriptures like Upanishads on Brahman the Reality to bestow material and spiritual ends; vi,vii,viii, ix and x) The one who realises the immensity of Vedas provides the first-second-third-fourth and fifth oblations of nectar or the cosmic essence of Vedas to Vasus-Rudras-Adityas-Maruds and Sadhyas respectively would attain the status of those very Deities! xi) The utmost confidential Truth of worldly existence is the constancy of Surya without days and nights xii) Gayatri is the heart and Soul of Earth and Beings vis-à-vis the Unknown! xiii) Brahman as Pancha Pranas viz. Praana, Vyana, Apana, Samana and Udana governed by Surya, Chandra, Agni, Parjanya and Akasha controlling sensory organs like vision, ear, speech, touch and mind respectively xiv) Sarvam Khalvidam Brahma: True identity of the Self and the Supreme! xv) Treasure hunt of the Universe as 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 xvi) Daily Sacrifices bless health and longevity by Devas xvii) Controlled mind set conditions Vipratva and sustained conviction xviii) Synthesis of body functions of the Self via Devas connected to seek Brahman xix) Self Manifestation of the Golden Egg and but the partial revelation of the Universe.

Chapter Four of seventeen sections: i) Janashruta a popular person of charity heard that one Raikya was far greater and virtuous ii) Janashruta approached Raikya offering several gifts and even his daughter to serve Raikya but he discarded them but agreed to teach him iii) Food being the product of five organs of

Individual Self and five creations of Brahman viz. Pancha Bhutas but both the entities are the same iv) Then the story of Satyakaama Jaabala proves that nature and nurture are far more important than Vamsha and Gautama accepts Satyakaama as his disciple v) Vayu Deva the Deity of Dishas assumes the form of a bull and teaches Satyakaama about the magnificence of Brahman vi) He manifested just one 'Paada' or foot and Agni was a part of that single foot vii) Then Agni in the form of a Swan explained that beside him, Surya-Chandra-Vidyut too were manifested in that one foot viii) An aquatic bird confirmed what Agni stated and qualified further that Praana-Chakshu-Shrotra-Manas too were the objects of worship ix) Satyakaama returns to Guru Gautama as an enlightened person x) Sayakama now a Guru disqualified his student Upakhosla since his Agni karyas were faulty xi) But the 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 xi) Garhyapatya Agni protected the student xii) Anvaharya Agni too protected the actions of the student xiii) Ahavniya Agni stated that the shortcoming be ignored xiv) Collectively the three types of Agnis prevailed on the Guru and said waterdrops on lotus leaf were like the small blemishes as long as the procedure was not imperfect xv) Satyakama conceded and taught the student about the Divine Path after death to Brahma loka xvi) On learning the Divine Path, the Guru underlined Self purification by performing Sacrifices and the fundamentals be stressed xvii) Deficiencies in the context of well meaning Sacrifices are self corrective and the role of the Chief Priest with knowledge and experience is always proactive and discretionary!

Chapter Five of twenty four sections:i) 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 iv) to ix) The course of transmigration interpreted by its five oblations to Ahava- neeya Agni and the final oblation creates water and the Person x) 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 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; xix to xxiii) Agnihotra Sacrifice by a person to Pancha Pranas coordinating for eg. Prana to Chakshu to Adiya and so on xxiv) Knowledge and performance of homa yield miraculous fruits but ignorance lands in futility!

Chapter Six of sixteen sections:i) Futility of Teachings lands in arrogance but not the realisation of Truth ii) 'Adviteeya' or the singularity of existence manifests surprising plurality all rolled out of the same Uniqueness iii) Andaja, Jeevaja and Udbhuja or born out of eggs, reproduction or sprouts iv) 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 v) Three folded forms of Food-Water- Heat as evidenced by and emerging from Manas or Mind-Breathing and Speech vi) Svetaketu however doubted as to how mind was the product of food vii) Mind indeed is the dominant factor for the survival of food viii) Uddalaka explains to Svetketu about TAT TWAM ASI ix) Like bees collect honey from flowers, Truth or that Antaratma of all the Beings is similar too x) Rivers flow in the 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 xi) The illustration of a live banyan tree since got dried up is dead but the Eternal Soul moves on further xii) 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! xiii) More explicitly explained is the salt dissolved in water which is the Supreme Self as AHAM BRAHMA ASMI! xiv) 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! xv) A dying person loses speech, mind, energy and body warmth ready for merger into the Subtle Essence xvi) 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 of twenty six sections: i) Narada's attainment of enormous knowledge was but a tool to realise Brahman and hence approaches Sanat Kumara ii) The power of Speech in seeking Brahman Tatwa iii) Double vigour of Speech and mental caliber to realise Brahman iv) Strong Sankalpa or determination is an essential input in the quest of Brahman v) Sturdy Self Belief, Will Power, Application of Mind to situations demanding dynamism of thought and action, should make Realisation possible vi) Meditation and deep contemplation are superior to Will Power vii) Vigjnaanam or Enlightenment as facilitated by the fund of knowledge takes a further step forward to realise Brahman viii) With all the faculties of mind and related factors enabling the exploration of Brahman, then where is the physical strength without which the energy level of body is absent or missing? ix) 'Balam' or strength is the derivative of food and indeed 'Anna' or Food is stated as Paramatma! x) Water has comparative sustaining power over food since that is truly the life line of Beings in the Universe xi) Heat Energy is the essence of water and the much needed rains originate from the Element of Fire which is the radiance of Brahman xii) Supremacy of Akaasha is such that Brahman himself might describe as Beings are not equipped xiii) Memory power is a sure means of attaining Brahman enabling one to see, hear, think and meditate xiv) Hope is Trust and Optimism by which a human being exists and expects to achieve Brahman xv) Praana is the Vital Energy signifying one's existence that tantamounts to Self-consciousness as being none too distant from Truth and Brahman xvi- xvii) Narada defines that his greatest endeavor is to discover Absolute Truth as distinguished from speech, vital force and so on being transcendent of the Universe and Existence xviii-xix) Thought, deep perception and Faith are near to and towards the Truth xx-xxi) Nishtha or Commitment and Karyacharana or Involved Activity of Service lead to fulfillment xxii&xxiii) In pursuance of such Realisation, Narada entreated Sanatkumara to bless him for that Unique Joy of Infinity and Eternity xxiv) Infinity is beyond comprehension and indeed the Self Itself! xxv) That Brahman or Truth is nowhere else but within the Self xxvi) Sanatkumara sums up this to Narada as his ultimate Upadesha or his Spiritual Instruction!

Chapter Eight of fifteen sections: i) There is a small lotus like space of Brahman that should be realised ii) The Self however is a mute spectator in that small Space and the body parts and senses perform good and evil deeds iii) He who is equated to the Brahman brooks no barriers and his commands are obeyed always! Falsehood covers inability and integrity begets courage and Truth. iv) Individual Self navigates to reach the bridge of faith from darkness to radiance v) Tribute to Brahmacharya signifies Yagna or Sacrifice, 'Sat trayana' or Protection from Truth, and Anushana or fasting of all kinds vi) Body nerves from heart interact with Sun and Wind and decide on the departure of the body vii) Indra heading Devas and Virochana the representative of Danavas approached Prajapati to seek Brahman viii) They were shown reflections in mirror and water surface and confirmed that Self and Brahman were just the same and Virochana left satisfied ix) Indra was not convinced and returned to Prajapati again and the latter extended Indra's life for further enlightenment x) Prajapati gave the analogy

of dream stage when Self would not get affected anyway as organs would be withdrawn excepting the mind xi) As Indra still remained unconvinced, Prajapati allowed further life. xii) The latter then convinced Indra 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 has to carry the load of the body parts and senses viz. the mortal body xiii) Finally Indra got the vision of the Self and became ecstatic xiv) He prayed to Prajapati and requested to strengthen him never again to reenter the mortal world xv) Prajapati conveyed that Brahma bestowed the Supreme to him and he to Manu and to Maharshis down the line!

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 realise 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 Abstinences, 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, yajnas, 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!

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-Swar-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, Nirruti, 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!

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 Aaranyka 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.

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 Aparaa 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), Sphlunin gini (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, ‘sabhayaantara’ or existent within and without, ‘ajah’ or unborn or birthless, ‘apraana’ of 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!

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 ‘Tajjasa’ or the Dream Stage, ‘Sushupta’ or ‘Pragina’ 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 Individul 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 acitivity is the dream stage of sub-consciousness. Its consciouness 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. Taijas 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 ‘pragjnaa ghana’ of an undifferentiated mass of over all consciousness and as ‘ekeebhuta’ 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 experi-mental and experiential status! Maandukya VI: Most certainly, the term of ‘Pagjnatva’ 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 tried to a string which indeed is like praana the vital force, a Pragjnaana 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 Pragjna 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 largefish 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 bythe 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 awakenness-dream- sushupti. Gaudapada explains further in annotation of Vishwa-Taijasa and Pragjna, 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; Pragjna 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-Pragjna. While Vishwa is delighted with the magnitude and variety which represents as gross, Taijasa is joyous with subtleness and intricacies while Pragjna is immersed in idyllic bliss. Thus enjoyment is three folded: 'Sthula' or gross yielding fulfillment, the subtle satiffies the Taijasa, whiler Pragjna demands bliss and ecstasy alone. The Self seeks to experience all the thre 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 magnificene 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 pragjnaanam' or nor of consciousness of both the worlds of intermediate state between dream and awakenness; ' na pragjnaanam ghanam' or an undifferentiated mass of consciousness; 'na pragjnaam na apragjnaam' 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 casuality withdrawn ino mind, other faculties following suit; then mind gets withdrawn to Praana, praana into Fire and Fire to the the Conciousness 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-Sushuptha or the realms of Aawkenness- 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 awakenness 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, Garhapatyaagni 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, Pagjnaa

with unmanifested Substance). Maandukyās X & XI: The second syllable of AUM being ‘U’ is represented by ‘Tajjasa’ 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 ‘miteh’ 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 Tajjasa concepts. Indeed ‘A’ kaara is entry and ‘U’kaara and ‘M’akaara or of merger points of Tajjasa 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- Tajjasa- 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 Maandukyās: As ‘Omkaara’ is to be realised quarter by quarter or step by step or by the designations of Vishva- Tajjasa- 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 Brahmaganis who are like Brahman Himself! Thus Gaudapaada ‘Kaarikas’ by highlight the Supremacy of AUM as the Mandukya Upanishad aptly concludes vide the last Mandukyās of VIII-XII.

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 Katyā. 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 derisive 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 Pitryuayana- 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; Vyana 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 my 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 inself! 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 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, Nomenclures 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!

Chatur Upa- Upanishads

Subaala Upanishad touches on the key aspects of original nothingness. Paramatma is stable, inactive, immobile and insensitive- yet the Supreme. Prakriti is the embodiment of energy, activity, vibration and creative power. Then there is the appearance of the Golden Egg afloat on the unknown waters and there was a partial revelation the Universe, with Brahma the Super Architect seated there in. The first vibration by which the Parabrahman becomes aware of Itself is caused by Prakriti. Thereafter it is vibration after vibration in 'aarohana and avarohana' manner being Praana the Life Energy!' Now, it is that knowledge of the Universe with which Srishti takes place that prompted Maharshi Subaala! The coverage mentions of the creation of Virat Purusha- concepts of dharmadharmas- daharakaasha and Antaratma- life energy of praana-Sthaavara jangama srishti- body constituents and senses, epheral existence of creation- significance of food and energy-process of death- withdrawal of senses and praana in the individual context- eternal cycle of time- periodical Pralayas- life again- the inbuilt checks and balances of existence- Unification of Antaratma and Paramatma-and the final dissolution and of nothingness- and yet another resurgence! A few references have sought to be intertwined to explain the messages in reference to the flow of the Upanishad under reference from sources of Puranas, Co-Upanishads and Veda Vedangas. The Message as underlined in this Upanishad is noubt to stress the undercurrent of futility of human life but its envitability which underscores the essentialty of following the human aspirations of dharma-ardha-kaama-mokshas through the divine process of jaagrat-swapna-sushupti- tureeyaas but certainly not of animal like other instincts of passivity, yet of rightful introspection based of right kind of knowledge. When one seeks to receive the signals of this Upanishad, these are alerts to try repeatedly to reach the top of the moutian of Pure Bliss but never give up, as hindrances are step by step but failures might never deter the effort and effort alone.

Paingalopanishad emphasises: The term of what REALITY connotes the Ultimate-which is Experimental and Illusory. It is that Supreme who through intermittent stages might be accomplished but the path is rather ever evasive and illusive like a mirage. From the physical body to the Truth in quintessence is a rather far cry. The analysis of body itself is inexplicable let alone the Reality. This is what the Veda Vedangas- Shastra- Upanishads- Puranas-Itihasaas which perhaps reveal the kaleidoscopic maze but never ever a clear path. It is in this context that the term of 'Pancheekarana' acquires significance. Pancheekarana is in relation to 'Maha Bhutas -'Panchendriyas' and thus the 'Aarishad -vargas'. **Pancheekarana** process involves each of the Five Elements splitting into two halves and one half of each further spilling into four parts. Thus 'space' splits into two and one of the halves further splitting into four parts. Likewise each of the elements undergoes divisions. The four of one-eighth parts are now distributed to other elements. Thus air, fire, water and earth each of them get one eighth of Aakasha. Similarly the other elements get distributed giving again one full for each of the units. Thus Akasha retains half of its own and one -eighth of other Elements. This process is called Pancheekaranam or grossification of the five of the Elements in their subtle or fundamental nature. In other words, division of each of the Elements by two equal parts and futher into four equal sub parts with each of the other four elements and so on and such 'quintiplication process' is known as 'Pancheekarana' or a systematic admixture of all the Pancha Bhutas into a warp-weft process of each formation of weaving a cloth! Thus Paramatma having done the pacheekarana of quadrapulating or dividing five into four of the pancha bhutas, created firstly the gross body of the collection of the skull-skin- intestines-bones- nails and flesh

as the features of Prithvi. Then the subtle body with hunger- thirst- heat- fainting or loss of consciousness, as characteristics of Agni. Vaayu imparts movement, breathing, lifting weights, running , jumping and such activities. Ether of the Five Elements imparts of anger, anguish, anxiety and lust. Indeed this impulse- combination emanates from the gross body which. as per the ‘Karma’ and of ‘Doshas’; Karma is of three basic nature viz. Sanchita the mix of good and bad deeds of carry forward of janmas; Prarabdha or the mix of ongoing life’s deeds and the Agaami or the forecasts for future janmas in the light of the remote and present calculations. Now the reversal: Ishwara gets desirous of panchekarana in a turn around manner. From the very original niraakaara- nirguna-nirnayaateeta- or with no shape-no trait- non descriptive Paraatpara, Prakriti as the ‘alter ego’ disappears, the causal form of the Universe gets dissolved, the pancha bhutas are wound up in the reverse chain to Earth to Water to Fire to Air to Ether and then the Ahamkaara or the Self Sense. The Virat Swarupa and Hiranyagarbha too become casualties in the reverse retreat. The causal body/ gross body as the facsimiles vanish, and so does the human body, the charaachara jagat, kaalamaaa, the concept of kaarya-kaarama-karma is dissolved too. The subtle body merges into the unchanging Inner Self which indeed is a reflection of the ‘Sthaanu’ itself. The three states of vishva-tajasa-pragjna are dissolved too on account of the fact that the adjuncts of the Inner Conscience and thus the Inner Self gets merged into the Ultimate Effulgence remains as ‘Thou Art Thou’ as the thumb sized mid part of one’s heart.

Jaabaala Upanishad highlights Kshetra Mahatmya- especially of ‘ Varananaashi’ and meditating at all such Punya Kshetras all over and across the sprawling Karma Bhumi of Bharata Desha. The Supreme means and the outstanding effectiveness of meditating by way of pathana- aacharana-manana-nidhidhyasa karana or the reading- practice- absorbing by way of pointed introspection of SHATA RUDREEYAM. This application is to refer to Parama Shiva’s Pancha Mukhas- Ashta Swarupas-Shiva Dwaadasha Avataaraas- and Sahasopari Shiva Naamaavailis. Further the meditational applications atr to by backed by Pranava OM . Altrnative Made Easy Shata Rudreeyam commended by Srishti Karta Brahma Deva- Preserver and Administrator of the Srishti of charaachara jagat Vishnu- Indraadi Devas- Mahrashis and so on is also referred to. Then follows the Yagnopaveeta Dharma in reference to Varnas and Ashramas being the corver stoned of Hindu Dharma. Finally the evolutionary forms- features-as also the emphasis of ‘Nirgunatva’ in the series of ‘Sat- Nyaastva’ climaxing as Parama Hamsaas and the climactic endeavours towards Unification with the Antaratma whose reflection is Paramaatma the Bliss.

Kaivalya Upanishad emphasises the fundamental necessity of overcoming the strong hold and clutches of the Make Belief of Maya and Prakriti or Agjnaana or Ignorance and gradually ascend the steps of Arishad Vargas of Kaama- Krodha- Lobha-Moha- Mada- Matsaras and opening the successive screens of Intospection and opening the petals of the Hridaya Kamala. This is enabled by Yoga- dhyana- Mrityunjaya Japa- Samsaara bandhana vimukti- vigjnaana- experience of Jaagrat-Swapna-Sushupta tri - avasthaas; overcoming the impact of Maya at each of the respective stages of normal life span- gradual resistance of the Pancha Karmendiyas and Pancha Jnaanendriyaas respectively of skin, eyes, ears, nose, and releases aside from sparsha,darshana, shrotra, shvaasa/ aagrhaana, and visarjana or the senses of touch- vision-hearing and speech- breathing and smelling and the relieving-- all motivated by mind and activised with praana the vital energy. This apart, the roots established of the Pancheindriyas of the mortal bodies too get snapped with the mortal turning immortal. Yet, the Self re-enters in successive bodies yet again and again in the eternal Kaala maana the Time Cycle, repeatedly as a piece of grass, or an insect, a bird, a jalachara, an animal or the human being in thi charaachara jagat or the mobile or immobile. The process of rebirth is fundamentally based on the Karma or the good or bad impact of the

preceding actions of the previous birth- death-rebirth series as what is called the ‘sanchita’ or of the carry- forward pluses and minuses and of ‘prarabdha’ or the on going life! As the Universe and its Charaachara Jagat, especially the human beings seek to happiness in their own ways and means; they pass through gradations of happiness and contentment. These levels of flows vary in the three states of one’s own consciousness while being awoken or dreams or dreamlessness of sub consciousness. Even birds, animals or fish might perhaps go into trances of such a stage of senselessness! These stages might be of drops to flows of streams- rivers and so on but finally submerge into oceans and the individual selves most ultimately onto Pure Consciousness and thus to Parama Shiva the Eternal! Thus the Singular Paramatma is the Ultimate from whom the Universe containing one and all from grass pieces to Devas- Trimurtis and their in born abilities is manifested or de-manifested as the Supreme with his better half or the Prakriti!

[It may be recalled that the Essence of Dwaadasha Upanishads of Brihadaraanyaka, Katha, Taitthireeya / Taitthireeya Aaranyaka, Isha, Svetaashvatara of Yajur Veda - Chhandogya and Kena of Sama Veda- Aitereya and Kausheetaki of Rig Veda as also of Mundaka, Maandukya and Prashna Upanishads was placed at the Lotus Feet of Paramaacharya. So were dedicated similarly the Essence of Maha Narayanopanishad and Essence of Maitriyi Upanishad of Shukla and Krishna Yajurvedas respectively. The Essence of Chatur Upanishads of Subaala- Paingala- Jaabaala- Kaivalya is now placed at the Golden Feet of Pujya **HH Jayendra Sarasvati** who has just concluded His mortal life and accomplished KAI VALYA. Subaala and Paingala Upanidhads are of the Sukla Yajur Veda and Jaabaala and Kaivalya are the Atharva Veda Shaakhaas respectively.]

Conclusion of the Quistessence of Ashtaadasha 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! Taitthireeya 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 Purnaapurnamudachyate, 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);*

*Satyam vada, Dharmam chara swaadhyaan maa pramadah, Satyam na pramaditavyam, bhutai
pramaditavyam, deva pitru karmaabhyam 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)

*Vedahametam Purusham mahantam aaditya varnam tamasah parastaat, tamevam vidwaanabhrita iha
bhavati naanyah panthaavidyateyanaaya/ Maha Narayanopnishad (Section I-chapter ii)*

*Udyanti, tapanti, varshanti, stuvanti, punar vishanti, antar viveraneshanti, yah praajno vidhaaranah
sarvaantaroksharah, shuddhah, bhaantah, kshaantah, shantah/ Maitreyi Upanishad (Section 7-6)*

*Ajaatan Abhutam Apratishthitam Ashabdham Asparsham Arupam Arasam Agandham Avyayam
Amahaantam Abrahantam Ajam Aatmaanam matvaa dheero na shochati/ Apraanam Amukham
Ashrotram--Abaahyam na tad ashnaati kinchana natadashnaati kashchanaitad vai satyena daanena
tapasaanaashakena nirvedanenaanaashakena shadangaanaiva saadhyayet, etat trayam vikasheta damam
daanam dayaamiti, na tasya praana utkraamanti atraiva samavaleeyante, brahmaiva san brahmaapyeti
ya evam vedaa/ Subaala Upanishad- Section III/*

Yatra yatra mano yaati tatra tatra param padam/ Paingala Upanishad - Stanza 21/

*Hrit pundareekam virajam vishuddham vichinyta madhye vishaadam vishokam, achintyam avyaktam
ananta rupam, Shivam prashaantam, amritam, brahma yonim/ Kaivalya Upanishad -Stanza 6/*