

UbhayavedAnta granthamAlA
Upanishad sAram



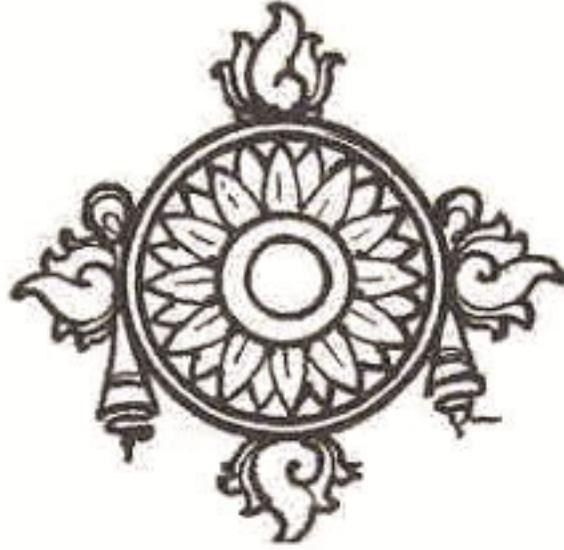
Translation into English by
Sri Oppiliappan Kovil VaradachAri SaThakopan
from the Tamil mUlam by Sri u. vE. abhinava deSikan,
Uttamur VeeraraghavachAriyar SvAmi

SrIH



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The Ten Main Upanishads (daSopanishads)

1. ISAvAsyopanishad
2. Kenopanishad
3. KaThopanishad
4. PraSnopanishad
5. MuNDakopanishad
6. mANDUkyopanishad
7. taittirIyopanishad
8. aitreyopanishad
9. chAndogyopanishad
10. brhadAraNyakopanishad

Other Upanishads

11. SvetASvataropanishad
12. atharvaSiropanishad
13. atharvaSikopanishad
14. kaushItaki upanishad
15. Mantrikopanishad
16. subAlopanishad
17. agnirahasyam
18. Mahopanishad
19. ashTAKshara nArAyaNopanishad

PurushasUktam

About

SrI "abhinava dESika"

UttamUr Tirumalai "VAtsya" VeerarAghavAchArya SvAmi
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<http://www.uttamurswami.org/wordpress/>)



This Web-Page is dedicated for sharing the biography, special achievements and related issues of one of the great Philosophers of 20th Century, SrI "abhinava dESika" UttamUr Tirumalai "VAtsya" VeerarAghavAchArya from India. During his lifetime (1896-1983 A.D.), he was revered as a great authority of especially the Philosophy of NyAya-VaiSEshika (Indian Logic), ViSishTAdvaita VEdAnta and Advaita VEdAnta, by all the eminent scholars of different schools of VEdAnta.

He firmly established the Philosophy of ViSishTAdvaita, following the footsteps of the well known premier SrI VaishNava AchAryas like Bhagavad RAmAnuja (1017 – 1137 A.D.), one of the all time great Philosophers and Religious Leaders from India and Bhagavad VEdAnta DESika (alias VenkatanAtha ,1268-1369 A.D.), a genius and versatile Polymath, adorning a unique place in the history of India as one of the all time great Philosophers cum Poets. After the unparalleled and original contributions by Bhagavad RAmAnuja and SrI VEdAnta DESika, SrI UttamUr SwAmi in his own merit made many new rich contributions to the Philosophy of ViSishT- Advaita and SrI VaishNava Sat SampradAyam. Apart from writing excellent commentaries to some of the Philosophical works of eminent SrI VaishNava AchAryas like SrI YAmunAchArya (916-1041 A.D.), SrI RAmAnujAchArya, SrI VAtsya Varadaguru alias NadAdUr ammAL (1165-1275 A.D.), he also made insightful commentaries to almost all the works of SrI VEdAnta DESika, further attesting them firmly to be the guiding light for understanding the simple to esoteric meanings enshrined in the holy VEdas and allied authoritative scriptural texts

Unlike many other great SrI VaishNava scholars, he had the unique and rare distinction of having attained a high and equal authority over both Upanishads in Sanskrit, as well as Divya Prabandhams of the

AzhwArs in Tamil, revered as Dravida VEdas with NammAzhwAr's ThiruvAimozhi being hailed as DramidOpanishad. He commented upon both of these with equal ease, adding great clarity and profound insights. He is thus revered to be one of the all time great Ubhaya-VEdAnta scholars, which refers to mastery in Twin-VEdAnta comprising the sacred VEdas in Sanskrit and AzhwAr's Divya Prabandhams.

His lengthy hair splitting Polemic work "ParamArtha BhUshaNam" written in refutation to SrI AnantakrishNanSAstri's "SatabhUshaNi" a criticism on SrI VEdAnta DESika's SatadUshaNi, is recognized as his magnum opus. In this work, the soundness of the arguments in SatadUshaNi, in successfully refuting the various tenets of advaita vEdAnta are clearly established. Moreover, all the developments in advaita VEdAnta after the period of SrI VEdAnta DESika are thoroughly considered. In this work in particular, he has shown his extraordinary mastery of the various intricate issues in both ViSishTAdvaita and advaita VEdAnta, contributed by several scholars spanning many a centuries and has advanced innumerable original arguments with great logical acumen to drive home his point. Soon after the release of this monumental work in 1959, he was honoured to be the very first recipient of the "President Award" in the history of India, for scholarship in Sanskrit, after top-notch scholars of advaita VEdAnta unbiassedly recommending him to be the befitting scholar to receive that highly prestigious award.

His profound scholarship in VEdAnta was built from his sound mastery of sAmAnyA SAstras like NyAya-VaisEshika, Sage Jaimini's mImAmsa and VyAkaraNa (Sanskrit Grammar esp. as established by Sage PANini). He was a great authority in both PrAcIna-NyAya (Old NyAya) and Navya-NyAya (Neo-NyAya) and authored some high quality works in this field. His outstanding commentary in a young age, to Udayan - AchArya's (10th Cent.A.D.) NyAya-KusumAnjali, a very terse text in the style of PrAcIna NyAya won the hearts of innumerable scholars. It is accepted by all that but for this illuminating commentary in the style of Navya-NyAya, the purport and in-depth meanings of this great PrAcIna NyAya Classic establishing God through Inference could not have been understood. It is well known that this commentary is followed by all teachers and students. His commentary to "Tarka San^graha", a fundamental manual of Navya-NyAya, is a Philosopher's delight. It is a very unique commentary presenting the "SAbdabOdham" for the entire original text, thereby revealing his high-end mastery of Navya-NyAya. His incomplete insightful commentary on NyAya-SUtras of Sage Gautama is awaiting publication from the manuscript stage, after the request of several scholars to enrich the understanding of NyAya Philosophy.

His works on VaiSEshika Philosophy like "VaiSEshika RasAyanam", a brilliant commentary on the Sutras by Sage KaNAda won deep admiration of eminent scholars like late SrI ChandrasEkharEndra Saraswati (SankarAchArya) of Kanchi. SrI Kanchi SankarAchArya has openly acknowledged during public functions to felicitate SrI UttamUr SwAmi that he was an avid reader of various books of SrI UttamUr SwAmi and that he has not seen a scholar of SrI UttamUr SwAmi's stature in his lifetime. His excellent commentary for "MImAmsa NyAya -PrakASa" in a very young age, was very well appreciated by all scholars of MImAmsa, including "PaNDitarAja" SrI D.T.TAtAchArya, an authority of mImAmsa SAstra. His scholarly commentaries for SrI VEdAnta DESika's SESwara MImAmsa and MImAmsa PAduka speaks volumes on his mastery of mImAmsa SAstra. His brief work called "Upayukta MImAmsa" is highly celebrated for delineating with clarity on only the essentials of mImAmsa SAstra to be known for the good understanding of SrI BhAshya, the outstanding commentary on Sage VyAsa's Brahma (VEdAnta) SUTras by Bhagavad RAmAnuja.

His detailed commentary on SrI VEdAnta DESika's "NyAya PariSuddhi" serves as a milestone in the exposition of Epistemology adopted by ViSishTAdvaita. His commenatry and detailed Introduction to SrI VEdAnta DESika's "NyAya SiddhAnjanam", and commentary on SrI VEdAnta DESika's "SarvArtha Siddhi" are cherished by eminent scholars for their lucid and insightful presentation of simple to even very advanced aspects of ViSishTAdvaita Metaphysics, Ontology, Epistemology, Cosmology, Eschatology and Theology.

Two of his well celebrated classics in ViSishTAdvaita VEdAnta are (i) an elaborate commentary to SrI BhAshyam, the magnum opus of Bhagavad RAmAnuja and (ii) a very detailed commentary on SrI VEdAnta DESika's "AdhikaraNa SARaValI". In the former, named "SrI BhAshyArtha DarpaNa", he has packed various brilliant ideas, arguments, new problems with appropriate solutions in a very lucid style. His highly insightful explanations on the logical connectivity between the sutras is a treat for the scholars.

After the advent of SrI SudarSana SUri's (13th-14th Cent. A.D.) "SrutaprakASika", a well celebrated exhaustive illuminating commentary on SrI BhAshyam as heard from the discourses of SrI NadAdUr ammAL and SrI RangarAmAnuja Muni's (16th-17th Cent. A.D.) excellent treatise "BhAvaprakASika", a commentary upon "SrutaprakASika", this monumental original contribution from SrI UttamUr SwAmi has taken the exposition of SrIBhAshyam to new dimensions. AdhikaraNa SARaValI is a gem amongst the Philosophical works of SrI VEdAnta DESika with 562 verses in SragdharA meter expounding the purport of each adhikaraNa of

Brahma SUTras with innumerable original special insights not presented in SrI BhAshyam. SrI UttamUr SwAmi's commentary on this is regarded as a masterpiece by proficient scholars.

His bhUmikas ie.Introductions to his works in general are highly learned in nature.

Special mention must be made on his two outstanding bhUmikAs of very high order information content:

(i) For SrI MEghanAdAri SUri's NayadyumaNi : This very elaborate bhUmika is a treatise in itself with brilliant summary and expositions of various technical concepts of ViSishTAdvaita in contrast with other Philosophical systems.

(ii) For Bhagavad RAmAnuja's GIta BhAshya and TAtparya chandrika : This is an excellent comparative study on the threecommentaries to Bhagavad GIta, viz. by SrI SankarAchArya, SrImRAmAnujAchArya and SrI MadhvAchArya. Soundness of SrI RAmAnuja's interpretation is also established apart from successfully refuting the criticisms over it.

His majestic scholarly commentary upon SrImad Rahasya Traya SARA, the magnum opus of SrI VEdAnta DESika, makes very evident that he was an authority in the "rahasya" granthas of SrI VaishNava AchAryas expounding the esoteric meanings and significances of the three mantras held in high esteem by SrI VaishNava SatSampradAya. He has also written independent works on Prapatti Or SaraNagathi and allied "rahasya" works apart from commenting upon various works on this field by previous AchAryas.In addition to his commentaries on works like pAn~carAtra Raksha of SrI VEdAnta DESika, his independent treatises on the authority and teachings of PAn~carAtra and VaikhAnasa Agamas are rich contributions to the Agama Literature. His tamil commentary to the San^kshEpa RAmAyaNa is a wonderful treat for the devotees of Lord SrI RAmA.

Like SrI VEdAnta DESika, he was also a great Poet and has composed many stotras, as well as commented upon all the super-excellent kAvyas of SrI VEdAnta DESika viz. YAdavAbhyudaya (MahAkAvya with 24 Cantos on the pastimes of Lord KrishNa, which won the deep admiration of SrI Appaya DIkshita (16th Cent.A.D.), a great exponent of advaita VEdAnta, who even wrote a commentary upon it), PADukA Sahasra (1008 verses on the PADukAs ie.Sandals of Lord RanganAtha) with exposition of intricacies in Sage VAlmIki's SrImad RamAyaNa and hidden salutations to SrI NammAzhwAr), Hamsa SandESa (A Lyric on Divine Love with Lord RAmA sending a Swan messenger to Goddess SIta in separation), SubhAshita NIvI (Didactic poetry on moral and religious instructions) and Sankalpa SUryOdaya (An allegorical Play

dramatizing the concepts of ViSishTAdvaita VEdAnta and SrI VaishNava sampradAya). Being a master of Poetry, even in his Philosophical works like ParamArtha BhUshaNam, SrI UttamUr SwAmi followed the style of SrI VEdAnta DESika in giving the essence of a chapter etc through verses easy for commitment to memory and to recall all the appropriate philosophical ideas. He was not only a prolific writer in sAmAnyA SAstras, ViSishTAdvaita VEdAnta and SrI VaishNava SampradAyam, but also an excellent teacher of sAmAnyA SAstras and Ubhaya-VEdAnta throughout his lifetime. Innumerable Students both from north and south India were immensely benefited.

He was well appreciated and admired by scholars of all other schools of VEdAnta for his sincere and truthful way of presenting an issue and in advancing healthy criticisms, without getting into emotional outburst of sarcasm etc upon opponent individuals of other schools. Though he never compromised upon his own principles and Philosophical convictions, his high order intellectual skills with proficiency in various SAstras, combined with his excellent personality of noble qualities made him a very good friend of many scholars of other schools of thought. For instance, it was SrI AnantakrishNa SAstri, a good friend of SrI UttamUr SwAmi, who specially requested him to write the on the refutation for his SatabhUshaNi, so that he <SrI SAstri> can have a good idea of the merit of his own work. He was invited by invited by advaitins and dwaitins for meeting amongst scholars and honoured him.

After the request of SrI DIkshitAji, the then head of SrI VallabhAchArya sampradAya, SrI KOzhiyalam swAmi instructed his chosen disciple SrI UttamUr SwAmi to write a refutation work on "Advaita AamOda" – a criticism on SrI BhAshya and thus was born "ParamArtha PrakASika" in 1940, printed by SrI DIkshitAji himself. He was invited by Mutts like Gaudiya Muth of Chennai (Madras), who held him in high esteem, to deliver discourses at their premises.

Needless to say, he commanded great reverence and respect from various SrI VaishNava AchAryas and scholars. Special mention must be made about SrImad Mukkoo Azhagiyasingar (44th H.H. Jeeyar of SrI Ahobila Muth) of SrIrangam RAjagOpuram fame, who as an ardent admirer of him has donated large heartedly for some of his Publications, including for that of the magnum opus "ParamArtha BhUshaNam". During the Vidvat Sadas (meetings of scholars) esp. for ViSishTAdvaita scholars, those who are sitting down in the side of SrI UttamUr SwAmi would sit only few feet back of him as a mark of great respect to his unparalleled scholarship.

In recognition of his outstanding scholarship, SrI UttamUr SwAmi was held in great esteem by eminent ThennAchAryas like SrI PrativAdi Bhayankaram AnnangarAchArya. SrI KARapangAdu VenkatAchArya swAmi was a deep admirer of him and while speaking during felicitation functions, he has also publicly identified himself as a disciple of SrI UttamUr SwAmi through his invaluable books. SrI VELukkudi VaradAchArya SwAmi studied and got well trained in NyAya SAstra under SrI UttamUr SwAmi, acquiring strong foundations for the study of SrI BhAshya.

He never wasted time in baselessly criticizing opponent's views, even within SrI VaishNava sampradAyam, just for the sake of criticism and filling pages only to further intensify animosity between the sects. Propelled by his superior mental maturity, he used to simply ignore those who untiringly perform vain-criticism as their life's mission to derive immense self-satisfaction. However, in his commentaries and independent works, he would discuss such issues with merit at appropriate context, based on pramANas and logic, in a dispassionate way and establish the view of the siddhAnta.



Having incarnated after Lord VeerarAghava of Thiru-yevvuL DivyaDEsam answered the prayers of their parents in the lineage of NallAn Chakravarti at UttamanallUr, a village near

MadhurAntakam, Tamilnadu, during the Tamil month of Thai (Jan-Feb) and SwAti star, he had his SamASrayanam under SrI Tirupati SwAmi of Munitraya AchArya Parampara, and Grantha kAlakshEpam cum Bhara-nyAsam under SrI KOzhiyAlam SwAmi. He became the successor of this lineage and administered SamASrayanam And Bhara-NyAsam for disciples while being in the gruhastAshrama, as per the instructions of his AchArya, which was to mainly carry out the publications without much problems. From his unparalleled jn~Ana (Knowledge), he had the resultant great devotion to Lord SrIman nArAyaNa. He was an ardent devotee of Lord SrInivAsa of Tirumalai and apart from composing stotras to PerumAL and thAyAr, he has also written an unfinished kAvya on "SrInivAsa KalyANam". He was a very regular reciter of SrI VEdAnta DESika's classic "DayA Satakam", a 108 verse composition on the mercy of Lord SrInivAsa. Even just before he departed to SrI VaikuNTham, he asked his two sons to recite "DayA Satakam" and heard it. His deep bhagavad anubhavam are well brought out in his commentaries to Divya Prapandhams. He was well versed in his anushThAnas following the five fold division of services/duties for each day. He never longed for money and fame, and lead a very simple life with exemplary AchArya bhakti.



SrI UttamUr SwAmi was performing all the activities like washing his cloths daily by himself, buying vegetables etc for the house daily, attending all the marriages, functions etc of the realtives and friends

without fail, delivering kAlakshEpams to sishyAs daily, attending Vidvat Sadas regularly etc. After he settled in Madras, he worked day and night for the publications through "Ubhaya VEdAnta GrantamAla" and "ViSishTAdvaita PrachArini Sabha". He wrote in bits of papers and will by himself give for composing and will by himself proof check everything etc till the book comes out. He was then assisted by some of his learned disciples in Proof reading etc. He even struggled to manage getting papers for writing and printing and at times shortened his commentaries due to the lack of funding. Moved by the hardships undergone by SrI UttamUr SwAmi, SrI AnantakrishNa SAstri told in a public meeting that, if at all SrI UttamUr SwAmi was an advaitin, himself and his community would have performed "KanakAbishEkam" (shower of Gold Coins) in recognition of his scholarship.

He never showed any sign of slackness and was ever brisk with his publication activities. His dispassionate analysis, well researched writings, originality, lucid explanations of terse original texts and establishment of authentic readings from manuscripts remain as hallmarks of his invaluable Philosophical works. His total number of known works amounts to 170, discounting his various learned articles in different souvenirs and magazines like VEdAnta Deepika, SrI Nrusimha PriyA etc. He has immesly taken pains to get to know all the available works of PUrvAchAryas esp. after SrI VEdAnta DESika, through manuscripts and included those in his publications which are necessary to be printed. Few other important commentaries of PUrvAchAryas were independetly published by other scholars. Thus, preservation of vast source of knowledge spanning across various centuries can be easily done by preserving the publications of SrI UttamUr SwAmi, apart from learning his new contributions. Currently, his publications are invariably used in most of the traditional kAlakshEpams and upanyAsams.

He was a walking encyclopedia of various systems of Philosophies and was a leading guiding star of ViSishTAdvaita VEdanta. It was a golden era for SrI VaishNava sampradAya with his invaluable Publications taking the ViSishTAdvaita VEdAnta to new higher and greater heights – A great quantam leap in terms of the Philosophical literature. No wonder that in recognition of his Super-Human activities, SrI UttamUr SwAmi was hailed by one and all -AchAryas to Scholars to Layman as "Abhinava DESika" – A Newer VEdAnta DESika in their midst.

Long Live SrI "abhinava dESika" UttamUr VeerarAghavAchArya SwAmi!

Long Live Invaluable Works of SrI UttamUr SwAmi !

Long Live SrI VaishNava Sat SampradAyam !



SrI Atthi Varadar - Kanchipuram

॥ श्रीः ॥

SrI lakshmihayavadana parabrahmaNe namaH

ubhayavedAnta granthamAlA

Upanishad sAram

Introduction by Sri V. Sadagopan



The Importance of Upanishads

AcArya Ramanuja salutes the Lord of Thiruvenkadam, Srinivasan, at the very beginning of his Magnum Opus, "SrI BhAshyam" thus -

SrutiSirasi vidIpte brahmaNi SrInivAse

bhavatu mama parasmin SemushI bhaktirUpA

Our revered AcArya visualizes the shining tiruvaDis of Lord Srinivasan as a crown on top of the head of the Vedas (Sruti Siras), which are nothing but the Upanishads.

Our AcArya indicates here the importance of the Upanishads, which occupy a cardinal position in the study of VedAnta (brahma vicAram). Brahma sUtra-s commented on by all AcArya-s "formulate, elaborate and defend the philosophy of the Upanishads" in their own aphoristic style.

Until AcArya Ramanuja's time, there were no commentaries on Brahma sUtra-s from any SrI VaishNavite AcAryA. It was SvAmi Alavandar's deep wish to realize convincing commentaries on Brahma sUtra-s elaborating on the tattva, hita and PurushArtha doctrines unique to ViSishTAdvaita darSanam.

AcArya Ramanuja knew about the prayers of SvAmi Alavandar for a competent and correct commentary on the Brahma sUtra-s incorporating all the doctrinal and theistic aspects of the ViSishTAdvaita darSanam. AcArya Ramanuja fulfilled the wishes of

SvAmi Alavandar by blessing the world with his magnum opus, SrI BhAshyam, the commentary on Brahma sUtra-s based on the ViSishTAdvaita darSanam.

AcArya Ramanuja spent almost half of his life time immersing himself in Vedic literature in general and Upanishads in particular to prepare himself to write the most authentic commentary on the Brahma sUtra-s. AcArya Ramanuja identified for us the Supreme Being as "the aupanishadic paramapurusha" or the One revealed by the Upanishads and instructed us that Brahma sUtra-s bring out the essence of Upanishads. Although, AcArya Ramanuja did not write his own commentaries on individual Upanishads, he selected key passages from Upanishads for elaboration in SrI BhAshyam. He formulated in a synoptic fashion that the teachings of the Upanishads is "about Brahman in all its perfections".

SrI SudarSanasUri, SrI KooranArayaNa jeeyar, SrI Kidambi AcchAn, SvAmi Vedanta DeSikan and SrI RangarAmAnuja Muni, abhinavadeSikan SrI Uttamur Veeraghavachariyar and most recently, Dr. N.S. Anantharangachar SvAmi and Dr. S.M.S Chari SvAmi have elaborated on the Vishaya vAkyams of SrI BhAshyam dealing with Upanishads in their commentaries. The Brahma sUtra-s focus on the five important doctrines of VedAnta - Brahman, jIvan, jagat, sAdhanA and MokshA.

The Brahma sUtra-s deal mainly with tattva or the ultimate reality (The first two chapters). hita, the means for the attainment of that supreme reality (third chapter) and PurushArtha, the Supreme goal of human endeavour (fourth chapter). Sage BaadarAyaNa has composed his Brahma sUtra-s dealing with tattva-hita-PurushArtha-s strictly on the Upanishads.

AcArya Ramanuja born in 1017 C.E and Madhvacharya born in 1238 C.E interpreted the Brahma sUtra-s and the Upanishads in their own distinct way. As ViSishTAdvaitins, we accept the interpretation of Upanishadic teachings a la Ramanuja that is close to the true purport of the Brahma sUtra-s of BaadarAyaNa, which is a "Theistic Monism" upholding to Oneness of the Ultimate Reality (ISvara) as organically related to the sentient souls (jeevans) and the non-sentient cosmic matter (Prakrti). Deeper insight into this darSanam is dear to us (sArIraka mImAmsa) for those who wish to study SrI BhAshyam, a clear understanding of the interpretations of Upanishads a la Ramanuja is a must.

The principal ten Upanishads (daSopanishad) covered by the book on Upanishad sAram are: ISAvAsya, kena, katha, praSna, muNDaka, mANDUkya, taittirIya, aitareya, chAndogya and brhadAraNyaka.

SrI Rangaramanuja Muni was an authority on AcArya Ramanuja's and SvAmi DeSikan's SrI sUkti-s. In recognition of his grand contributions to Upanishad based comments on tattva traya, artha pancaka, bhakti and SaraNAgati, sUDikkoDutta NacchiyaAr, SrI Andal of Srivilliputtur recognized and honored SrI Rangaramanuja Muni with the title "Upanishad BhAshyakArar".

SrI Rangaramanuja MuNi has blessed us with four more scholarly works commenting on SrI BhAshyam and Upanishads following the Bhagavad Ramanuja siddhAntam:

- ❖ SrutaprakASika VyAkhyAna bhAva prakASika (elaborations on the commentary of Sri SudarSanasUri's erudite commentary on AcArya Ramanuja's SrI BhAshyam).
- ❖ mUlabhAva prakASika
- ❖ sArIraka SAstra prakASika (commentaries on the essentials of Sri BhAshyam).
- ❖ Vishaya vAkya dIpika (a lucid commentary on some important passages of the Upanishads selected by AcArya Ramanuja for SrI BhAshyam).

Abhinava DeSika, SrI Uttamur SvAmi's book entitled "Upanishad sAram" in Tamil is a precious book to gain insight into the eternal truths housed in Upanishads in a quintessential manner.

namo SrI nrsimhAya
dAsan,
Oppiliappan Kovil V. Sadagopan



SrI Atthi Varadar - Kanchipuram

Introduction by, SrI. u. vE. Uttamur Veeraghavachariyar SvAmi

SrI SArambhAm SrI yatISa SrutyantAcArya matadyamAm
asmat deSikaparyantAm vande guruparamparAm



Every SAKhA (branch) of the Veda has four parts: samhita, brAhmaNam, AraNyaka and Upanishad. Some believe that all except samhita has to be included under the title of brAhmaNam. The Upanishad is also included in the AraNyaka. It is the end portion of the AraNyaka. Upanishads are also known as VedAnta. Sage Brahmanandhi has indicated that the name Upanishad arises from the fact that it is close to Parabrahmam and describes very well the svarUpa/true, rUpa/divine form, guNa/attributes, VibhUtis/aiSvaryam of the Supreme Soul and hence gets defined as the Upanishads. In SrI BhAshya MangaLa Sloka vyAkhyAna, SrutaprakASikA elaborates on this definition of the Upanishads. The entire assembly of the Vedas are inside brahmam; Upanishad sitting very close thus to brahmam is able to explain very clearly its true nature, form, attributes and its abundant wealth. Thus arises another definition of Upanishads.

The front portion of the Vedas focus on the description on the VibhUtis of brahman. Since one sits very near to a sadAcArya to learn about these particulars of brahman, the ordinary folks involved in pursuit of worldly matters (laukikar-s) accept this definition stressing proximity of a Sishya to his AcArya for the study of the attributes and other aspects of brahman. A full understanding of the true meanings of the Upanishads destroys the sorrows (tApam-s) linked to samsAric trauma. Upanishads create j~nAnam and chases away the tApam-s and hence is also defined as Upanishads by advaitin-s. Upanishads is at the end section of the Vedas. Veda ends here. There is nothing after the Upanishads. Therefore, we have to comprehend the meaning of the entire Vedas that Upanishads are also hailed as VedAntam.

Vedas have been divided into Karma khANDa and j~nAna khANDa. The end results arising from the performance of karma-s in this samsAric world. The supreme goal in life is to gain moksha phalan through the acquisition of j~nAnam. The pleasures in this world to be enjoyed by the body and its limbs (karaNa kaLebharam-s) arises from

the karma-s done by the angam-s of the body and through their activities. These gains achieved through the various karmAs are perishable. The supreme gains attained through the acquisition of true j~nAnam are eternally retained as opposed to the phalans gained through the karma-s. The Parama PurushArtham of moksham lasts eternally. The j~nAnam associated with that moksham is also SASvata (eternally). The AtmA has a j~nAnam that it is a caitanyam (consciousness). This exists for the AtmA in a natural mode (svAbhAvika). The fruits (phalans) arising from this type of upAsana j~nAnam will continue to grow. It does not shrink or gets destroyed. The phalan of caitanya j~nAnam is moksham. This type of j~nAnam is not associated with the body. The upAsana j~nAnam is undestroyable upAyam for moksham. The phalan arising from this upAyam does not perish. Both the upAyam and phalan dwell eternal. The khANDa elaborating on this dhruva (imperishable) j~nAnam is j~nAna khANDa.

There are more than one hundred Upanishads. In the southern part of India, the Upanishads supported by the mata trayams (dvaita-advaita-ViSishTAdvaita) are accepted. Among the northern part of India, the Upanishads to be accepted for the clarification of our doubts are those that strictly follow the brahma sUtra-s without dispute. These Upanishads are: ISAvAsya, kena, kaTha, praSna, muNDaka, mAnDUkya, taittirIya, aitareya, chAndogya, and brhadAraNyaka - known collectively as "daSopanishads". Others outside the group of ten are: kaushItaki, agnirahasyam, subAlopanishad, atharvaSikhA, and nArAyaNopanishad et al. There are some Upanishads, which are added to the above list that do not belong to the fourth section of the division of the branches of the Vedas. One example of such an Upanishad not included in the Upanishad bhAgam is ISAvAsyam, which really belongs in the samhita bhAga of Sukla Yajur Veda samhita as the last adhyAya/chapter. ISAvAsyam like the other Upanishads describes Parabrahmam directly and well. Thus, it came to be accepted as Upanishad although it is found in the samhita section. It does not waste its time unlike some Upanishads stray away to engage in discussion of other topics. ISAvAsya Upanishad covers briefly and clearly all aspects of a typical Upanishad. It is called the first Upanishad for the above reasons. This ISAvAsya Upanishad starts with the single word "ISA".

1. ISAvAsyam

Introduction by Sri. V. Sadagopan

ISAvAsya Upanishad forms the fortieth chapter of the Sukla Yajus samhita. This short Upanishad is very effective in revealing the svarUpa-rUpa-guNa-aiSvarya aspects of the Brahman. It goes on to dwell about the means of realization of brahman to gain moksham as the supreme goal of life. These profound conclusions are arrived at the very first part of this Upanishad itself.

The first eight mantrams reminds us that everything in the Universe is pervaded by the Brahman. The name of the Upanishad arises from the first word of the first mantram (viz.,) "ISA", the Supreme Being. When One studies the eighteen ISAvAsya mantrams, mantram by mantram, we arrive at the conclusion that the first part of the eighteen upadeSams themselves contain all these thoughts on the pervasiveness of the Supreme Lord. The ten mantrams following the first eight mantrams focus on the importance of karma, jñAna anushThAnam for success with one's sAdhanA to gain moksham.

There are eighteen mantrams in this Upanishad. There are no upAkhyAnam-s (anecdotes/legends/parables) in this Upanishad. It adopts the format of a teacher performing upadeSam to a Sishya. Through the choice of this mode of instruction, it is indicated that the intrinsic meanings of the mantrams can not be understood except through the traditional upadeSam--spiritual instruction by a Guru through a Sishya route. It is indicated that the absence of AcArya mukha upadeSam will result in the Brahma VidyA not bearing any fruit. The fact that most of the Upanishads are presented in the form of Sishya-AcArya samvAdam (interactive dialog between the Guru and the disciple) is to emphasize this truism.

In this Upanishad, when we study the ISAvAsya mantram by mantram, the meanings are very clear and the conclusions are: The Lord, the Supreme Self, pervades everything, everywhere that is present in this changeable world. Nothing in this world stays here as eternal entity. One should not be deluded by these impermanent things and consider them as delectable and worthy of enjoyment (bhogyam). One should not be carried away by their external aspects but must reflect on the Supreme Being pervading all these entities and

enjoy Him instead. One needs a spirit of total detachment (VairAgyam). This does not mean that we should abandon our designated karmAs. The acts performed by the one with vairAgyam yield good fruits. Inauspiciousness will not come near the acts of such a vairAgyaSAli (one with firm mind and no attachment). Brahma VidyA chases away the karmAs that sink us into the samsAric ocean of sorrows and such a person with detachment has the reputation to protect the soul. For those who destroy their soul, the world filled with the darkness of midnight becomes the place to reside. Our Lord has pervaded the entire world and holds all the sentient and the insentient inside Him. This way, the sAdhaka (aspirant) for the Parama PurushArtham of moksham, sees the Lord as the indweller of all entities and He resides inside them as the pradhAna (Primordial) Purusha. He has the unifying vision of seeing the universe and its being as the all pervasive ParamAtman. One should meditate on that blemishless Supreme Lord. He should be recognized as the One who creates, sustains and destroys all the sentient and insentient entities. He is the jagat srushTi, sthiti and samhAra kAraNan (cause for creation of the Universe, perseverance and destruction). He should be reflected upon as Omniscient and as One who appears out of His own volition (sankalpam) in this universe.

These truths are revealed in the first eight mantrams and the remaining ten mantrams are used to explain that both Karma and j~nAna are needed by the aspirant for his sAdhana to succeed.

ISAvAsya Upanishad is like a mirror for the VaishNava siddhAntam. In view of that, SvAmi DeSikan wrote his own bhAshyam. The essence of SvAmi DeSikan's bhAshyam (commentaries) on this Upanishad are:

There is One, who pervades in all matters/vastus and commands them all. There is One who directs the speed of the moving vAyu in the cloud and he is also its protector. As a result of this feature, He becomes the indweller of the AtmA. Hence, all the created entities become His body. This is the way to enjoy Him as sarvantaryAmi and commander of all. He has no blemish whatsoever. He does not have a mAmsa SarIram (fleshy body), the cause behind the acquired sins. He is the abode of all KalyANA guNams (auspicious attributes). He continues to be the creator of all species. It is not enough for us to possess just Karma phalans or just j~nAnam. The aspirant for the supreme goal of moksham should continue to perform auspicious karmAs related to his ASramam, destroy his sins, acquire j~nAnam and attain thereby moksham. For the one, who controls his indriyams, avoids non righteous acts (adharma), j~nAnam will arise readily. For

the one, who does not pay attention to what he does and roams day and night stealing the wealth of friends and relatives and gets intoxicated with greed, descend into darkness. One should reflect on the tattva trayams (prakrti-purusha-ISvara vivecana/making a right distinction) and pray to the Supreme One to destroy his sins with His anugraham. Guided by His dayA, one should enjoy His divine tirumEni (divya mangaLa vigraham). Devotion to Him and the pursuit of bhakti yoga or Prapatti yoga remove the two kinds of karmAs. One should cultivate the life of service/kaimkaryams with folded hands. This then is the essence of ISAvAsyopanishad as revealed by SvAmi DeSikan in his bhAshyam.

2. Kenopanishad

Introduction by SrI V. Sadagopan

Kenopanishad is an Upanishad linked to sAma Veda. It is also known as talavakAra Upanishad and it has four chapters and thirty four mantrAs. Although it is a short Upanishad, it raises many fundamental questions relating to VedAnta and answers them.

This Upanishad takes its name from the first word (kena) of the first mantram: "keneshitam patati preshitam manaH". "kena" means by whom?

The question here is: By whom are the mind and prANa and the other three are prompted/directed? The aspect of meditation/upAsana is given significance in this Upanishad. Scholars agree that this short Upanishad discusses many key aspects of the VedAnta darSanams (schools of thought). It has a SAnti mantram as well as an upAkhyAnam/episode.

Our karaNa kaLebharams (body mind and intellect) are the first instruments (sAdhana-s) for enjoying the aihika and Amushmika pleasures. aihika phalans are associated with the pleasures enjoyed in this world. Amushmika are those enjoyed in the other world. The five instruments among the karaNa kaLebharams are the eye, ear, vAk/speech, mind/manas and prANa. Wherever brahma j~nAnam is the subject of discussions, the scholars of the Upanishads celebrate

the above five instruments for their key roles. Having this in mind, one of the Sishya-s asked the question in this Upanishad --

Question: The mind roams all over the things that are enjoyable. On whose prompting does the prANa travel, the speech speak, the eyes and the ears do their acts?

(The Guru thought himself about why the Sishya asked such a question. He recognized that the Sishya wants to please the devatAs to reach the final stage of the upAsana to gain brahma j~nAnam. He decided that the sought after goal will not be gained this way and wanted to tell the Sishya about it without dampening his enthusiasm. The Guru was also concerned that the Sishya will be discouraged that his approach would not yield the moksha phalan that he desired as a mumukshu, the sAdhaka interested to enjoy moksha sukham. The Guru came up with an upadeSam that would help the Sishya to proceed with his upAsana in the way that suited him).

The Guru's answer to his Sishya: There is an underlying power that is the prANa of the prANa and it empowers the others like the eye, the ear and mind to carry out their expertise. Those who recognize this unique empowering Sakti as the ParamAtmA become j~nAnis and gain moksham. It is through the anugraham of this Supreme Being that all sensory agents (organs) like the eye, ear, mind and the prANa become empowered to do their tasks. These sensory agents do not have the ability to fully enjoy this Supreme power. "Oh Sishya! You may think that you know very well about this unique power with great clarity. The reality is that what you know is like a small drop in the big ocean. The one who declares that he does not know the ParamAtmA well is the one who would come to know Him well. You can not know Him at all places. There is no one even in deva lokam, who knows Him well. The devAs do not know Him. I will tell you about an upAkhyAnam (episode) in this context. Please listen".

Yaksha brahmopAkhyAnam

It is the ParamAtmA that comes to the help of the devAs in their battles with the asurAs and empowers the devAs to gain victory. Not recognizing this, the devAs get conceited and think it were themselves who defeated the asurAs. Brahman decided to demonstrate to them what the reality was. The Supreme Power took on the form of a Yaksha and appeared before the devAs. The surprised devAs approached Agni and said, "Oh Agni! You know about everything. Please go and find out who this Yaksha is!" Agni went to the Yaksha

who asked Agni as to who you are. Agni answered with pride that he is Agni with special powers. The Yaksha Brahman asked Agni about what kind of power he possesses. Agni answered and boasted that he can burn anything on this earth. Brahman placed a blade of grass in front of Agni and requested the latter to burn that blade of grass. Agni tried very hard to burn it. He applied his full power. He failed and the blade of grass remained the same. Agni recognized that he can not know this Yaksha and returned to report on his failed mission.

The devAs decided then to send Vayudeva on this scouting mission. Yaksha Brahman asked Vayu as to who he is and what kind of special power he has! Vayu proudly proclaimed that he can blow away anything placed in front of him and roam with that object in the sky forever. Now, the Yaksha Brahman placed another blade of grass in front of Vayu and asked the latter to blow it away. Vayu blew with all his power but the blade of grass did not move from its place. Vayu was ashamed and left. Vayu and Agni, the pradhAna devatAs of the three lokams (BhUmi, antariksham, svargam), were thus humiliated by the Yaksha Brahman.

The devAs sent now Indra, who is the Lord of all devAs, to find about the identity of the mysterious visitor. The Yaksha did not ask any questions and vanished suddenly. Indra was astounded. The Yaksha might have disappeared so that the Lord of the devAs would not be embarrassed before his subjects. Brahman must have concluded that Indra can not display his valour and demonstrate his superiority just like Agni and Vayu. The Yaksha decided that Indra will not return to his lokam without knowing who he was. The Yaksha decided now that he has to get the message across to Indra that there is a far superior force in the universe other than the king of the devAs. Indra was surprised and confused as to what should be the reason for the Yaksha to vanish.

At this time, there appeared in the sky, a beautiful woman wearing a lot of jewelry. Indra thought this woman might be Yaksha in another form and it took some time for him to recognize this divine lady as Parvati, the wife of Lord Siva, whom he has seen many times before. Indra approached Parvati and asked Her who that mysterious Yaksha was! She answered - "Oh Indra! The Yaksha is the Parabrahman. Without His anugraham, none of you can do anything. Whatever power you boast off is a small measure of His limitless power".

Now, Indra understood the reality and explained to Agni and Vayu who the Yaksha was. If this Brahma svarUpam shines, its radiance would

exceed that of the lightning and its speed would beat that of the mind. It is called the vanam (forest) because of its abundance of countless kalyANa guNams. Brahma J~nAnam will arise in the minds of those who learn the Vedas and stay as the speakers of Truth (satya vAdis). Brahma VidyA will stand tall for those with good anushThAnam, control over their senses and the power of penance. Such fortunate ones will enter the divine abode of the Parama Purushan to enjoy the eternal (nitya) and blemishless (niravadika) sukham of moksham.

3. KaThopanishad

Introduction

KaThopanishad belongs to the kaTha (कठ) SAKhA of KrishNa Yajur Veda. This SAKhA is associated with KaTha Rishi. This Upanishad has two chapters. Each chapter has three vallI-s (divisions). In total, there are six vallI-s. The first vallI covers the story of Naciketas. The second vallI finds Yama teaching Naciketa, the nature of the Atman through omkAra or PraNava emphasizes that the victory over sensory organs is a necessary prerequisite for gaining moksham. The fourth vallI reveals that an intelligent person will turn inward to gain immortality. The fifth vallI hails the glories of ParamAtman. The sixth vallI concludes with an important statement that, "When all the knots of the heart in the of form of rAga (passion) and dvesha (hatred) are destroyed, then a mortal becomes immortal and enjoys Brahman here alone".

The episode/upAkhyAnam on Naciketa is also in taittirIya brAhmaNam (3.11.8). This episode is also found in MahA BhAratam, anuSAsana parvam with some variations.

KaThopanishad sAram

VallI 1: A Gautama named VaajaSravas, had a son named Naciketas. His father sold everything he possessed to give as dakshiNA (offering) to participants to conduct a yAga. Naciketas noticed that his father was giving away as charity feeble old cows, which has no strength even to eat or drink. The son told his father that the giving away of the weak and old cows will land him in the dark worlds. He offered himself in lieu of the cows as gifts to save his father from such disaster. He repeated his offer three times to his father and pressed his father for a response. The father did not want to give his son as a charity. He became angry with the pestering of the well meaning, fair

mindful son. When his anger intensified, the father said, "I will give away you to Yama in place of the cows". Later, he regretted his hasty decision and withdrew from his earlier offer. The son wanted his father not to withdraw from the offering of him in lieu of the weak and old cows to the Brahmins, who helped with the sacred sacrifice. He decided to travel to the house of Yama dharma on his own. The father agreed to send his son when Yama is not at his house at that time. The son arrived and spent three days without food or water outside Yama's house. He fasted until Yama returned back. Yama was unhappy that the young Brahmin had to fast for three nights and offered three boons as atonement for his mistake. Naciketas accepted graciously the three boons offered by Yama. In the first boon, he asked that his father to be happy over reunion with his son on return to home and chase away his sorrows. Next, he asked and received the instructions for performing a yAgam to free him from old age and death. This is the fire sacrifice that will land him in svargam, where the jeevan is freed from cycles of birth and death and enjoys moksha Sukham. This boon was readily granted by Yama and is linked with a yAgam (ayanam) done with VaidikAgni with the agni KuNTams constructed with many varieties of red brick for performing the homam. Yama was happy to instruct the young Brahmin with those instructions sanctioned in the Veda. Yama was very pleased with the eager student's learning skills that made him remember and repeat everything he was taught just once. Yama granted hence the second boon without hesitation.

(The svargam described in some sections of the KaThopanishad and Kenopanishad is indeed moksham although it is referred to as svargam in these. It is not the svargam of Indra and devAs enjoying unstable bhogams (enjoyment). It is not prAkruta svargam. The moksham here is related svargam without sorrow and it is unalloyed, eternal bliss. It is desired by all. It is not different from moksham. Indra's svargam is the world described by his admirers and is intended as a flattering tribute.)

The third request from Naciketas to Yama was to the status of the dead one. He asked Yama to remove his doubts about the status of the dead one after death. He wanted to know if the soul exists or not in some form after death. Yama understood immediately that Naciketas wanted to know about the full details on the Atma tattvam. That would be about the mukta Jeevan being with the Supreme Brahman and enjoying the bhogams of SrI VaikuNTham and performing blemishless kaimkaryams there to the ParamAtmA. Yama wanted to test the fitness of the young Brahmin to receive such a lofty upadeSam. Yama offered therefore alternate blessings to

dissuade Naciketas from learning about Atma tattvam. Naciketas was not tempted by the offerings other than what he desired to acquire. Yama was happy with the vairAgyam of Naciketas and was pleased to instruct Naciketas.

VallI 2: The Sreyas and preyas are the two categories of PurushArthams (desired goals of life). Sreyas is what is beneficial to one and would yield auspicious phalans. Preyas is desirable but perishable. They do not yield lasting phalans. Oh Naciketas! You stood firmly on the side of Sreyas as you sought Atma VidyA. In this world, there are vidyA and avidyA. Those who mingle with avidyA are always under my control. "Oh Naciketas! VidyA appears to be with you and shine. There are many in this world who do not know about vidyA. Even if a few have heard of it, their understanding of vidyA is shallow. One who is competent to describe the true doctrines of vidyA and those who approach him to learn about it and gets clarity even after instruction by a sadAcArya are fewer. Since the doctrines of vidyA are subtle and have been much argued about, there are not many competent teachers. It is not easily seen and is hidden inside illogic. To comprehend it, one has to perform Yoga to see the JeevAtmA and meditate thereafter to become a liberated one (mukta). Seeing the ParamAtmA (Seshi) through upAsanAs and ArAdhanam, the AtmA enjoys brahmAnandam. Oh Naciketas! The door of Brahman would now be wide open to you. The means for gaining this PurushArtham is certain. It is not like dharma and adharma acquired randomly. The upAsana with PraNavam celebrated by the Vedas is the unfailing means for gaining moksham. JeevAtmA has no births or deaths. It is eternal. One can destroy the body housing the jeevan but itself can not be destroyed. Since this indestructible jeevan without limbs stays subtle inside the body, it is not easy to acquire the vision of the jeevan through j~nAna Sakti alone. It has many controversies surrounding it. I, only (Yama) know about it. One who disassociates from bad deeds and controls the mind and shows reverence to it can ripen his j~nAnam about it and benefit. No inauspicious conduct would do. Who indeed would know its subtle and powerful nature and svarUpam? Not many!"

VallI 3: In spite of these supreme attributes, the brahman is sulabha (easy to access) and suSIla (noble traits). The JeevAtmA and the ParamAtmA have entered into the cave of the heart. They both consume sukrtA (meritorious) phalans. ParamAtmA acts like an accompanying enjoyer. He makes the abhinayam (mime) as though He is partaking the food and drinks with you. What He consumes is only IIA rasam, since the JeevAtmA actually consumes the sukrtA

phalan. As a result, it has no lustre and appears like a shadow of the ParamAtmA. ParamAtmA however is full of jyoti. For the JeevAtmA, body is a chariot. Buddhi is his charioteer. Mind is the rein. The sensory organs are the horses. He uses these angams to enjoy the comforts and sorrow with them. When the sensory organs viz., horses are not controlled properly, the JeevAtmA loses his way. He becomes the possessor of faulty knowledge. The Jeevan with the right knowledge, handles the senses and others properly, crosses the entire path to moksham and reaches the Supreme Abode of Lord VishNu. When the sensory organs, mind, buddhi, SarIram are well handled, the rest look trivial. The Supreme phalan to be attained is ParamatmA. This is Sreyas. "Get up! Awaken! Please get the rare boons from ParamAtmA". Such pursuits are like walking on the edge of a sword. and are difficult.

Valli 4: Now the matters related to ParamAtmA are described. All the sensory organs have been created looking outward. It is rare to inward looking attitude. In spite of it, many brave ones turn their gaze inward and gain moksham. For cognizing the various matters like dreaming, wakeful state, He is the instrument behind them. He is also the cognizer of the JeevatmA-ParamAtmA svarUpams. He is the One, who is the vyUha rUpam that blesses Brahma. He creates Brahman first, blesses him with everything to create the world. He is the Agni needed for all yAgams. He is the One and only ParamAtmA who pervades everything in this Universe. The sUryan that causes Sunrise and Sunset and other devatAs seek Him as refuge. They do not disobey Him. He is the Lord of both this earth and the other world. He is the Supreme ISvara. One who does not understand this has no possibility to gain moksham (neha nA nAsti kincana). One needs a pure mind to know that there are no superior tattvams. To enable us to know this and meditate on Him, He sits in our heart cave just the size of a thumb without any disgust.

Just as the rain water that fell on difficult to reach terrain runs in different directions, even so who comprehends dharma relating to the Supreme Self differently runs after them only. He is the One who gives them that kind of samsAric experience. If one recognize Him as the indweller (antaryAmi) of all, there is no variation in the conductance of one's dharma. He can not be seen here on this earth. One should not wail over the difficulties of this samsAric world. For seeing Him with ripe bhakti-filled mind, one should be rooted in Yoga.

Valli 5: Earlier, the SarIram was compared to a chariot/Ratham. That chariot serves as the city with many entrances. The one who has

a twisted mind and yet knows about this city as the righteous Supreme Being's city and conducts his anushThAnams gains moksham without obstacles. This muktAtmA as well as the tiny to mighty ones, the meditator who controls the prANa and apAana vAyus and meditates, the one who thinks that all beings are manifestations of Him and the one who dwells deep in the material matters and perishes, all of them have this understanding of the Supreme Lord as sarveSvaran. They know that He is the one, who creates all things and resides in one's heart cavity as the antaryAmi Brahman. He is the One, who creates during sleeping time the dreams of the jeevans appropriate to their two kinds of Karmas (puNya-pApams). Dreams arise out of His sankalpam. He is the eternal cetanan (ParamAtmA), who grants the desired boons to the multitudes of cetanams (sentient beings). He is the energizing jyoti behind the Sun and the Moon. He impales the radiant bodies with His radiance. They look like darkness of the night next to Him. Those who understands this tattvam and meditates on Him gain lasting bliss. They should meditate on Him as the one resident in one's heart. At the end, all the sins will be driven away. As long as He is inside in our heart cavity, the body has prANa on this earth. Those who do not understand this Truism, develop dehAtma Brahman (self as the Atma) and mistake the insentient body for the sentient Jeevan. Those who observes their karmas with this j~nAnam and meditate on Him gain moksham.

Valli 6: The eternal aSvattha (banyan) tree with its branches inside the earth and its roots above the earth is the everlasting samsAra tree. All entities in this tree are under the total control of the Brahman. This aSvattha tree is referred to in Srimad Bhagavad GitA. All tremble before this Brahman. It is not possible to know Him in the worlds outside this prakrti maNDalam (our universe). We should not develop sorrow over the difficulties that samsAris experience here. We can not see Him with our physical eyes (mAmsa cakshus). One should establish himself in Yoga with bhakti to see Him with our eyes. After enchanting Him, the mind, the indriyams will become favorable to the achiever (sAdhaka). The one who gets clarity of mind from the upadeSam from a sadAcArya and has total faith in Him being present in this earth and observes his karmAnushThAnams will be freed of his sins, bad deeds and desires will experience the Lord here itself. He will sever the knots in his heart, abandon the nerve centers (nADis) that will take him to samsAra maNDalam and seek sushumna nADi instead and travel through it to reach the Lord's Supreme Abode. Therefore it is very beneficial to understand the unique vaibhavam of ParamAtmA.

This is the essence of kaThopanishad, which describes the VishNu upAsanA of the Jeevan and its life as a bonded servant of the Lord to enjoy the blemishless sukham of residing in Sri VaikuNTham as a liberated Jeevan eternally.

4. PraSnopanishad

After the above three Upanishads, there are three more Upanishads, (prAsna, muNDaka and mANDukya) belonging to the atharva Veda like atharva SikhA. The PraSnopanishad has six praSna-s or khaNDa-s. PraSna means question. Each praSna (question) from a Rishi is answered in each of the six praSna. SukeSA, Saibya, SauryAyaNi, Kausalya, BhArgava and Kabandhi are the six Rishis, who approached PippalAda, a great soul, an expert on brahmam, who could answer the questions on brahmam in a clear manner and prostrated before him. All of them are devoted to brahmam and well knowledgeable, except one who has a lesser knowledge on brahmam. The Rishi said to them - "Stay with me for a year practicing austerity/penance, celibacy, and faith. Then you may ask questions you want, and if I know, I will answer them all". Accordingly, they waited for a year and got their doubts cleared. The order of the questions of the six visiting sages were organized in a way that reflected their levels of brahma j~nAnam.

The sixth sage, Kabandhi with lesser knowledgeable on brahmam, came to the Rishi and asked the first question.

1. The sage, Kabandhi's question was - Where from the creatures are born? (He was asking the cause for their births).

AcArya PippalAda - PrajApati, the creator who was desirous of creating creatures/praja-s thought about creating many and diverse creatures. For that purpose, he as the Lord of creatures, created two entities named rayi and PrANa. The jeeva samashTi is PrANa. Rayi is the body for the PrANa. For this srshTi/creation, ParamAtmA is in the form of kAla (time) rupam and anna/food rupam. Samvatsaram/year, mAsa/month, and the day are kAla rUpam. kAlam's amSam is dakshiNAYana through whose mouth some creatures/praja-s reach Chandra lokam, enjoy their pleasures there and return to this earth. These jeevans are fully engaged in the observance of karma-s. Those who observed Brahma vidyA understood the tattvam-s related to AtmA. They reach sUrya maNDalam and enter it through the door of uttarAyaNa. They do not return to samsAra maNDalam. Among the

months, Sukla paksham is the best (auspicious) one for performing auspicious/good karma-s. Those who do have the union with women during day will harm the prANa, but to unite in night is considered as observing brahmacharya/celibacy and will not harm prANa. ParamAtmA is the cause for the origin of creatures from food. For the ones who have purity of mind, speech and body, the jeevans occupy Brahma lokam, which is one stage above prakrti maNDalam.

Thus, the reason for the birth of creatures was explained. (Here Chandra lokam is synonymous to svargam.)

2. The fifth Rishi, BhArgava - Oh AcArya! Who are the devatas that provide support for the body of the created being? Which ones are the devatas, who manifest the body? Among them, who is the superior?

AcArya PippalAda - The five elements/panca bhUtam-s, AkASa et al are superior bhUtam-s and the devatas known as sensory organs (indriyam-s) protect the body. Among them all, the prANa vAyu/vital breath is the most superior. Not knowing about this loftiness of the vital breath/prANa vAyu by the devatas, prANa vAyu said to them: "Do not have delusions on this matter. May you not forget that the bees constructing bee-hive obey the queen bee! Similarly, you must obey me in view of my indispensability to all of you. If I were to leave your body, you won't be able to sustain yourselves. PrANa vAyu thus proved this. Knowing this truth, the speech, mind, eye, ears praised prANa and in the Upanishads praising everywhere brahma prANa. (These four are the needed means for learning the Upanishads. aitareya Upanishad elaborates on this matter. If these four sensory organs praised PrANa vAyu, it means that all sensory organs praised PrANa as well. Their eulogies are housed in this kaNDa). They said: "Oh PrANa vAyu! Agni, sUryan, clouds, Indra, Chandran, BhUmi, the gross and subtle matters, the Veda, AcAra, the good and the bad art Thou! Please stay in our bodies, please stay inside our bodies.

In this PraSna, the word PrANa is used to point Jeevan. PrANa vAyu's glories are indicated by the praise of the Jeevan.

3. The fourth Rishi, Kausalya - Where does PrANa vAyu originate from? How does it join the body? How does it separate itself from the body? Where does it get established after leaving the body? Through which route does it exit? How does it differ in existence from inside and outside the body?

AcArya PippalAda - Your questions are superior thus revealing your high level of brahma j~nAnam. I will tell you elaborately and clearly on these matters. PrANa vAyu also rises from the aforementioned ParamAtmA. Just as shadow for the body, mind/manas and other indriyam-s stay unseparated from the Jeevan. It rules over the indriyam-s. It enters the body just as shadow enters with the accompaniment of the body. Similar to the King of various regions of his kingdom, rules over the individual regions, PrANa vAyu rules over the other indriyam-s. It stays out of its own volition to stay at the face region and commands the organs, which are down below as apAna. Where Agni exists at the stomach, it manifests as samAna. At the heart, where AtmA stays, it stays at the nerve centers (nADis) as vyAna. It stays as udAna in the nerve centers, when the puNya lokams are reached by the pious and pApa lokams are reached by those whose sins accumulate. The prANa-apAna-samAna-vyAna-udAna vAyus have links to sUryan, BhUmi, AkASa, vAyu and tejas/radiance. Therefore, prANa exists outside the body in the form of sUryan.

4. The third Rishi, SauryAyaNi - When one sleeps, which sensory organs are without activity and which are active? Who sees the dreams? Who enjoys the happiness from those dreams? Where do the content of these dreams stay?

AcArya PippalAda - Just as the different rays of the Sun that has spread all over join the orbit of the Sun at Sunset, all indriyam-s loses their activities and dwell together at the mind/manas. At that time, prANa apAnAdi vAyu-s alone are active. In the stomach, the Agni digests the food consumed. At that time, prANa takes the mind to where Parabrahmam resides in the body. On the way during this travel, svapna anubhavam takes place and what was heard or seen, what was enjoyed long ago and what is going to be enjoyed are experienced. When the mind approaches, the tejas of ParamAtmA wipes out all these svapna anubhavam are erased. Jeevan enjoys the bliss of svapna anubhavam. When all have reached layam/merge in him, JeevAtmA stays in the embrace of ParamAtmA. The jeevan who meditates on the ParamAtmA through upAsana, it becomes omniscient and is honored everywhere.

(The next question is about that upAsana mentioned at the end of this PraSna.)

5. The second Rishi, Saibya - What world does a jeevAtmA gain, when it meditates on PraNavam all its life?

Sage PippalAda - PraNavam is in the forms of para-apara-brahma rUpams. If one uses the hrasva rUpa PraNavam of one unit (mAtra), the jeevan will be born in the earth, performs penance, observe brahmacaryam, practices AstIkyam (trust in Vedas) will enjoy wealth of many kinds. The one who meditates on dhIrga PraNavam with two units, it enters Chandra lokam and enjoys all bless there. The one who uses the three unit of PraNavam will gets destroyed all his sins and reach Brahma lokam and would meet the Lord of Supreme Abode (SrI VaikuNTham), ParamapadanAthan.

(The above praSna (praSna 5) explains the relation/sambandham between Jeevan and Brahmam).

6. The first Rishi, SukeSa - Oh AcArya! The prince of Kosala deSam, HiraNyanAbha asked me about the identity of shoDaSakala Purusha (one with sixteen parts). I told him the truth that I did not know. Where does such a Purusha reside? Please bless me with that knowledge?

AcArya PippalAda - That purusha with sixteen parts (shODaSakala) is in this body. He thinks about his status to stay established in this body and leave the body with the others. He created the sixteen entities, prANa, faith/SraddhA, panca bhUtam-s/five elements (space, air, agni, water, and earth), sense organs, mind/manas, annam/food, veeryam/strength, tapas/penance, veda mantra-s, sacrificial rites/karma, the worlds and in the worlds name.

After that, the AcArya finished his upadeSam, saying that Parabrahmam is Superior to the Jeevan and concluded with the statement: "The mighty rivers enter into the Ocean and lose their names and forms as if they are under the control of the sea. Similarly, the sixteen parts of Jeevan enter into the ParamAtmA and are ruled by the ParamAtmA. One has to understand the Superior Being this way. For one, who comprehends the Parabrahman this way does not fear about death. So far I know of that Parabrahmam and there is nothing superior than this.

Then all the six Rishis eulogized the AcArya and prostrated before him. Let us worship the Rishis.

This is the sAram of praSnopanishad

5. MuNDakopanishad

This Upanishad belongs to the atharva Veda. This is divided into three sections known as muNDaka. Each muNDaka has two khANDa-s. Thus there are six khaNDa-s in this Upanishad.

Brahma was born before all the devAs. He creates and protects the universe and its beings. He performed upadeSam to his eldest son, Artharvan, on Brahma divya which the basis for all vidyA-s. Atharvan told this Brahma vidyA to Angir; Angir taught this to BharadvAjasatyavAha, and the latter taught it to Angiras. A noble person named Saunaka approached Angiras in proper manner and asked: "What knowledge makes one knowledgeable about everything?" (The answer given by Sage Angiras to Saunaka for this question became "muNDakopanishad". It is clearly noted at the end of this Upanishad that the upadeSam is housed in its entirety as muNDakopanishad. Angiras's prAcArya/teacher of the teacher, Angir is the Sishya of Atharvan, son of Brahma. Sage Angir is also addressed as Angiras. At the beginning of the atharvaSikha Upanishad, it is known that PippalAda's son Angiras is Sishya of Atharvan. Here not reading as PaippalAda but addressed as PippalAda to remind us that both Angiras and PippalAda were the SishyAs of Atharvan. The upadeSam of Atharvan is atharvaSikhA and that of his Sishya PippalAda is PraSnopanishad. MuNDakopanishad was the upadeSam of Angir or Angiras. This AcArya prAcArya links could be the atharva upadeSa paramparA referred to in VishNu PurANam.)

1. UpadeSam of Sage Angiras is - There are two kinds of knowledge (vidyA) to be known as said by the knowers of brahmam (brahma j~nAni). They are known as parA and aparA (higher and lower) vidyA. The study of aparA vidyA deals with the study of the Vedas and its six sections/limbs. ParA vidyA is the vidyA associated with gaining imperishable Brahman and to have direct visualization of Brahman (Brahma sAkshAtkAram). Such a blissful sAkshAtkAram is within the reach of J~nAnis. That Brahman is different from the sentient and insentient beings. Brahman is eternal, all pervasive (sarva vyApi) and subtle (Parama sUkshmam). There is nothing superior to it and stays not only in this Universe but is also pervasively present in other Universes as well. The best comparison of the activities of creation by Brahma is like the web building activity of the spider, which builds its own net from its body and resides in there. Brahman is the abode for the creation, maintenance and dissolution of the Universe and its beings. In the areas of omniscience and omnipotence, it is most powerful and supremely knowledgeable.

2. For those who perform their karma-s, Brahma lokam is within their reach. No nitya karma should be abandoned. All the phalans up to Brahma lokam can be gained by various karmaAnushThAnam-s only. Such of those karma-s are like a person drowned in the sea and to survive, getting a ship with holes. For those who perform these karma-s without knowledge on the doctrines behind them, descent from Brahma lokam, entry into the whirlpool of SamsAram and residence in hell are possible. For those, who know the Parama Purushan and perform the designated karma-s, enter His world through the gates of sUrya maNDalam. One should reject the karma-s yielding perishable pleasures and perform nitya karma-s and seek a sadAcArya with knowledge about the meanings of the Vedas. The Guru will perform upadeSam on Brahman to Sishya for gaining Brahma j~nAnam.

3. From that perfect Brahman in the upper world, all arise like sparks of fire from Agni including the Jeevans having the size of atoms. From Brahman alone arise prANa, mind, five element (panca bhUtam-s), this Universe and its beings and Veda arise. When the universes become his body, he becomes their antaryAmi (indweller).

4. One should use PraNavam as his bow, jeevAtmA as his arrow, sharpened by his upAsana and aim it at the target of Brahman. That is the means for moksham. He is in the Paramapadam. He is everywhere. That type of kAraNa vastu is in our heart cavity. For the one who has visualized it, attachment, hatred and all other bonds, doubts, and pApa-puNyams will drop off. Before its radiance, no other jyoti could look brighter. It is through that Brahma jyoti, all the other jyotis are illumined.

5. Body is a tree. Two beautiful birds dwell in that tree as their home. One of the two birds eat all the sweet fruits of the tree. The other bird shines beautifully without eating the fruits. When the jeevan understands that the Parama Purushan is different than him and His glories are far superior to him, that Jeevan attains moksham. For those who comprehend that Brahman as the upAdAna kAraNa (material cause) and nimitta kAraNa (instrumental cause), the puNyams and the pApams are destroyed and they attain a special status of moksham. The jeevan that practices Brahma vidyA, while observing karmaAnushThAnams is the best among j~nAnis. Truth, penance, clear intelligence are all needed. For the one, who worships the brahmaavid, all universes are his phalans. It is clear that apacAram-s (misdeeds) hurled at such brahmavids/vedic scholars are to be avoided utterly.

6. For the one engaged in brahmopAsana, He would not desire any material pleasures. Just to receive any instruction from his AcArya, analysis of the received instructions, obtaining clarity and continuing with such meditations are not enough. BhagavAn's anugraham is also essential. Carelessness is to be avoided. For the one who is fit enough through above practices, Brahman will show His sacred form/rUpam. Firmness, penance (tapobalam and external Suddhi/AcAram are also essential. The seven items mentioned by Brahmanandi in SrI BhAshyam to attain success in the practice of Bhakti yogam are: viveka, vimoka, abhyAsa, kriyA, kalyANa, anavasAdha, anuddharsham -- are needed. Viveka is the consumption of Suddha AhAram as prescribed by the SAstra-s. Vimoka is development of detachment from material pleasures. abhyAsa is the continuous practice of bhakti to attain Brahman. KriyA is vaidika karmAnushThAnam. KalyANa is satyam and the coming together of speech, body and mind in a united way, dayA (compassion), dAna (charity). ahimsA (nonviolence). anavAsada is freedom from tiredness, dejection. anuddharsha is not to get excited with extreme joy/exultation. For success in bhakti yogam, all of the above have to come together. The obstacles in the path of pursuit of Brahman are removed this way. Just as the river waters that enter the ocean lose their names and forms, the intelligent sentient (Brahma j~nAni) comes close to the Parama Purushan. Those born in his lineage would have Brahma j~nAnam.

This is the essence (sAram) of muNDakopanishad.

6. mANDUkyopanishad

This is a small Upanishad and yet has four khaNDa-s.

This Upanishad separates the aksharams of the PraNavam and instructs us on upAsanam. Many pramANams give the meanings of these aksharams. This Upanishad breaks down the PraNavam into its individual aksharams and instructs us to perform upAsana as VaiSvAnara, taijasa and PrAj~na. For this purpose, it describes PraNavam in this manner: "All the PraNavam are recognized as Om. The past (dead), the present (born), future (the ones to be born) and those that are not under the control of time are all PraNavam. Brahman with four aksharams is that PraNavam as well.

In the second khaNDa, the four words used for describing Brahman for upAsana are: VaiSvAnara, taijasa, PrAj~na and turIya. Jeevan has

four states: VaiSvanara/wakeful, taijasa/dream state, PrA~jna/deep sleep state and turIya/moksham. Each of these four mUrtis administers one of the above four. Each of the four mUrtis are described and they are pointed out as the reason for srishTi/creation, sthiti (sustenance) and samhAram (dissolution) and the fourth one not involved in these tasks is the SAnta mUrTi, the turIya. That is the AtmA, one should realize about. Here, VaiSvAnara, taijasa, PrA~jna and turIya denote Aniruddha, Pradyumna, SankarshaNa and Vasudeva respectively are the mUrtis of BhagavAn as per the description of Upanishad BhAshyakArar. This is explained in great detail in SrImad BhAgavatam and SrI pAncarAtram. If Brahman manages the wakefulness and dream states, Brahman is not touched by the blemishes. In brahmasUtram, the ubhayalingAdhikaraNam is the section to dwell deeper for clarification of doubts.

The third khaNDa comments on the three aksharams of PraNavam (akAram, ukAram and makAram) and considers them as the three vyUha mUrtis and describes the phalan of meditation on them.

The fourth khaNDa dealing with the entire PraNavam is treated as the mukhya mUrTi who could be instrumental for moksha phalan.

In SrI PaancarAtram, the key vyUha rUpams are explained in detail by our pUrvAcAryAs granthams. We will briefly describe them here: vyuhams are needed for the conductance of the leelA vibhUti of the Lord here on this earth. Among the vyUha rUpams, ParavAsudeva mUrTi blesses the mukta jeevans to enjoy the bhogams on an equal level with the Lord in nitya vibhUti/SrI VaikuNTham. srushTi, sthiti and samhAram are a triad. Therefore the three Bhagavad rUpams that manage them - SankarshaNa, Pradyumna and Aniruddha triad - alone are considered as vyUham rUpams by a few. BhagavAn's six principal guNams are J~nAna, bala, aiSvarya, vIrya, Sakti and tejas.

J~nAna-bala et al guNams show up in the SankarshaNa mUrTi. aiSvarya-vIrya guNams in Pradyumna mUrTi and Sakti as well as tejas appear in the Aniruddha mUrTi. SankarshaNa takes over samhAram and SAstra pracAram. Pradyumna takes care of creation and the delineation of dharmAs. Aniruddha blesses one with protection (rakshaNam) and grants Brahma J~nAnam. In reality, there are four vyUham-s and not three. The first of the four vyuhams is Vasudeva. To describe Him as a separate mUrTi from mUla Vasudeva, He is worshiped as Para Vasudeva or vyuha Vasudeva. For SankarshaNa and others, separate activities are mentioned. VyUha Vasudeva is common to all the four vyUhams. All the six guNams appear in vyUha

Vasudeva. In spite of having the six guNams in one mUrti under the name of Vasudeva, in reality, the Para and vyuha differentiation of Vasudeva makes Him two mUrtis.

ahirbudhnya samhita and dictionary provide details on VyUha mUrtis. Lakshmi tantram and the sAtvata samhita also describe the VyUha mUrtis in great depth. They are - in Paramapadam, the Lord's rUpam is of the form known as "visAka yUpam". SvetASvaratopanishad attests this as "vrksha iva stabdho divi tishThati ekaH". In this tall tree, at four places, there are four forms/rUpams. From the east to north, there are four branches. The VyUha mUrtis of Vasudeva-SankarshaNa-Pradyumna-aniruddha sit at the tip of each of the four branches. The anga-pratyangAs are different. anga is the major limbs of the body such as head. pratyanga is a section of the anga like wrist for the hand. There will be other distinct differences among upa angAs. Some of the mUrtis will be clear to see (spashTa). The weapons will be indicated through rekha-s (lines) on the palm. At some places Vasudeva mUrti would be clear to see and elsewhere it would not be. Hence, Vyuha mUrtis are considered to be three in number. Below on the ViSaka yUpam, the different levels of clarity among weapons, color of tirumEni (SaRira), flags and other features related to their chosen area of responsibility such as creation, sustenance and dissolution are seen. Different levels of clarity and diffuseness are witnessed.

Thus, the different Vasudeva mUrtis et al have four states. We can equate them to the four levels of consciousness of the jeevan (wakefulness, state of dream, state of deep sleep and the fourth, turIya/moksham). The jeevan in the wakeful state does all kinds of things. Similarly jAgrat mUrti is engaged in srshTi matters. In the dream (svapnam) state, the jeevan sees but there is no activity on the part of the body. In svapna Vasudeva et al mUrtis, there is no engagement in seeing agony/condition during dream. The breathing however continues. In Jeevan, during sushupti (deep sleep) state of the jeevan, there is no breathing. In the turIya vyUha mUrti, there are similarities in the four states of Jeevans and vyUha mUrtis, besides the four states like jAgrat (wakefulness for the jeevans, there are four states linked to the Jeevan's dhyAnam. The jAgrat dhyAnam is the thoughts about the Lord, while engaged in external objects. Svapna dhyAnam is the state of freedom from thoughts about external matters and the focus is on BhagavAn so that the indriyams do not stray. sushupti dhyAnam is the state, where the jeevan's dhyAnam is about admixture with external objects alone. When all distractions are removed, mUrchA dhyAnam sets in.

Thus, the division of the four mUrtis into four additional states are described by SrI PaancarAtram. VishNu sahasranAmam refers to this as: "caturAtmA caturvyUhaH". Please refer to SvAmi DeSikan's Slokams in SrImad rahasyatraya sAram (RTS) and in one Slokam of SrI Varadaraja pancASat and sArAsvAdhini bhAshyam for RTS. All of these four states of jAgrat, svapnam, sushupti and turIya of the jeevan and the vyUha mUrtis are considered to be covered in mANDUkyopanishad.

Among these mUrtis, Brahman responds to the appeals of Brahma, Rudra and others by emerging as SankarshaNa mUrti from Vasudeva mUrti. Pradyumna mUrti arises from SankarshaNa and Aniruddha from SankarshaNa. The abhimAni for jeeva tattvam is SankarshaNa. Pradyumna is the abhimAni for manas. Aniruddha is for ahankAram. This is mentioned in PaancarAtram. Therefore, those who desire Vasudeva (moksham) approach Aniruddha first; then Pradyumna and thereafter SankarshaNa. This kind of methodology in upAsanam has one step elevation over others. This is pointed out in SrI BhAshyam.

While in sleep state, jeevan alone shines in a blissful form, SankarshaNa who manages sleep as praLayam is identified as jeeva tattva abhimAni. During dreaming, only the mind works according to many. Therefore, Pradyumna, who controls dream and creation is considered as abhimAni for mind. ahankAram fits in with dehAtma Brahmam. This brahmam lets one perform duties easily. Therefore, the mUrti responsible for the state of jeevan in the wakeful and rakshaNam (protection) is recognized as the abhimAni for ahankAram.

Thus, when we do research on vyUha matters, the discussions become huge in size. mANDUkyopanishad is the source for such elaborations. This Upanishad has the word "advaita" in it and has the sentence, "this AtmA is Brahmam". This leads to the suggestion that this jeevan is indeed Brahman. GaudapAda, prAcArya of Adi Sankara has commented that this was done to make advaitam a vaidika matam and to remove the celebration of bhauddha matam as the most prominent darSanam in the world. Just as the many granthams of SvAmi Alavandar inspired AcArya Ramanuja in developing the Bhagavad RamAnuja darSanam, Adi Sankara was moved by mANDUkya Upanishad and considered it as providing the essence of advaitam. Using the upadeSams in this Upanishad, Adi Sankara created stutis, sUtra-s, GitA bhAshyam and other works.

GaudapAda's work has four prakaraNa-s: "Agama prakaraNa, vaitathya prakaraNa, advaita prakaraNa and alAta SAnTi prakaraNa. All of them are in the form of kArikAs/anushTup Slokams. The first prakaraNam is the condensation of mANDUkya Upanishad and hence it is called Agama prakaraNam. The next three khaNDa-s are for establishing the advaita darSanam. These three are independent. GaudapAda in Vaidatya prakaraNa stated that the world is an illusion just like the dream and mAyA. In advaita prakaraNa, he stated - "Even if all are illusions, there is one which is not an illusion. That is AtmA, vij~nAnam". In alAta SAnTi prakaraNa, the fourth of the khaNDa-s, He said that there may be some conflict in other matam-s but there is no opposition (no conflict) to advaita matam. alAta means a fire stick. Just as the fire stick burns down to become ashes, other matams will not survive. When the fire stick is rotated, it looks like continuous circle of fire. All beings will appear in that whirling fire stick. Similar to that, all will appear in the Brahmam and tranquility would rise. GaudapAda dismissed the view that the expansion of the world is not true and that kArya is kAraNa is just imagination.

Just as vyUha mUrtis, who work on creation without separation, Vasudeva mUrTi is considered advaita. The vAkyam, "ekameva adviIyam" alone can not establish the advaita darSanam. Here, Jeeva brahma aikyam (union) is not mentioned. The similarities are between the Jeevan and the mUrtis controlling the Jeeva dasA-s. There is no support for the central belief of advaitam, The world is not Real. The ParamAtmA is the antaryAmi of Jeevan and hence the Jeeva-brahma aikyam concept does not arise. MahA BhAratam, SrImad BhAgavatam and PaancarAtram have covered a lot about VyUha matters. A bhAshyam for mANDUkyam in consonance with PaancarAtram to refute the view that the world is false is appropriate. Here, we have established the ViSishTAdvaita view backed up by pramANam-s and yukti-s and rejected the advaita view.

Thus extensive coverage of the meanings of PravaNam based on VyUha mUrTi matters is presented as the essence of mANDUkyopanishad. The essence of three Upanishads of praSnopanishad of the atharva veda's PippalAda SAKhA, muNDakopanishad from muNDaka SAKhA and mANDUyakopanishad from maNDuka SAKhA are described here.

7. taittirIyopanishad

This Upanishad belongs to the AraNyaka section of SAKhA (branch) of KrishNa Yajur Veda. The fifth and the sixth praSna of this SAKhA house taittirIyopanishad. Among the two, the fifth praSna has the three chapters of SIKshAvallI, AnandavallI or brahmavallI and bhrguvallI. SrI Adi SankaracArya and SrI AnandathIrta (MadhvAcArya) have provided their commentaries for this fifth praSna only. In the list of 108 Upanishads, the fifth praSna alone is listed as taittirIya Upanishad. The sixth praSna, nArAyaNopanishad is counted as a separate Upanishad. Yet it is correct to view the two praSna-s together as the taittirIya Upanishad because the thought process continues smoothly from the fifth to the sixth praSna. Upanishad BhAshyakArar considered them together as one grantham and commented on it without adding any mangala Sloka-s separately for each of them. Prior to Upanishad BhAshyakArar, AcAryAs like SrI KooranArayaNa jeeyar and Bhatta BhAskarar did the same. Adi SankaracArya and others did not write a separate commentary on the sixth praSna of nArAyaNopanishad. But, Bhaskara, VidyAraNya and the MadhvacArya have written bhAshyams.

The two praSna-s have also been split into three sections and are called as sAmhitI Upanishad, vAruNI Upanishad and yAj~nikI Upanishad. SIKshAvalli is called sAmhitI Upanishad since it starts with the types of samhitopAsana. The Ananda and bhrgu vallIs focus on the Ananda maya brahma vidyA and declares "saishA bhArgavI vAruNI vidyA". Befitting the above mantram, the union of Ananda and bhrgu vallIs leads to the name of vAruNI Upanishad. nArAyaNopanishad becomes yAj~nikI Upanishad under this classification.

SIKshAvallI got its name because it describes the Veda part (anga) of SIKshA. The second section, AnandavallI arose to spread the upAsana of the Anandamaya VidyA. It asserts that Brahman's bliss (Anandam) is limitless. It has links to Brahma Sabdam ("brahmavit Apnoti param"), it is known also as brahmavallI and is the front portion of vAruNI Upanishad. The third section deals with the method of upadeSam of the vidyA by VaruNa to his son, Bhrgu and hence known as bhrguvallI. The second praSna is called yAj~nikI. The name arose from sage Narayana known also as yaj~na visualizing Brahman. Therefore, it is called yAj~nikI Upanishad as well as nArAyaNopanishad. It is also said that nArAyaNopanishad got its name as it addresses Narayana in great adoration. Since the sAdhaka (aspirant) is reminded of the way to perform ArAdhanam for Brahman, it is called yAj~nikI Upanishad. This Upanishad has the focus on nitya

karmAnushThAnam (daily performance of designated karma-s) and panca kAla prakriyA (the five time divisions of the day to conduct daily activities by a upAsaka like abhigamanam, upAdAnam et al).

SIkshAvallI

A prayer to protect the upAsakan and his AcArya is the goal of this prayer to three devatAs:

"For me, who desires to recite Vedas during day and night, may the devatAs of day and night, the Mitra, VaruNa, AryamAn, the Lords of my sensory organs and limbs (karaNa kaLEbaram-s) with power similar to trivikrama, the Vayu devata as Vedas bless us with Sukham and make us recite Veda well and protect me and my teacher! (Pranavam), Peace! Peace! Peace!".

Upanishads are for instructing us on the means to achieve the ultimate goal of life (Parama PurushArtham) of moksha sukham. When the jeevan does not have the karaNa kaLEbarams (a body with prANa and sensory organs/indriyams), it can not engage in following the means (upAyam-s). That is why it is said: "SarIram Adyam khalu dharma sAdhanam". The body indeed is a prerequisite and is indispensable for pursuing dharmic practices leading to the supreme goals of life. Even if we have the prANa and limbs, one needs bhogya bhoga upakaraNams to enjoy. BhagavAn creates them in many forms, introduces the union with other cetanam-s to enjoy them. For the kruta krutyars (those who have followed either bhakti or prapatti yogams), He blesses them and takes them to His moksha sthAnam of Paramapadam to enjoy the limitless enjoyment eternally there. For those who perform upAsana-s in this world seeking a variety of worldly comforts (aihika sukham), Upanishad assumes responsibility to explain the fruits of even no lasting pleasures of this world. The Upanishad explains to the kartAs who enter in pursuit of the Amushmikam-s (worldly) obtained there from. The Upanishad teaches them about the futility and short duration of these material pleasures. The Upanishads instruct us with the many paths to the mumukshu (one who desires moksham) attain the Parama PurushArtham of moksham.

The taittirIyopanishad uses one upAsana with mantrams consisting of PraNavam and VyAhruti for gaining moksham. There are many other upAsanas for the sAdhaka/aspirant. The Upanishads teach many ways to attain the sukham that he strives for. The "O"kAram of PraNavam is formed from the union of akAra with ukAra. Because of this union, this samhita started the upAsana with the subject of union this way:

The sections of Vedas are six. SIKshA SAstram is the first of the six VedAngas (auxiliaries of the vedas), where the topics covered are: varNa, svara, hrasva dhIrga et al mAtrA-s, the strong power for pronunciation (pronunciation of each sound with a medium tone, that is to say, neither too loud nor too soft) sAma and samhita as santAna or union. samhita means union. For uniting, one needs two varNa-s/akshara-s, they are two in number. These two are: pUrva rUpa and utara rUpam. The means to unite them is santAna. That which is united becomes sandhi according to samhita. This set of four - pUrva rUpa, utara rUpa, sandhi, santAna - in materials have their four connections/sambandham-s: jyoti sambandha, vidyA sambandha, prajA sambandha and SARira sambandham. Those who perform upAsanA on these four sets will be blessed with children, annam/food, svargam and other phalans. MahA samhita is the name given for the different views/bhAvanAs of the samhitas.

Then, PraNavam is eulogized and through its anugraham, the jeevan requests for knowledge, health, skill to speak in a sweet manner, ears to have very good hearing capacity to hear all. Then it request for Lakshmi stuti, food, dress, cattle, union of good bhAgavatAs, glory, fame, lot of wealth/aiSvaryam, for this sentient being immersed in the huge ocean of wealth, dehAtma Suddhi and lofty status recognized by Vedic scholars.

The fourth vyAhruti of "mahaH" has to be united with the three vyAhruti mantrams of bhUH, bhuvah and suvah. The vyAhruti of mahaH refers to Brahman, who stands as the indweller of all the devatAs acting as His SarIram. There are four kinds of upAsanAs for the above vyAhrutis. Meditation of them would lead to a lofty status, where all the devatAs honor the sAdhaka with their boons and Brahma Vidya j~nAnam is attained. Such a person, worships the beautiful Purusha in his hrdayAkASa. He climbs through one nerve center at the heart, breaks the skull and travels afterwards to agni lokam, vAyu lokam and Aditya lokam. It resides at these lokam-s for a short time and then continues the journey, unites with the Brahman. It has lost its ties with all karmAs and attains Suddha SarIram and like nityasUris, (eternally liberated jeevans like ananta, Garuda) assume bodies of their own choice to serve BhagavAn. It enjoys the pUrNa Anandam at Paramapadam.

The next upadeSam is pAnktopeSam. Pankti is one the chandas. In this chandas, every pAdam has five aksharams. Any thing with sets of five is called "pAnkta". In the body, there are three sets of five elements inside the body and three sets of entities outside. The

upadeSam is to know well the three outside. Thereafter, PraNavam is celebrated. Upanishad reminds us that everything is in the form of PraNavam. No vaidika karmA is to be performed without PraNavam.

High Order of the tapas

The observances to be practiced all the time as per Upanishad are:

Statement on happenings exactly how it happened, understanding Atma tattvam as it is and share it with others without variation, observing fasting and designated penances well, develop detachment from external temptations, control of the mind, acquisition of vaidIkAgnis, performance of agnihotram, worshipping of guests/atithis, performing the designated utsavams for humans, begetting children, uniting with the wife at the appropriate times, expanding the family and with all these dharma, perform adhyayanam (learning) and adhyApanam (teaching). Latter two are very important to all.

A Rishi named Raathitara said that satyam (truth) alone is sufficient. Sage Taponitya son of Sage PauruSishThi observed that tapas alone is superior by fasting and reducing food intake. Sage Maudgalya nAka put learning and teaching of Vedas in the front. These are the principal list of tapas. (All observance of dharma are to remove bad guNams and cultivate auspicious guNams to enhance one's j~nAnam. Although all the others are done, learning and teaching are very important since they create j~nAnam directly. That is why the latter two are stressed). At the end of taittirIya Upanishad, it is stated the tapas known as nyAsam is the very best. That is a different kind of tapas.

One should follow the upadeSam of triSankhu that stresses four points: After chasing away ahankAra-mamkArams, develop fame and auspicious guNams, please the Lord as His bhogam and bhogopakaraNam and will stay eternally here through the power of my knowledge. This is TriSankhu's upadeSam.

It is not enough to perform vedAdhyayanam-s (learning of VedAs) with an AcArya. One has to learn subhAshitams (auspicious words of wisdom). The AcArya should perform upadeSams like speak the truth (satyam) always. Follow the path of dharma. Do not neglect the study of Vedas (adhyayanam). Present Guru, his dakshiNA. Go on forward to get married to increase your progeny. Do not reject what you like among yoga kshemam (welfare). Consider your parents, Guru and guests as the Lord Himself. Do not abandon your duties to your ancestors (Pitru kAryam-s). Do not conclude that what you do is

right but think that blemish free vaidika anushThAnams (sadAcarams) alone are to be done. There are people much more scholarly than us and conduct yourself with modesty in interacting with them. When you are giving away things as charity do not have attachment to the thing that you give away and display enthusiasm. May the charity be appropriate to your wealth and feel that what you are giving away is modest and insignificant and control egotistic feelings! Behave according to the way SAstra-s direct you. When in doubt about the right way to do things, observe how learned ones do and follow their conduct. When you come across the ones with poor conducts, interact with them as the learned ones do. This is the secret wisdom of the vedas (Veda rahasyam). This is what you will learn as parting upadeSam. This upadeSams alone should be observed.

After all these upadeSams, the SIKshAvallI concludes with the recitation of SAnti pATha.

AnandavallI

One who knows Brahman attains the Supreme, Parabrahman. The sAdhaka who knows Brahman as eternal, the embodiment of j~nAnam and infinity - beyond time, place or being another object/vastu - and worships Him at his heart cave enjoys that Omniscient Paramapurusha at Paramapadam and also enjoys all the comforts.

How is it? - From that ParamAtmA were born, the panca bhUtams (five elements) like AkASa, to bhUmi/earth; from earth, medicinal herbs (aushadhis); from herbs, annam/food; from food, the man's body. The body of the man is verily the annamayam/essence of food. It is famous for having limbs like head, legs et al. All the children are born out of food and are rooted in it. They are born in food, grow up and dwell in it. Hence, annam is the supreme medicine (sarva aushadam). For those who worship it as Brahman, all kinds of annam become available. (From AtmA, all entities from AkASa to annamayam arise). What is this AtmA? --

Even in that annamaya body, there is an AtmA inside in a subtle form and is known as PrANamaya AtmA. This also has head and other limbs. Like the annamayam having head, right and left side (bhujA), mid body, feet et al, for the PrANamaya AtmA, PrANa (vital breath) is the head, vyAna is the right side, apAna is the left side, the vAYu in the AkASa forms the middle body, the earth its support. Those who worship the prANa as Brahman gains full life, since prANa is the life for

creatures and cannot live without prANa. (According to the Vedic tradition, the full life of a man is one hundred years).

The one which is even more subtle is manomayam (the mind). The VedAs become limbs for this AtmA. Yajur Veda related thoughts become the head. Rk Veda thoughts form the right side of the body, sAma veda thoughts form the left side of the manomayam. The thoughts about the commands of the AcArya-s form the middle body. atharva Veda thoughts are the foundation. The unique glory of this manomayam is that it reminds us that limitless bliss is housed inside the Parabrahmam.

That Anandam/bliss is revealed as the one beyond enjoyed by the mind (manas) as well as by the Vedas that are its (manomayam's) limbs. Vij~nAna mayam (intellect) is above the manomayam. It is the jeevan. Many types of j~nAna Saktis are its limbs. These are - SraddhA/faith its head, what is right (rtam) is its right side, what is stayam/truth is its left side, Yoga is AtmA, mahat its tail (puccham). This AtmA does all vaidika and laukIka (worldly) karmAs. The devatAs worship Him as Brahman. Any one worshipping Him properly as Brahman can gain sarva kAmam-s (all desires) at the time of exit from the body.

Above vij~nAna mayam, there is another subtle AtmA known as Anandamaya AtmA. The limbs are the divisions of Anandam. Priyam (joy) is the head; moda (delight) is the right side. Pramoda (great delight) is the left side. Anandam is the mid body. Brahmam is the AdhAram/support. Priyam is the kind of Anandam linked to the joy arising from seeing priya vastus (enjoyable things). moda is the joy of receiving the objects of desire. Pramoda is the bliss of utilizing those priya vastus. Mid body (trunk) - Anandam is the precious experience/anubhavam of using them and gaining that sukham. Brahmam linked to the lower part of the body is the AdhAram foundation for this Brahmam. That the word Anandamayan encompasses both the Parabrahmam and its categories of bliss. Thus Brahmam is proven here. One who understands this is a satpurushan. One who does not understand this is "asat" (non existent). This indeed is the brief description of the vij~nAna maya AtmA of all entities like Panca bhUtams, annamayam, prANa mayam, manomyam and vij~nAna mayam.

[By being the AtmA for all, Brahman becomes nirvikAra/existent. By enjoying everything, it displays pUrNa j~nAnam. It rises over all others because it has kAla pariccheda (time-wise limitation), deSa

pariccheda (space-wise limitation), vastu pariccheda (object-wise limitation). It is present at all times. It is present in all deSams. It is the indweller in all and hence has vastu pariccheda. Thus with all of these statements, the Veda vAkyam of "satyam j~nAnam anantam brhama, yo veda nihitam guhAyAm" is clearly understood. Now, we will comment on the vAkyam starting with "paramevyoman"].

Question: Does the upAsaka/meditator who meditate on this Anandamaya Brahman reach the other world after his death? Does he enjoy the new world equally well?

The detailed answer for this question: The aforesaid Anandamaya AtmA has been described as having many pariNama-s (dimensions) and creating and entering into acetanam-s that perish and the cetanam-s that are eternal. The Brahman dwelt inside the created beings and stayed as them. Using His entry inside, He created Himself. Thus, this is rasam-Ananda rUpam. By receiving this, Jeevan becomes the possessor for Anandam. It is the Ananda rUpa ParamAtmA, who blesses one with this Anandam both in this and the other world. The upAsana of this Brahman, who pervades cetanam-s and acetanam-s will remove all fears. By abandoning the upAsana even for half a second would enhance one's fear. One should realize that the discontinuation of the meditation will be a great loss and should continue with the meditation without let. Vayu, sUryan and the other devatAs fear Him and perform their assigned duties perfectly, since they know He will create fear in those who do not gain moksham through meditation.

The Anandam of Parabrahmam, the father of the four faced Brahmadevan and all the devAs is immeasurable. Let us explain this statement. Anandam of the human (manushyAnandam) is considered perfect, when he is at the height of his youth, sarva SAstra j~nAnam and skills to teach them to those equal in age and see them happy with acquisition of those skills. The human Anandam is full when he is blessed with eating prowess, full life (Veda prAyam), strong mind and physical strength and protects his kingdom with wealth and happiness everywhere. This is the limit of human Anandam. The Anandam of manushya Gandharva-s is one hundred times more than that of the human.

The Anandam of deva gandharvas, Pitrus, those who were born in devalokam, those who gained deva sAyujyam (close to devAs), devAs, Indra, Bruhaspati and BrahmA increase one hundred fold as we ascend from deva Gandharvas to Brahmadevan. Parabrahman's

Anandam is one hundred fold more than that of Brahmadevan. (When we say the levels of Anandam increase one hundred times, it is not a strict measurement. It means ananta or infinite. At one time, the Lord carried all brahmANDam at the tip of His hair follicle, created countless Brahma-s and ruled the worlds. How can we say that BhagavAn's Anandam is only one hundred fold more than that of one Brahma? We have to conclude that His Anandam is more than all those Brahma-s that He has created. We can count the number of sand particles on the river bed of Ganga. We can also count the rain drops during the rain shower but we can not give a count of the multitudes of Brahma-s created by the Parabrahmam. How can we measure the level of Anandam of the Brahman who sees everything?) His Bliss is beyond the reach of speech and mind.

This manushyAnandam is at the same level as a Vedic scholar and firm minded one/vairAgyaSAli, who has completed upAya anushThAnam and is free of all sins and lives as a Brahma nishTha (devoted to Brahma) who has gained moksha sukham. One may wonder why the Upanishad did not say that manushyAnandam is shared by a Srotria (well behaved and learned in Vedas). There are a number of reasons for this. The young man cited here may be a Srotria. Company with woman (Stiri sambandham) was not mentioned because the Srotria is averse to desires (virakta). Finally, when para brahmAnandam is mentioned, that Srotria is a mukta jeevan (liberated soul). From this we infer that the Srotria here is a mukta and he enjoys all moksha sukham equal to that of the Lord. In this world, there are virakta Srotria-s. In Paramapadam also, there are virakta Srotria-s. Thus it is suggested that the comforts enjoyed by the Para brahmam in the Paramapadam are equal.

The Brahma j~nAni knows that the ParamAtmA residing at sUrya maNDalam and inside his heart cave are the same. Empowered by that j~nAnam, he travels through arcirAdi mArgam to Paramapadam and has the sevA of SrI VaikuNThanAtham, the AtmA of all annamaya Anandam. At this time, his puNya-s (good deeds) and pApam-s (bad deeds/sins) have released him from their association. He has no worries (nirvicAra). He has no worries about what will happen to him at the time of death. He is a kruta krutya through bhakti or prapatti yogam. He unites all of his karma with the Lord and enjoys moksha sukham at Paramapadam.

Thus, in the Anandavalli section, the attainment of moksham is tightly linked to those who arrive at SrI VaikuNTham by traveling through

arcirAdi mArgam. The Anandam there is that of the ParamAtmA, who has the sentient and insentient as His sacred body.

bhruvuallI

In the previous section of AnandavallI, Jagat kAraNatvam (cause for the creation of the Universe) is mentioned for annamayam also. Some may think that Jagat kAraNatvam may not be a feature of Brahman. To alter this view and to elaborate on some additional features for Anandamaya vidyA, bruguvallI was created. Bhruvu requested his father VaruNa to instruct him on Parabrahma upadeSam. VaruNa started his upadeSam using Jagat kAraNatvam as a lakshaNam. He cleared up the doubts in the mind of his son that way that led to Brahman assuming sarva Jagat kAraNatvam.

For the son who asked about Brahman, VaruNa started with annam/food, PrANa, eyes, nose, mind (manas), speech et al. Bhruvu had doubts about so many brahman-s. Reacting to that, VaruNa commented that which is responsible for the srushTi (creation), sthiti (existence) and layam (dissolution) can not be the Brahman. After hearing this, Bhruvu understood those three features. He felt that annam, PrANa, eyes and ears can not be the cause of Jagat kAraNam (cause for the creation of Universe). Since they are grouped together with annam and PrANa, Bhruvu wondered why his father is instructing him on things that are not responsible for Jagat kAraNam like Brahman, even if they are not the cause for srushTi et al. They act as tools to know about Brahman.

tapas is deep reflection (Alocana). Bhruvu reflected and realized that annam is Jagat kAraNam. Therefore he thought that should be Brahman. He was not convinced. He prayed to his father and wanted to gain clarity. To this, the father said that to know Brahman is by means of tapas. He recognized now annam can not serve as Brahman since it is a perishable one. He performed tapas and dismissed one by one, PrANamaya, manomaya, vij~nAnamaya as not having the attributes for Brahman for different reasons with the help of discussions with his father. Finally, he realized that Anandamayam has the right attributes for being Brahman, which must have the power to be upAdAna and nimitta kAraNam (material and instrumental cause)

If annam is Jagat kAraNam, one must revere it. It should not be condemned and abandoned. It should be honored. One has to earn in whatever way to get food to be offered to whoever comes. When one makes the vow to perform the upAsanA, annam, cattle, j~nAnam and

fame will arrive on their own. Thus, Bhruvalli concludes with the statement that the one engaged in Anandamaya vidyA will reach Paramapadam, join with the Lord and travels wherever the Lord goes and assumes appropriate rupam-s/forms, eat desired food, sing about the Lord's glories, and enjoy paramAnandam. The questions asked in earlier vallIs are thus answered. Upasaka can not get jeeva mukti, while he is right here on the earth. One must enter Paramapadam through sUrya maNDalam, perform upAsanA-s and then enter Paramapadam. Not only does the upAsaka attain Paramapadam but he also travels with the Lord and serves Him. This is the moksham according to ViSishTAdvaitam.

Second PraSna (SrI nArAyaNopanishad)

When one looks at this Upanishad superficially, it might appear as though the individual mantram-s look unrelated. A deeper analysis will reveal that their goal is the nitya karmAnAnushThAnams recommended by Ahnikam for the yogis. This was described in TippaNI (comments/notes) by Sri UttamUr SvAmi. The sAram is presented here in brief as per this view.

The first twenty mantram-s eulogize the Lord, EmperumAn. It says: He is resting on the deep ocean, at the Sun's orbit, at His Supreme Abode, SrI VaikuNTham. He illumines all the jyoti-s and empowers them. He is the indweller of all (sarva antaryAmi), He takes care of all creations, sustenance and destruction of the created sentient and insentient beings. He is the Master of the two kinds of aiSvaryam, leelA and nitya vibhUti-s. He is the One eulogized by the great poets both at the Milky Ocean and SrI VaikuNTham. It is through His power the mUla prakruti takes all the diverse forms. He is thus worshiped through all kinds of karmAs. He is the indweller of all the devAs. He is the reason behind kAlam (time) in all its breadth. Both utara nArAyaNa (adbhya sambhUtaH) and HiraNyagarbha sUktam speaks only about Him. He is an eternally liberated nityasUri. He is the supremely auspicious Lord to sing about (Gandharva, HayagrIvan). He incarnates in many forms. We attain Him through j~nAna and bhakti yogams. This section belongs to the recital mantram after waking up from the night's sleep.

Then, Agni, Rudra, Vinayaka, Garuda, durghi, nArAyAnA respectively are invoked through their mantram-s. This is followed by taking the panic grass (அறுகம் புல்), a lump of earth for ritual bath. At the bathing place, aghamarshaNa sUktam is recited and meditation on

SrIman Narayana is done to remove all sins through the snAnam. After snAnam, some mantram-s are recited to remove bad karmAs and sins. Thus so far, the deed to be done during abhigamana kAlam (time) is described.

Now, brahmopAsanam mixed with PraNavam and VyAhrutis (bhUH bhuvah suvah) is done and the mantrams point out that the lofty penance (tapas) is through VyAhruti brahmopAsanam compared to tapas based on satyam et al. Nevertheless, the fragrance from puNya karmAs spread far and wide just as the fragrance from a flowering tree. Just as a human being should not become the target for the sharp tip of a knife, he should avoid stating falsehood. He should not fall into that pit. One should follow Andal's upadeSam, "ceyyAtena ceyyOm". It goes on to describe that BhagavAn is the root cause for the creation of the Universes and its beings. It concludes with madhu sUktam and kruta sUktam, which pray for air, the oceans, rivers, day and night, earth and the upper worlds, the trees, plants, the Sun, cows to generate honey (madhu) for us. Kruta sUktam clarifies that the para-vyUha-vibhava rUpa BhagavAn is the enjoyable object (bhogya vastu, like honey, milk) for His bhaktAs.

Further, mantram-s say that moksham is not gained by dharmArtha moksha kAma-s ("na karmaNA na prajaya dhanena"). It points out that the ones who get moksham are those who reject the above. They perform VedAnta vij~nAna (clear understanding of the principles of vedAnta) and enter into sanyAsASramam and engage in sAtvika tyAgam to attain moksha sukham. Instruction for dahara vidyA is initiated for the Lord in His Supreme Abode, who takes on many incarnations. This upAsana is aimed at the Supreme Being sitting in the small cave of the heart. This dahara AkASa bhUtan is the foundation for PraNavam and is the meaning of akAra, the first of all varNam-s and is the Lord of all Lords.

Then nArAyaNa anuvAkam states that this Narayana saluted in Purusha sUktam is the reason for the existence of this prapancam (world) and He is prapancam itself and what is above the prapancam stays eternal. All other vidyAs meditate upon this Narayana. Thus all words like parabrahmam, paramjyoti, paratattvam, ParamAtmA, BrahmA, Siva, Indra, Akshara are all referred to the same Eternal One. HE is the one meditated in moksha and by the para vidyA-s. This nArAyANA pervades everywhere (sarva vyapi). He resides in small heart cavity like a lotus bud located between the neck and navel (nAbhi). In the middle of the narrow space of the heart, there is the mighty fire, jATHArAgni, consuming and digesting all food

that are presented (that we eat). In the middle of the dazzling fire, there is like a streak of lightning that appears in the middle of a dark blue rain-bearing cloud. In the middle of this, the Supreme ParamAtmA dwells splendidly.

(Since He pervades in everyone's SarIram/body, EmperumAn is considered as antaryAmi for Brahma et al. With beautiful construction of svaram, taittirIyam is considered as the best among the Vedas and very pleasing to hear the recitation. Also, this is considered as special and best in the meaning and essence. It clearly instructs/upadeSam that SrIman Narayanan is the paratattvam).

Afterwards, the meditation method on EmperumAn at sUrya maNDalam (AdityamaNDala parabrahmopAsanam) is taught. This is followed by fast phalan yielding mantrams and homa-s known as dvaritarudram-s are pursued.

After abhigamanam, for upAdAnam, we have to collect all the materials for bhagavad ArAdhanam. For this Aradhana kAlam, one should accumulate the attributes of AtmA (Atma guNam-s) like j~nAnam, bhakti and vairagyam. BhagavarAdhanam are of two kinds - hrtyAga (internal or mAnasIka) and bAhya (the external) ArAdhanam-s. Sandal paste, flowers, dhUpam/incense, dIpam, anna-pAnams (foodstuff and drinks) are important for external ArAdhanam and have to be collected. They are manifestations of the earth, water and other panca mahA bhUtams. Therefore salutations are made for BhUmi and others and beg their pardon for intrusions that lead to sins. mAdhyAhnika ApoSana mantram is recited to ward off these sins. Similarly, the morning and evening mantrams are also invoked followed by prANAyAmam, japam, upasthAnam. Through the first part of the mantram, announcement is made about the performance of hrutyAgam. The bAhya yAga mUrthi is also identified as the same one worshipped with the mAnasIka yaj~nam. He is recognized as the form of the yaj~na, sarva deva rUpi, SrIman Narayanan. Various stages of bhagavad ArAdhanam are implied by suggestions. We are not elaborating further on steps of ArAdhanam since all karmAs are bhagavad ArAdhanams. For those engaged in bhakti yogam, ArAdhanam is shorter in time to perform. Unlike other kriyAs that have a standard format, ArAdhanam can be short or long based depending on the occasions. In the morning worship, HiraNyagarbha sUktam is invoked. This sUktam is for naivedyam to the Lord. Thus ijyA kAlam comes to a conclusion.

Now svAdhyAya kAlam begins. Mantra japam, pArAyaNam, pravacanam et al belong to this time. All of these are for growth of spiritual j~nAnam. One should partake sAtvika AhArams, energize the prANa and other indriyam-s and then engage in such activities. Therefore medhA sUktam was recited. This is a prayer to all devatAs to confer on the sAdhaka/aspirant all aspects of j~nAnam. Panca brahma mantram follows. This is for us to remember that the Lord incarnates to remove the cycles of births and deaths. The details on the avatArams are reflected upon during the time of svAdyAya kAlam. Before this, the trisuparNa brahma sUktam is recited to get rid off sins including brahmahatti dosham.

Next stage is yogam. For those whose j~nAnam and dispassion (vairAgyam) has grown, additional mantrams are recited that pray for the purification of the karmendriyams and j~nAnendriyams. The appeal to the Lord is to prevent entry into sinful deeds and to receive His anugraham. These mantrams are also called sanyAsa homa mantrams. The prayer is for anga Suddhi linked to the dhyAna aspects of bhakti yogam.

Next, the twelve types of penance (tapas) linked to satya, tapas, dama, Sama, dAna, dharma, prajanana, agni-s, agnihotram, yaj~na, mAnasa, and nyAsa, are eulogized one by one and nyAsam is singled out as the best among the twelve penances. nyAsa mantram is identified as the most esoteric and has to be protected by all means. For this reason, the devatAs hide them. This nyAsam is the same as bharyAsam and Prapatti. It is also recognized as a yogam. Rishis conclude that the samarpaNam of the jeevan at the sacred feet of the Supreme Lord is nyAsam.

While describing nyAsam this way - nyAsam is Brahma, the year (samvatsaram) and Adityan. As sUryan, the Adityan blesses us with rain through his rays and blesses the trees, plants, food/annam, prANa, balam, tapas, SraddhA/faith, j~nAnam, learning by hearing, reflection by mind, humility, observance of SaraNagati, meditation and sAkshAtkAram (visualization), inside the Anandamaya brahma srushTi (the most blissful creation of Brahman) and be blessed with the anugraham of sUryan and use nyAsam as the means to attain Narayanan (brahma prApti). All types of upAsanAs for brahma prApti was explained by the mantrams of taittirIyam and now nyAsa is mentioned at the end and described as the most powerful upAyam (means) for the realization of the Lord. It elaborated further on nyAsam --

"The Lord known as Aditya and nyAsa is of five forms- para, vyUha, vibhava, hArita and arca". He becomes the antarAtmA for prakruti, kAlam, nitya-s (eternally liberated ones), muktAs (those liberated through practice of bhakti or Prapatti yogam and the baddha-s whirling endlessly in samsAric ocean. He is the One in all the three units of kAlam - past, present and future".

He resides inside the heart as hArtha rUpan. He takes on vyUha rUpam for creation in prakrti. At Paramapadam, He blesses us as Para Vasudevan. He takes on the human form and makes one wonder at His aiSvaryam. He assumes vibhava rUpam for the benefit of bhaktAs with utter faith in Him. In arca rUpams, he enters inside the vastus with His divya mangaLa vigraham. He has no admixture of rajas and tamas to stay as Suddha sattvamayan. Because of the combination of such superior aspects, He is the object of nyAsam. One who meditates this way is never born again in samsAra maNDalam. At the time of death, he attains the Lord. Even the bhakti yogam by itself has this power. Therefore, nyAsam is exalted as the most superior among the different kinds of tapas. This is the considered view of Vedic scholars.

Further to this, the jeevan asks two questions to BhagavAn about nyAsam: "Oh BhagavAn! What is nyAsam? Is there something that we should initiate or otherwise? The meaning of this is --

"Oh Brahma! Thou art the noblest. You become the object of attainment by the lofty ones. You unite the jeevan with prANa et al. You create the beings of the world. You give heat to Agni, radiance to sUryan, cool light to the Moon. You give j~nAnam to myself, the helpless who was like an insentient tree or earth. May I become Your servant to serve You, the radiant parabrahman always!". Thus, tendering his request (vij~nApanam, the jeevan using PraNavam has to submit to ParamAtmA. This is the deva rahasyam as told in the Upanishads. One who comprehends this will attain the supreme closeness to the Lord and enjoys all bhogams/ comforts.

Is it enough to make the samarpaNam of AtmA to the Lord? Should not one continue with the Vaidika yaj~na-s like the one practicing bhakti yoga? Should one not to continue with the means/upAyam? There are some mantrams in response to such questions in this Upanishad. The essence of these responses is:

Atma samarpaNam is a yAgam. (Just like annam/food is offered as havis to a devatA, the AtmA is presented to EmperumAn. The Agni is acyutan, the AtmA is the havis. This is the Atma samarpaNa homa.

The meaning of this mantram here is explained by a smṛti vAkyam). "For this yAgam, Brahman is the YajamAnan. SraddhA/faith is his wife. Body is the samid (twigs) of the yAgam. Chest is the platform. Hair follicles are dharbham-s. The tuft (kuDumi) is the dharbha mushTi (fist). hrudayam is the yUpa stambham (sacrificial post). kAmam (desire) is the ghee. Anger is the sacrificial animal/prANi. tapas is Agni. J~nAnam based on SAnTi is the dakshiNA. vAk is the hotA/priest. PrANa is the udghAtA. The eye is the adhvaryu (officiating priest). Manas (mind) is BrahmA. Ear is AgnItran. dIkshA (devotion/dedication) is up to the end of life. Eating and drinking is soma rasa pAnam. Movement like walking is pravargya. Face (mukham) is AhavanIyAm. J~nAnam is homam. The twice a day bhojanam is homa twigs (samid). Three units of kAlam is savanams (time). The day and night are darSapUrNa mAsam-s/months (new and full moon/amAvasya and PaurNami). The two paksham-s and four months are cAturmAsyam. Rutus like Vasanta rutu are paSubandha karmA. His many years are dina gaNams of satrahIna yAgam. His death is the avabrutam at the end of the yAgam as well as the agni hotram done to the end.

(In chAndogya Upanishad, there is a vidyA called Purusha VidyA. It is a method for upAsanA/meditation. The phalan is to be blessed with 116 years of life. Superficial understanding will lead to this interpretation. Deeper analysis will reveal something else. The correct meaning is that one who has performed Atma samarpaNam does not need any Ritvik (priest) to assist him. One does not need to seek such Ritviks. No yAgam or homam need to be done. There are apUrva vastus and karmAs for bearing the body (deha dhAraNam). One does not need anything more. The phalan is equivalent to the phalan gained by performing many yaj~nams.)

Now the unique aspects of moksham gained by one who has done the Atma samarpaNam with vasuraNya mantram is indicated. For those who have performed Prapatti with other mantrams do not need this. The one who does samarpaNam with nyAsam route and dies in the uttarAyaNam reaches devalokam and enjoys sUrya sAyuujyam. If he dies in dakshiNAyanam, he arrives at Pitru lokam and enjoys candra sAyuujyam and finally gains Parabrahmam. (This indicates Prapatti can give all phalans, it is the route for one seeking just moksham. Some of the practitioners of bhakti yogam might need some intermediate phalans instead of straying away from the primary, single minded goal of moksham. This nyAsam has other names like bharanyAsam, SaraNAgati, Prapatti, tyAgam, sanyAsam and Atma nikshepam. The angams/auxillaries for this nyAsam are: AnukUlya sankalpam,

prAtikUlya varjanam, kArpaNyam, mahA viSvAsam and, goptrutva varaNam). This is the essence of taittirIya Upanishad. The para tattvam, parama hitam, Parama PurushArtam can be understood without confusion from the study of taittirIya Upanishad.

Thus, this is the sAram of taittrIyopanishad.

8. aitareyopanishad

This Upanishad belongs to Rg Vedam. Each Veda is divided into samhita and brahmaNam. The samhita section of the Rg Veda is split into ten maNDalams. The aitareya brahmaNa section is under aitareya samhita. This brahmaNa was discovered by Sage aitareya through his penance and hence the name aitareya brahmaNam.

At the end of this brahmaNam, there are five sections known as aitareya AraNyakam. The second and the third AraNyakam together are known as "aitareyopanishad". SrI Sankaracharya has written a commentary only for a small section of the Upanishad at the end of the second AraNyakam known as the "Atma shaDgam". Later, VidyAraNya has written a commentary on the full Upanishad. MadvAcharya, SrI Ananda thIrta has also written the bhAshyam for the whole Upanishad. The commentary on the "Atma shaDgam" by Sankaracharya is based on his assessment that Atma shaDga section alone deals with nirguna brahmam and the other sections cover saguNa brahmam and other upAsanAs. The ViSishTAdvaita siddhAntam believes that Atma shaDgam section strongly supports the saguNa brahmam view and hence Upanishad BhAshyakArar also wrote a commentary on Atma shaDgam. The commentator might have also decided to write a commentary since the second and the third AraNyakams are referred to as the aitareya Upanishad. In the SrI BhAshyam of AcArya Ramanuja, select passages from this Upanishad were selected and commented upon to support the ViSishTAdvaita darSanam. It is for these reasons, an attempt was to cover the Upanishad section in our (SrI Uttamur svAmi's) other book, "VedAnta PushpAnjali" in the form of brief Slokams. In this Upanishad sAram book, the meanings of the Atma shaDgam bhAgam/section is covered in depth in contrast to the other bhAgams of the Upanishad.

In aitareyopanishad made up of two AraNyakams out of the total of five, a commentary on the second and the third has been written. In the first of the five AraNyakams, there are seven chapters. The first

chapter has 8 khaNDa-s. The second, third and the fourth have 4, 7 and 3 khaNDa-s respectively. The 5th, 6th and 7th chapters have each one khaNDa. They are short. The final six khaNDa-s of this Upanishad bhAgam is now known as "Atma shaDgam" This section only has the commentary by SrI Sankaracharya. Therefore, in the two parts of this Upanishad, the fourth chapter in the first part onwards only is called by all as aitareyopanishad.

Summary

There is a satrayAgam known as gavAmayana. In this, the day before the concluding day of the yAgam is known as mahAvratam. In that group of the mantrams used that day, is a ukta Sastram (nishkevalyam), which has a mantra pATham without sAma gAnam. In that mantram many drshTi vidis (rules) are incorporated for gaining many phalans. drshTi is the consideration of an entity as something else. It also can mean the acceptance of a lower vastu/object as superior one as told in SAstrAs. Moksha upAsanA is done in this context.

2.1.1. The true path is the one celebrated by the Vedas as the karma-brahma rUpa mArgam. Those who do not follow this route will be born as birds, plants, crawling type animals, leaves.

2.1.2. Here, ukta Sastram (note - not SAstram) rules permit us to view the devatAs and pretending certain limbs as our body/SarIram, ArAdhanam for Agni and other devatAs are permitted.

2.1.3. By telling that the human body as ukta, it is said that every one should think that he as the leader of all people (prajAs) is the noble one (mahAn). Among the creation done by PrajApati, the creation of the human body is the most elevated in stature. It is brahma lokam, annamayam and HiraNmayam.

2.1.4. In this body, Brahman pervaded from the tip of foot to head. Since Brahman entered into the tip of the foot, it is called prapada. Brahman entered the Siras in an incremental manner. By seeking the Siras as the protector, the wealth named "SrI" was obtained by the Siras. These aiSvaryams are - eyes, ears, mind/manas, vAk (speech) and PrANa. They quarreled about which among them is superior. Finally, they concluded that PrANa is the superior one since the departure of PrANa from the body would lead to the destruction of the body. When PrANa is in the body, it can do many things.



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2.1.5 The speech is subordinate to PrANa. PrANa has devatA sambandham. This link is illustrated with the word "satyam", which can be split into "sat, ti, yam". If we look into the meaning of the three split words, it turns out to be PrANa, annam and Adityan respectively. The union of the three words is a type of drshTi (one can see this reference in chAndogya Upanishad, Sage Ushasti's episode where the three words being recognized as drshTi in sAma gANam.)

2.1.6. vAk/speech is the binding rope. If the knots are removed from the rope, we find that they are made up of all the words of the world. All these words would have been heard. There is nothing in the world without names. In the world, there are many chandas tied to the vAk/speech. Each chandas can be considered as a part (anga) of a chandas. Among the chandas, brhatI chandas becomes the PrANa. All the living things are rooted on PrANa for their sustenance.

2.1.7. The five aiSvaryaMs (as above) represented by the word, "SrI" give the fruits for the upAsana

2.1.8. Water is the nourisher for prANa as stated by the mantram, "ApomayaH prANaH". The aiSvaryaMs like vAk, PrANa, eyes, manas, and ears are known as "brahmagiri". Brahmam can be attained only through these aiSvaryaMs. One who knows this wins over his enemies. The reflection on these Upanishad mantrams or recitation on them should be made since these five types of wealth are key instruments for gaining moksham. aitareya Upanishad explains these facts. PrANa is recognized as an eternal aiSvaryaM. It is indispensable for the body.

2.2.1. PrANa stays on here in the body of Purushan and reaches Adityan. This way, it refers to the union between PrANa and Adityan. In this khaNDa, the names of Rishis like Sadarci, mAddhyama, Grutsamata and ViSvAmitra and the letters (aksharams) in their names are split and the meaning is given to the aksharams and concludes with a praise that all are Brahman.

2.2.2. The matters covered here is the continuation of the aforesaid. Other Rishis' names are connected with PrANa.

2.2.3. In the ukta Sastram (yAgam), there are one thousand (1,000) brhatI chandas. When Sage ViSvAmitra was explaining this Sastram, Indra approached and sat down closely near the sage and listened. Since the sage possessed the knowledge about the yAga that Indra desired, he asked the sage to repeat it once more. This went on one more time and he asked the sage again for the third time and said

he wanted to give a boon to the sage. The sage asked for the boon of knowing who Indra really was. Indra responded: "I am PrANa. All beings are PrANa. Adityan is PrANa. This way, I am pervading everywhere. This annam/food presented to me is known as vaiSvAmitram". (This reminds one of the pradartana vidyA mentioned in KaushItaki vidyA/indraprANa vidyA).

2.2.4. Sage ViSvAmitra clarified the categories of the one thousand brhatI chandas occurring in ukta and pointed out which one of them is the body, the one which is AtmA and the one that is PrANa. Sage VasishTha became the great sage VasishTha by knowing this. Thus, sage ViSvAmitra admired sage VasishTha. BrhatI chandas has 36 aksharams. ukta has 36,000 aksharams. It is therefore considered as bruhatIsahasram. Veda prAya is one hundred years or 36,000 days. The one who knows this, becomes praj~nAmaya, devamaya and brahmamaya and amrtamaya and reaches the devatAs. One who views in mind PrANa as Adityan reminds himself that I am Adityan and he is myself, does aikyopAsanA. (BrahmasUtram, "Atmeti tu" inquires into aikyam/union).

2.3.1. One has to consider oneself as PrthvI, vAyu, AkASa, ApaH/water and tejas/jyoti. These five should be considered as the five kinds of uktam. Here it is said the division is between which is annam/food and which one that eats the food.

2.3.2. In herbs and trees, the AtmA has a slightly expanded space. PrANa Sakti is responsible for their growth. In animals, it is much larger. Because of activities of manas/mind in human, the AtmA in the body of a human is the largest. He is filled with knowledge and talks about what he knows. He knows about what is going to happen the next day. He sees what he has experienced a long time ago. He sees the visible and experiences the invisible. He understands all. From the body of finite life, he strives to gain the eternal. He is filled with so many thoughts besides hunger, thirst et al. The animals are confined to the knowledge of hunger and thirst only.

2.3.3. In the body of a human, the amSams (aspects) of pancabhUtam/five elements are there. Vayu/air is of five kinds (PrANa, apAna et al). Under the control of prANAYama, are eyes, ears, minds, and speech/vAk. The yaj~nAs linked to the speech are five. somayAga is one of these five. somayAga also is of five kinds - savana kAlam (time) is when the somarasam is squeezed and yAgam is done with it. There are three savana kAlams before the main event and one after. Thus there are five savana kAlams.

2.3.4. ukta can be made in so many ways into groups of fives. In that, brhatI is of one thousand counts and another thousand known as stobhAkshara (meaningless words). Few among them are of drshTi (bhAvanA) type.

2.3.5. Some think of other chandas outside the brhatI. They think that trishTup is of 1,000 count, jagati chandas 1,000 and anushTup of 1,000 count. That is wrong. The correct count is 1,000 brhatI. brhatI is the principal chandas. It is like the trunk of the body. The other chandas are like limbs attached to the brhatI chandas.

2.3.6. uktam covers all words. The vAngmaya (speech linked) words can be split into five categories: Poetry (padyam) in meters form, gadyam (prose), gIti (song) form, truth and falsehood. Satyam is the flower and the fruit. Falsehood is root of the plant. One should not pull out the root. When the root comes out, the plant will die. One needs both satyam and asatyam. Thus satyam and asatyam are a couple linked together. Humans grow from this mithunam (pair) of satyam and asatyam. The one who understands this concept is the one who has correctly understood. It is not correct to agree always. It is also not right to disagree always. One should give at the right time. At other times, one should stay away from giving.

All these vAk/speech are from akAram, the first letter. It keeps on taking many other shapes and forms from the akAram.

2.3.7: One should assume that this brhatI sahasram as Indra, the Lord of all beings. That will result in the upAsaka/meditator becoming Indra and shines in the world. He has rebirth. Sukla and SoNita are the amSams of male and female. One should not feel hate or disgust for looking at them. They are the amSams of Adityan and Agni. When they unite, AtmA reaches this world and enters the other world. One who considers this Atma svarUpam as male, female or neuter does not know the AtmA.

2.3.8: The letter "a" stands for Parabrahmam (hence, it becomes clear that the meaning of akAram is the One sung by the Vedas and celebrated in the world as Narayana, the Parabrahmam). The word "I" (நான்) depends on the Parabrahmam. The life span of Purushan is one hundred years, i.e., 30,000 days. We mentioned that brhatI chandas is made up of 1,000 units. That is all their count. In this life, the one who is desirous of riding devaratham belong to the category of those roaming around in a purposeless manner chasing all other kinds of phalans. This ratham (chariot) has five parts. vAk/speech is the yoke.

The ears are its wheels. The eyes are the horses. Mind is the bridle (to control the movement of the horse) or the driver of the chariot. PrANa is the owner of the ratham. The brahmagiri mentioned earlier made up of five parts is proven here to be the ratham to take us to the ParamAtmA.

Up to now, the previous section of the aitareyopanishad is covered. Now, we will move on to the famous Atma shaDga section (chapters 4, 5, 6, 7). Many AcAryAs have written bhAshyam/commentaries on this shaDgam.

Atma shaDgam

2.4.1: Before the creation, AtmA alone was there. There were no other activities. AtmA made the sankalpam to create the Universe. First, it created ambhaH, marIcI, mara and ApaH. (Since the meaning of these worlds were not known, the Upanishad itself gave the meanings of these created worlds). ambhaH is svargalokam and the one above it. marIcI, the antarikshalokam (sky) is between the svargalokam and BhUlokam. Mara is world of mortals/BhUlokam. The one below Bhulokam is the nether world or pAtALa/Ap.

After creating the above worlds, AtmA wanted to create the lokapAlakAs (guardians) for the protection of the world. It created a Purusha form from the water.

From that Purusha, a huge mouth appeared like a big aNDa/egg. From the mouth, a indriyam, vAk/speech arose along with its devatA, agni. Similarly, from nose arose prANa and its devatA, vAYu. In this order arose, out of the indriyam of the eye and Adityan as its devatA. The sensory organ, ear and its dik(direction) devatA appeared. The skin, hair and a devatA known as aushadi vanaspati, hrdayam arose and its indriyam (mind) and devatA (Chandran) arose. nAbhi/navel, apAna and mrtyu devatA was next in order as limbs (indriyam) and devatA. The male symbol, vIryendriyam and ApAH/appu (water) devatA followed. Thus every limb gave rise to an indriyam followed by its devatA.

2.4.2: Thus, the created devatAs drowned in the big ocean. AtmA made the Purushan subject to hunger and thirst. The devatAs asked the AtmA to show a place, where they can eat and enjoy their food. AtmA gave them a cow as the place of their residence. The devatAs said the cow is an insufficient place for them. Then Atma offered them

a horse. That was also not accepted. AtmA created a one in male form (Purushan) and made the devatAs enter that male form.

Agni devatA entered into the mouth of the Purusha to rule over the vAk/speech indriyam. All the other devatAs entered into their designated places. Now, hunger and thirst wanted to know where they will have to reside. The AtmA offered to create the space for them amongst the places allocated to the other devatAs. As a result, hunger and thirst got their share of the havis each time a devatA was offered its portion. (Since everyone suffering the pangs of hunger and thirst, eat, it is indicated that hunger and thirst had their shares). It is also clear that the devatAs are also subject to hunger and thirst:

Abrahma stambaparyantAH jagadantarvyavasthitAH |
prANinaH karmajanita samsAra vaSavartinaH ||

From Brahma et al and the lowly worm, all beings are subject to the fruits of their karmAs.

2.4.3: Now, AtmA thought of creating food for them and created annarUpam from water. The created annam was afraid of being eaten up by them and tried to run away (like a mouse running away at the sight of a cat due to fear). At this time, indriyams like eye, ear et al tried to consume the annam in front of them. They could not however succeed in eating the annam. Indriyam like vAk can describe the food but could not eat the annam. Later, they came to understand that Vayu known as apAna going downward from the face can eat the annam and made use of the food. AtmA began now to wonder what their role was if the indriyams began to do their jobs and created an identity crisis for the AtmA. It began to reflect in this mood as to who it is and what unique role it played? AtmA now broke through the space in the skull between the places occupied (sIma) by the devatAs and the indriyams. This pathway created by the AtmA is known as vidruti. This is the way to travel to gain bliss. For the AtmA residing in our body, there are three states that it experiences: jAkara, svapna and sushupti. These are the three states of wakefulness, dream and sleep. All the three do not have extended period of existence and are comparable to svapnam in this regard. (The meaning for the words, "trayaH svapnAH" can be seen in Sri Uttamur Svami's "ParamArtha bhUshaNam").

The AtmA that entered into our bodies and performed categorization in the form of names and forms (nAma rUpa vyAkaraNa) would desire

its own state of existence. It had the worry that its body might look different as a result of taking on another body as its body. It found that it is not so and there was no change in its body features as a result of its taking on another body while it stays as the indweller of another body. When it found its true status, it said "idandraH" (I have found it - itanai kaNDavan)" got shortened to indraH as a name for Brahman. DevatAs hid the original name and began to worship the Parabrahman instead of Indra (idandraH). Is it not customary and favorite for devatAs in hiding things?

2.5: The jeevAtmA stays as vIryam in the Purushan. The Purushan then, unites the vIryam from all of his limbs, bears in his body and unites with the woman. Thus this is the first birth of this jeevAtmA. This vIryam stays in the body of the woman as a separate limb as other parts. Therefore it is not affected by any harm and the woman nourishes the embryo dearly. Recognizing that the form of her husband has entered her, the husband and the relatives have to protect and nourish the wife with utmost care. The Purushan performs number of rites for the embryo before the son exits the mother's womb and also after the birth. Since the husband himself has become the son, whatever the father does for his son is the same as doing them for himself. This way the growth in progeny happens. The second birth for the jeevan takes place this way.

The son born thus in this manner becomes the pratinidhi (representative) for his father. The father becomes a kruta krutyan, the one who has completed what he is expected to do by the SAstrAs. By standing in for his father, the father becomes a kruta krutyan. When the time on earth is over, he dies and is born again and acquires a new body based on his karmAs. This is the third birth for the JeevAtmA.

This type of endless births and deaths was seen by Rishi Vaamadeva, while he was in his mother's womb. The Rishi was astonished by what he saw and commented thus - "I learnt about the full set of births of the devAs, when I was in my mother's womb. The one hundred strong cities (sturdy bodies) made of iron saved me from release from the bonds of karma. I sped downward like Garuda in chase of nectar with my own Sakti and came out of the womb of my mother".

Thus knowing this, the Rishi when his body fell down, got up and traveled upward to svargam (Paramapadam) and enjoyed all the auspicious guNams of BhagavAn and gained the richest boon of mukti.

2.6. We should look deep into the guNam-s of the AtmA, whom we worship.

Seeing, hearing, smelling, speaking, tasting and being instrumental to all other experiences with different sensory organs, using the tuber-like heart and assisted by the mind, jeevan enhance many levels of j~nAnam such as general j~nAnam, specific reasoning, subtle and broader aspects of j~nAnam, possessing a retentive memory, seeing, determining, inferring, paying attention, comforting and consoling. meditation, deciding, doing, desiring, controlling the mind and indriyams and all other categories of dharma bhUta j~nAnam as well as deeper knowledge about PrANa are grouped together as praj~nAna. These are also the names of the Omniscient ParamAtmA. These are names unique to Him. Therefore He is the Master of All (Sarva Seshi) and sarvAtmA.

He is not only all of the above described, but He is not however limited to them. Indra, PrajApati and the other devAs as well as the panca bhUtams (PrthvI, vAyu, AkASa, water and fire) are all His unconditional servants. The jeevan that wish to be like Him (sArUpyam) or aspire to be like the devAs, who are His unconditional servants do not cultivate their natural proclivities and have those possibilities dimmed due to the power of their karmAs pulling them the other way. They become insignificant with poor power; they are born as many kinds of jeevAtmAs. Some are born in wombs and the others are born in eggs outside the womb. Some are born in intensely humid environments, some shoot out of the earth. The different jeevAtmAs enter into the bodies of the horses, cows and bulls, humans, elephants or flying birds or walking birds. They are all controlled by the command wheel (Aj~nA cakram) of the ParamAtmA. Brahmam is the praj~nAna that exists like this.

Through this praj~nAna ParamAtmA, the jeevan exists from this world and reaches the other world, svargam and there enjoys all kinds of comforts, unite with Him and becomes mukta (liberated soul).

(SAnti pATha)

2.7. My speech (vAk) is rooted in mind. Mind in turn is established in the vAk. May that vAk ride over my head and illumine me! May Veda be abundant and please enrich me with Vedic studies! Oh vAk and mind, please do not destroy my Vedic studies! May I spend my days and nights reciting Veda mantrAs! I will only tell the truth. May that

act protect my teachers of Vedic lore! May there be peace and tranquility and may all doshams be removed!

(Uttering three times as SAnTi, SAnTi, SAnTi is a sound reason for uttering the word SAnTi thrice. The prayer is for the triad of mano, vAk and kAya. May the triads of three lokams and kAlams be rich with tranquility! May the triplets of cetanA-acetana-ISvara tattvams be tranquil! May the three tApams of AdhyAtmika, Adhibautika and Adhidaivika enjoy Peace and Tranquility!)

This is the concise meaning of the six khaNDa-s of Atma shaDgam of the aitareyopanishad.

Thus, the essence of the middle portion of the Atma shaDgam of this Upanishad was told. The following section of third AraNnyaka with two chapters will now be covered fully.

Third ArANyakam

This is samhitopanishad. taittirIyam has this thought as well.

3.1.1. There are many drshTi-s (concepts) here in the form of pUrvarUpam, uttararUpam and samhita.

3.1.2. drshTis are specifically in pUrvarUpam, uttararUpam, sandhi and sandhAtA sections.

3.1.3. There are drshTis in nirbhujā, pratrūNa, and anubhaya. nirbhujā is the samhita; pratrūNa is the padam; anubhaya is kramam.

3.1.4. PraNa is like the central beam/bamboo support in a house.

3.1.5. Rishis interpret samhita (union) in a number of ways. samhita consists of mata bheda - aksharams between the front (first half) and the end (second half) known as samhita (union). samhita is the one with special appearances resulting from the union of varNas. samhita is also defined as one with tight proximity of varNas (sannikarsham).

3.1.6. There are many drshTis about samhita in taittirIyam and many that are not covered.

3.2.1. There are 360 bones in the human body. The fat associated with these bones are 360 in number thus giving us a total of 720. In a year there are 360 days and 360 nights. In our bodies, the central beam which is the foundation for all the other beams, PrANa is the AdhAram for eye, ear and manas. If one views PrANa as equal to the day and engage in imagination (bhAvana), they would have long life.

3.2.2. If we divide the syllables (aksharams) into two units of 360 and make their union (sandhi) also 360 and declare that the day (ahas), the night and their union have altogether 1080 units, just as brhatI samhita is divided into 1080. The bones and fat are added as 1080 (540 plus 540). The phalans for bhavana to treat aksharams and days in the same level are covered here.

3.2.3. Purushan is divided into four categories: SarIra, chandas, Veda and MahA Purushan. The essence (rasam) for the SarIra Purushan is praj~nAtmA. For the chandas Purushan, the union of aksharams (samAmnAyam) and its essence is the vowel "a" (akAram). For the Veda Purushan of the three Vedas, the rasam is BrahmA. One should have the bhAvanA of treating SarIra rasam (Prajn~AtmA) and the mahA Purusha rasam (samvatsaram) as equal. Adityan is the essence for samvatsaram. All the Vedavids inquire about this. The bhAvanA to treat equally the all pervading Brahman with samvatsaram was taught.

3.2.4. One should meditate on the AtmA inside the sUrya maNDalam at the same level with the AtmA here inside one's heart cave. For one, who does not do so, will know that the time of his death is approaching through bad dreams and other omens (nimittam), then do tapas, conduct homa and brAhmaNa bhojanam and gain clarity about the ParamAtmA as the indweller of his Atma.

3.2.5. Dividing aksharams and meditating on some as other lokams or devatAs or indriyams are taught here. Here, SarIram is the musical instrument, VeeNA and there is commonality between SarIram as VeeNA, the musical instrument made from wood. The VeeNA has a head, stomach, tongue, fingers, svarams and aksharams. There are a lot of similarities between the body and the form of VeeNA. SarIram is covered with hair, skin, Similarly, the VeeNA is also covered. Any one knows about the divine VeeNA and its relation to the body as human VeeNA will be celebrated as great orators, gain glory around the world and become known to our revered AcAryas as explained in dayA Satakam by SvAmi DeSikan:

vedanta desika pade viniveSya bAlam
devo dayA Satakametata avAdAyan mAm |
vaikArikeNa vidhinA samaye grhItam
vINA viSeshamiva venkaTa Saila nAThaH ||

Here, SvAmi DeSikan compares VeeNA viSesham with Him.

3.2.6. In samhita, "ॠ णा NakAram" is balam (strength) and "ॠ ष
sha"kaAram is PrANa. Those who understand the meanings of this
Upanishad are clear that ParamAtmA is PrANa and He is the meaning
of all vAkyams. They recognize that focused meditation on the
ParamAtmA as PrANa is essential and that all adhyayanam (teaching
and practicing), yAgam and other karmAs should be done
without expecting any fruits/phalans.

aitareyopanishad sAram sampUrNam

9. chAndokyopanishad

Introduction to chAndogyopanishad by Sri. V. Sadagopan

(Excerpts from Dr. N.S. Anantharangacharyar SvAmi's monograph
based on the translations and commentaries in English in the year
2003)

- ❖ It has eight chapters and 154 khaNDa-s.
- ❖ The VaishNavite commentary was written by Sri Rangaramanuja Muni of the 17th century following the extensive commentaries of AcArya Ramanuja in SrI BhAshya and VedArtha sangraha. He has also made use of the commentaries of SrI Sudarsanasuri and SvAmi DeSikan.
- ❖ It belongs to the talavakAra branch of sAma Veda.
- ❖ The principal focus of the Upanishad is of various kinds. UpAsanA/meditation refers to the meditation on Brahman for many aihika and Amushmika (this world and other world)

phalans. It may be as lofty phalan as the attainment of Brahman or gaining long life on this earth. These are all "sat" vidyA-s or "saguNa" vidyA-s. They relate to the upAsanA of saguNa Brahman. udgItha VidyA, madhu vidyA, samvarga vidyA, shoDasakalA brahma VidyA are some of the sat vidyA-s. They only deal with the upAsanA on saguNa brahman, the Brahman with attributes.

- ❖ The Upanishad enshrines the rare wisdom that a person should imbibe for saving himself from samsAra. The very many enlivening episodes that are interspersed in the body of the Upanishad are very interesting, and many eternal truths are thus taught indirectly.
- ❖ The Brahma sUtrakAra has closely followed this Upanishad more than he refers to any other Upanishad.
- ❖ Among the eight chapters of this Upanishad, chapters 6 to 8 enshrine the loftiest philosophical thoughts. The first chapter deals with udgItha upAsanA. The significance of PraNava is described here very prominently. The second chapter teaches us to view the Universe in sAman. The third chapter teaches Madhu vidyA and sANDilya vidyA. The fourth chapter teaches samsarga vidyA. The fifth chapter enshrines pancAgni vidyA. The sixth chapter is devoted to the teaching of sat vidyA. The MahA vAkya of the teaching is "tat tvam asi" is here. This expounds the oneness of "tat", the omniscient, omnipotent "sat" and "tvam", the antaryAmin or the indweller, the antaryAmin in all sentient and insentient beings that are real and different from Him, is the essence of the teaching of all Upanishads.
- ❖ The Upanishad starts with the inspiring SANTI pATHa, "May my limbs, speech, vital air, ears, as well as strength and all the sense organs become well developed! Everything is Brahman revealed in the Upanishads. May I not deny Brahman! May not Brahman deny me! Let there be no denial of me by Brahman! Let there be no discarding of Brahman by me! May all the virtues taught in the Upanishads happen to me, who am engaged in the pursuit of the Self! May those virtues rest in me! "Peace, Peace, Peace".
- ❖ The Upanishad concludes with "na ca punarAvartate", meaning "a person who devotes himself to the study of the Vedas, to the propagation of that Vedic learning to the performance of the

obligatory duties as an accessory to the meditation upon Brahman"

- ❖ Attain Brahman and never more return to this world of samsAra, since he would have attained the highest goal of life.

chAndogyA Upanishad sAram in brief by Sri Abhinava DeSika Uttamur Svami

This Upanishad belongs to sAma Veda like the second Upanishad Kenopanishad. Among the four Vedas, the sAma Veda has the most branches (SAkhAs). It is saluted hence as "sahasram sAma SAKhAH". At the end of each SAKhA is an Upanishad. Kenopanishad belongs to talavakAra brAhmaNam. chAndogyopanishad belongs tANDya SAKhA and is the last section of the Upanishad. chAndogyam has the distinction of being the source of references for Veda VyAsa's commentary on BrahmasUtra-s. From beginning to end, we see a large number of quotations from this Upanishad.

To attain EmperumAn, many ways for the upAsanA are included in this Upanishad. Being particular to elaborate on bhakti mArgam for upAsanA, it chose one amSam of sAma veda such as udgItham first. Like the other Upanishads, it recognizes PraNavam as the principal entity in its vicAram (deliberations) and adapted the PraNavam appropriate for udgItham and recited a variety of upAsanAs. After that, it took up udgItham, sAma padam, sAmam in general and their amSams and its sections. As it went along, it demonstrated some of them. Thus, it took up and completed the upAsanA-s appropriate for this and the upper world and concludes with the recitation of sAma bhakti yoga mantra-s.

This Upanishad has eight prapATHaka-s or chapters. There are many khaNDa-s for each of the chapter.

In the first two chapters, number of many drshTi (views) upAsanA-s related to sAma Veda are proposed. drshTi is a practice to see one thing as entirely different based on circumstances. In the comprehending of situations, it is possible to evaluate a lofty entity as lowly one and vice versa. It is common also to have the drshTi bhAva (imagination) of lowly object for something that we do not have a use for and have a higher estimate for those that can be valuable for us. When we look at a King and anticipate a gift, he looks like the wealthy

Kuberan. When we think of him as a destroyer of our enemies, he looks like the Kaalantaka (fierce mrtyu for our enemies). The romantic ladies view him as Manmatha. Those who are used to thoughts of dharma will consider the king as the embodiment of Ramachandra. Adjusting to such different situations, we assess different kinds of drshTi-s and upAsanA based on such drshTi-s, appropriate phalans will be realized. Upanishad elaborates on the many approaches of upAsanA. Belonging to sAma Veda, appropriate sAma gAnam-s are recommended and instructions on the different drshTi-s are given for reciting them.

The Veda gAnam known as sAma is recognized as gAnam in the Rks. As each of these Rks are recited, those gAnam-s are split into five kinds. At the beginning is hinkAram; then prastAvam and followed by the most important udgItham; afterwards, pratihAram and at the end is the last of the five kinds of gAnam, nidanam. It is also seen that a seven kinds of divisions (hinkAram, prastAvam, Adi, udgItham, pratihAram, upadravam and nidanam) are used instead of a five fold division. In udgItham, the first part, PraNavam is known as Adi, and similarly nidanam is divided as two parts and known as upadravam and nidanam.

Among all these divisions, picking any one and looking at it as a precious thing/vastu is covered by the first chapter. If we wish a thing to be different than the one that we desire and perform the upAsanA, the desired phalans may not be realizable. If that were not to be so, then there is no need for injunctions in Vedas. Therefore, we have to follow the established methods recommended by the Vedas. Moksham is not the phalan for these distorted processes. Therefore from the third chapter onwards, the key bhakti mArgams are introduced for moksha siddhi.

Chapter 1

1.1: The first khaNDa of the first chapter instructs us to recite PraNavam for upAsanA, the udgItha section, in a particular way. It points out that udgItham is the essence/sAram in the world. Earth/BhUmi is considered as essence because it is the living place for myriads of sentient and insentient beings. For being the root cause of that life/jeevanam and the phalans gained in this earth/BhUmi, water is considered the essence/sAram of earth. The medicinal plants (aushadi-s) are the essence of water. The human form arising from the eating of the aushadi-s is considered the essence of the medicinal plants. The vAk (speech) of the human form is its essence. Among the

vAk, Rk is essence. Even quintessential/essence is sAma gAnam. The essence of sAma gAnam is udgItham. This way, it is suggested that birth as a human is the best happening and learning to recite udgItham is the top most position to aspire for. udgItham is the twin united by vAk and PraNavam. Therefore it gives fulfillment of what one desires (kAma pUruti). Because it is PraNavam, it indicates it is the akshara for assent. Since only those with wealth can give permission to grant the desired phalan, it is suggested that the guNam named samrddhi (abundance) has to be invoked as imagination/bhAvanA.

Sanctioned Vedic instructions without upAsanA of course do yield the phalans. When these deeds are performed without accompanying upAsanA, the vIryam/power is not there. This would result in obstructions to the fulfillment of the karmAs for one reason or the other. Knowing this, the addition of upAsanA to the karmA-s will speedily remove the interferences and help get the desired results. Thus, the glory and power of the upAsanA is thus indicated in brief in the first khaNDa of this first chapter.

1.2: This udgItham should be seen as one that is different from the other sense organs/indriyam-s but as the important vital breath (mukhya PrANa vAyu) that is above them. For those who see it this way and perform upAsanA will see their enemies destroyed. The episode in this context is - Sage KaSyapa PrajApati had two wives, didi and aditi. Aditi's children are deva-s and diti's children are asura-s. They fought with each other. Deva-s wanted to defeat the asura-s with udgItha chant. First, the deva-s chose to worship the udgItha PraNavam residing in the nose as the indriyam. Asura-s spoiled that attempt. So, the nose had foul smell. The deva-s did not give up. They tried to have upAsana of the udgItha PraNavam as the indriyam residing in the vAk/speech, eye, ear and mind successively. The asura-s foiled that attempt too. Now, vAk started speaking falsehood. Eye saw the things that should not be seen. The ear heard things that it should not hear and mind made the sankalpam to engage in inauspicious acts. Deva-s came to the conclusion that they should perform the upAsanA of the powerful udgItha PraNavam residing as prANa vAyu in the face to defeat the asura-s. They threw the sins of asuras against the special PraNavam and the sins were pulverized like the lump of clay thrown on a granite. What we learn from here is that the meditator/upAsaka of the mukhya PrANa will be undefeated by his enemies. The efforts of the enemies would be reduced to dust and the enemies will die. The PraNavam in the nose can defeat the deva-s by creating bad smell but the PrANa vAyu as mukhya PrANan can eat and drink and would

protect the other PrANa-s. Thus the importance of the mukhya PrANan is demonstrated.

Further to this, the names of a few Rishis who did this upAsanA were linked to udgItha PraNavam. They were worshipped together and the udgItham helped the performer of the yaj~na to gain his desired wish.

1.3: Similarly this sort of imagination was extended to the union of sUryan and mukhya PrANan. A similar imagination was completed with mukhya PrANan also and both were successful. Next, the aksharams उद्-गी-थ (ud-gI-tha) were split and the views (drshTi-s) and phalans for some of the aksharams were recalled. Quick realization of the desired phalan was pointed out through reciting the particular sAmam with its Rk, Rishi, devata and chandas along with dhyAnam of the AtmA. Such a eulogy will yield good results quickly.

1.4: The fourth khaNDa instructs to perform upAsanA on udgItha PraNavam as amrutam and fearlessness in this role as Brahman. Devata-s fear of mrtyu/death hid in Veda VidyA with the help of the Veda vaidika mantra-s. The mrtyu/death found the hiding devata-s just like one can see a fish in water. The devata-s stood firm and entered into PraNavam, which is amrutam and abhayam and protected themselves. The hidden meaning is that the one who does PraNava upAsanA is protected from death and fear. PraNavam controls the deva-s explained by the Vedas and saves them from death and fear. The invocation of Brahman as the nectar and fearlessness (abhayam) through the recitation of udgItha PraNavam helps to overcome death and fear.

1.5: For the one who considers udgItha and PraNavam are one and the same and considers this PraNavam as sUryan with limitless rays and as PrANa vAyu the foundation for PrANa-s/indriyams, will have many sons. It also pointed out the specialty in performing meditation/upAsanA to the PraNavam eulogized by udgAtha as udgItha PraNavam and as simple PraNavam recited by the udgAtha (priest/hotA). When they know that the udgItha PraNavam and the hota's praNavam are one and the same, then any errors in the udgItha upAsanA are removed by the hota's upAsanA.

1-6, 7: After describing the upAsanA-s as constituent parts (anga-s), the focus shifts to the HiraNmaya divya mangaLa vighraha PuNdarIkAkshan in Aditya maNDalam. One can perform udgItha upAsanA/meditation as that Purusha as well as one's eye, where the

Lord dwells. He is the antaryAmi Purusha for all the rks and sAman-s. He becomes the subject matter of all vaidika gAnams and the VeeNA gAnam in the world. Since He is outside of sins, He has the name as "ud". One who uses the udgItha, resides in the sUrya maNDalam. The one who performs upAsana on this Purushan as the EmperumAN who enjoys the pleasures (bhogam-s) of the sUrya maNDalam and the worlds beyond will enjoy similar enjoyments (bhogam-)s. If one performs upAsana as udgItha as the resident in the eye and as the ruler of the worlds below enjoying the desires of men (manushya bhogam-s), the meditator/upAsaka gains all the enjoyments in this world. Thus, the performance of the upAsana on the Supreme Lord described above, will be viewed as upAsana done with udgItha in mind to attain EmperumAn.

Here, when describing His sacred body, He is seen as a golden Purushan from beard, hair on the body down to the tip of His nails, He is all golden in appearance. The eyes alone look like a red lotus flower. When referring to His body being golden, the reference is to a beautiful, lustrous form. On this description of the eyes, there is the mantram -- "tasya yathA kapyAsam puNDarIkam eva akshiNI" (mantram 1.6.7). There have been a lot of debate on the word "kapyAsaH". SrI Sankara bhAshyam equated that the red colored lotus flower resembles the red color of the rectum of a monkey. But in Veda, "kapyAsaH" here is of neuter gender, whereas per Sankara bhAshyam, this word is as masculine gender. Further, this is a lowly comparison of the Lord's eyes with the rectum (Asana dvAram) of a monkey. The samAdhAna/reconciliation for this unappealing comparison is, the comparison to the lotus and not to the rectum of the monkey. The lotus flower is the direct comparison and not to the rectum of a monkey. When Yaadava PrakASa interpreted the word "kapyAsa" this way, his Sishya, Bhagavat Ramanuja shed tears and responded, saying that in the ancient dramida bhAshyam, there are six meanings for the word "kapyAsa". These are - (1) like the rectum of the monkey (2) slightly blossomed lotus flower (3) sUrya maNDalam (4) that which arises from water and (5) that which has a stem and (6) that which blossoms with the Sun's rays.

The first meaning/comparison is most insulting and disgusting. Even if it is compared to a lotus, one does not need a comparison to a comparison. Here the comparison is not to a white lotus, since the red lotus (puNDarIka padam) is famous in Vedas. Hence, it is not included. The second meaning is a forced meaning. If the word is "pyAsakam" instead of "kapyAsam", one can have some justification for this interpretation. It is indirect and circumvented. Hence, it has been

rejected. Another interpretation for the third meaning is that the eyes are the abode of the Lord just as the heart lotus and sUrya maNDalam. When the subject matter is the entire sacred body of the Lord, it does not fit when one focuses on the eyes. The only meaning accepted by dramida bhAshyam for "kapyAsam" - ka meaning in the water; pyAsam means that exists in water; kapi means the stalk of the lotus consuming water; Asam which exists; kapi - by sUryan; Asam - which blossoms by the Sun's rays. In view of the comprehensive meaning, that includes the first three meanings, dramida bhAshyam rejected the other meanings and accepted the meaning of a red lotus with a stalk through which it absorbs the water for growth when the Sun's rays at dawn hit it. The eye is satisfactorily compared to the red lotus with the stalk which responds to the Sun at the dawn of the day. The "kapi" sabdam also hints at the Lord who protects one from water. The reference is to Sri VishNu sahasranAma Sankara bhAshyam (vrshAkapi) meaning as the One who consumes water (sUryan here).

Thus, the view (drshTi) on "kapyAsa puNDarIkAksha" is indicated in the udgItham.

1- 8, 9: In this udgItham, the AkASa drshti (view) is described. Once Silaka, dAlbhya and PravAhaNa, the three experts in udgItham began to argue between themselves. Among them, the King PravAhaNa wanted to hear first, the arguments of the other two. Silaka asked as to what is the foundation for sAmam. dAlbhya responded thus - svaram, prANa, annam/food, water and svargam in that order are the foundations. He also said that svargam has no other foundation. Silaka refuted that and said bhUlokam/earth is the foundation for svargam. PravAhaNa commented that if we stop here with these perishable things, all the foundations will collapse including sAmam. ParamAtmA, who is eternal, the abode of j~nAnam and the cause for the creation of the world is the final foundation that supports every other thing. The one who looks at AkASa as the highest among foundations will gain lofty worlds and life. He said that is the view of sage atidhanvA also known as Saunaka as expressed to Sage udaraSANDilya.

1-10, 11: When the land of Kuru was devastated by hailstorms and so much suffering, a sage by name Ushasti with his young wife, lived in a deplorable condition without food and was worried. He with his wife were traveling and came to a village. There, he approached an elephant trainer, who was eating a grain by the name "KulmAsha". He asked the trainer for some food. The trainer said that he has no other food than what he was eating. The Rishi asked for a share of the

trainer's food. He responded and gave a share of the grains and with that water also for drinking. The sage rejected the water since it is left over and had the association with the trainer's mouth. The trainer asked how the sage can eat the grain since it also had the left over as the water. The sage said that if he did not eat the grains, he will die and the prANan will leave him. Drinking of water after surviving is desire driven (kAmAcAram) and as a result, he would have committed violation of the SAstrAs. He took the grains. He ate some and gave some to his wife. As she has already eaten some other food, she saved it. Next morning, the sage woke up and told his wife that will look up for some food and earn some money. He said that the king of the region was planning to do some yAgam and to request the king to choose him to carry out all the functions connected with the yAgam. The wife gave her husband the rest of the grains that she had stored. The sage ate it and went to attend the yAgam.

At the site of the yAgam, Ushasti went to the ritviks assigned for prastAva, udgItha and pratihAra and insisted that they should know the devata associated with the mantra-and only then recite the mantra-s. They did not know the devata-s. They all stopped reciting and sat in silence. Then, the King came to know about the sage Ushasti and his competence. The King honored Ushasti by appointing as the main leading priest for the yaj~nam. Ushasti taught the ritviks and completed the performance of the yaj~nam to the satisfaction of the King. The upadeSam given by Ushasti was - In sAma gANam of prastAva, the imagination/bhAvanA should be for prANa (paramAtma) devata responsible for the birth and death of all beings; similarly Adityan, who rises up and celebrated should be the object of imagination in udgItha and in pratihAra section, annam/food should be invoked as bhAvanA. In times of danger to one's life (prANa), consumption of prohibited food as ordained by SAstra-s can be taken. Thus, BrahmasUtram concludes that the PrANa devata is the ParamAtmA.

1.12: When the upadeSam of Ushasti who was roaming for food was done, the Sauva udgItha gANam was done. This sAman is effective in getting the food. "SvA" means dog. For instructing the sage Baka, many competent Ritviks took on the form of dogs and taught Baka. They demonstrated the method to recite this Sauva udgItha. Therefore it is also known as "Sauva".

1.13: When one renders sAma gANam, at some places, few new aksharams are introduced for interjections with the gANam. They are

called "sthobhAkshara-s" like "ह्राउ (ह्राउ hAu)", "ह्राइ (ह्राइ hAi)". These have to be repeated thirteen times and the imagination should be as PrthvI. The phalan for this imagination/bhAvanA is the gaining of vAk/speech power and food.

Chapter 2

2.1-6: So far, sAma bhakti upAsana udgItham-s were mentioned individually like "Sauva". In the second chapter, instruction is given about the whole sAma bhakti with all its components. Earlier, it was said that sAma is sAdhu in the context of individual upAsanA. Now, the hinkArAdis, five types of sAma bhaktis and the upAsanA-s related to them are covered. These upAsanA-s deal with the different worlds, rain, water, rucus/seasons like spring, vasanta, animals like cow, goat et al. Since the lower and higher worlds organized to help each other, like abundant (subhiksha) rains, spring and other seasons fulfill their promise, cows et al thrive and all comforts are enjoyed by the reciter.

2.7: The most important tools needed for those who seek moksham are the five sAman-s indicated above by this Upanishad - PrANa, vAk/speech, eye, ear and mind/manas. Those who perform upAsanA on these five divisions of sAmam will enjoy a blessed life.

2.8: Next, the upAsanA linked to the seven divisions of sAmam, the first letter of the seven mantrAs are used for upAsanA. The phalan of such upAsanA is vAk siddhi.

2.9: The seven sAmans mentioned are based on the Sun's movement from dawn to sunset -

- (1) movement of cattle before dawn bleating the sound of "him" (hinkAra sabdam),
- (2) early dawn/udaya kAlam when human moving and conversing with each other,
- (3) sangava kAlam when birds fly around,
- (4) midday dear to the devata-s,
- (5) in aparAhNa kAlam (after past midday but before mid afternoon), the embryos are confined to the womb and do not fall down,

- (6) time before Sunset when the wild cattle of the forest run away and hide from men and
- (7) astamana (Sunset) time dear to Pitrus.

Thus, sUryan is worshipped here with seven divisions for sAmopAsanA.

2.10: **atimrtyu upAsanA** - If we count the aksharams of the names of sAma bhakti, it comes to twenty two. Veda counts sUryan as the twenty first one. In that count, is included the twelve months, five Rutus (hemanta and SiSira Rutus as one), the three worlds thus counting up to twenty. After this count of twenty, sUryan becomes the twenty first. The sUryopAsanam of the twenty one sAma bhaktis is brought to twenty two by adding sUryan, the total aksharams become twenty two. sUryan divides the whole day into day and night (ahorAtram) and indicates mrtyu symbolizing time of death. Even above sUryan is ParamAtmA, the phalan of sAmopAsanA. That sAma gAnam not only grants Aditya sAyujyam but also gives victory over death/mrtyu and prepares one for moksham.

2.11-20: Next, using individually few sAmans like gAyatram, rathantram and vAmadevyam and upsanA is done for gaining one of the five phalans - long life, perfect health, progeny, cattle and fame (yaSas). One uses an individual sAman and focus on one of the five sub divisions and complete drshTi upAsanA for gaining the desired phalans.

2.21-22: Thus, this section deals with the aforementioned upAsanAs and instructs on ParamAtmA, who is above all the upAsanAs, the devatAs for the mantrAs, the Vedas released by them and have the appropriate drshTi bhAvanA (imagination) and concludes with the statement that the whole world will honor such a person. It goes on to say that which sAma svarams are to be accepted and how to recite the varNams of the sAma svaram and the devatAs associated with them.

2.23-24: Now, the glories of PraNavam are discussed and it is indicated that in all ASramAs, those who performed Parabrahma dhyAnam will gain moksham. It goes on to say that PraNavam arose from the creation of the three worlds by ParamAtmA and the Vedas. The source of vyAhrtis came out of those three worlds. PraNavam is present like the nerves in a green leaf and is present in all vAk/speech. Next, It is observed that the performer of a soma yAgam gains all the

three worlds through eulogies of the Lord of the three savanam-s (vasu, Rudra and the AdityA-s).

Chapter 3

3. 1-11: From the third chapter onwards, several vidyAs are taught for moksha phalan.

The first one is **madhu vidyA**. sUrya maNDalam is the honey For devatAs. Like the hives of honey bees in trees, in the upper world known as antariksham, reciting veda mantra-s from each of the vedas like bees collecting honey from flowers, and thus by performing yAgam et al, gather phalans like yaSas/fame, tejas/radiance, indriyam, vIryam/power et al. These are collected in sUrya maNDalam on different sides. The five gaNams - vasu, rudra, Adiyta, marut, sAdya stand on four directions and above, feeling happy and clear. Thus who does the mediatation/dhyAnam of sUryan as honey and doing upasana of sUryan's antaryAmi brahmam, obtain first the enjoyments/bogams of vasu, Rudra et al, and then get the moksha phalan. Thus, this was said here.

3.12, 13: **gAyatrI brahma vidyA** - We have to consider (bhAvana) that brahmam as gAyatrI having four pAdams/quarters and six types of attributes. Mostly, gAyatrI chandas has three pAdams and twenty four (24) aksharams. In some instances, the twenty four aksharams are split and constructed with four pAdams. Therefore, gAyatrI is referred to as made up of four (pAdams) and six (guNams). Here it is said that the four pAdams of brahmam are: bhUtam/every being, PrthvI/earth, SarIram/body and hrdayam/heart.

It is pointed out that vak/speech is everything and protects everything/ Hence Brahman, which is sarvabhUta mayam has two guNams like everything/bhUtams and protecting them. For the one with PrthvI as pAdam, all the bhUtams are the foundation. It is also held that one can not escape from the bhUtams. For that Brahman which has SarIram and hrdayam as pAdam, it is the foundation for the PrANa-s and they can not escape either. Thus, six guNams and four pAdams are indicated for that Brahman. Just as PurushasUktam declares that the Purushan has one fourth presence in Prakrti and the remaining three fourths of the sentient and insentient in SrI VaikuNTham. That Purushan pervades in the leelA and the nitya vibhUtis. The one who does upAsana of the vast presence using the pAdams will attain unfaillingly moksha phalan. As an accessory, there are five dimpled spaces. One is above the heart and the other four are

on the four sides and the PrANa-s roam there. In each of these spaces, there are gatekeepers. The five of the devatA-s/dvArapAlakA-s are Adityan, Chandran, Agni, Parjanya and AkASa.

KaukshayajyotirvidyA - The Supreme Being in the utama lokam of SrI VaikuNTham is inside our body as the indweller of the vaiSvAnara to digest what we eat. The one who sees and hears him and performs upAsanA on him will be good to look at and will have fame. Seeing him is experiencing the feeling of warmth on touch of the skin and listening to the sound, when one closes the ears with the hands is equivalent to hearing him. Hearing the sound through the closed ears as the eaten food is being digested indicates his presence inside and hearing that Parabrahman.

3.14: **SANDilyavidyA** - Being born in this universe, being alive here and dying are all activities linked to the doings (vyApAram) of Parabrahman. That Brahman pervades all the universe. Knowing Him this way, we should perform upAsanA in a state devoid of desire and anger and with utter tranquility. The Purusha should perform upAsanA on the Parabrahman and attain what he desires. This is the duty of the Purusha. (This is known as "tat kratu nyAyam"). The way in which he performs here will result in him attaining the same form after the upAsanA is completed.

3.15: **koSa vij~nAna** - Desirous of long life for his son, a special upAsanA is made here. There are special mantra-s for this upAsanA. This is known as koSa vij~nAna. This involves upAsanA, where vAYu is meditated upon as the son of the directions.

3.16-17: **Purusha vidyA** - One who wants to live up to 116 years on earth undertakes this upAsanA. That person considers himself as a yaj~nam and splits up his life span into three units, considers his PrANa-s as Vasu-Rudra-AdityAs, his hunger and thirst as dIkshAs, his consumption as upasadas (a type of mantra recited in the sacrifice), laughter as stuta Sastra-s, SAstriya activities as dakshiNa, death as the avabhrtha. When upAsanA is done this way, he can chase away the diseases and live long. AitareyamahidAsa performed this upAsanA and lived long. There are specific mantra-s to recite and the upAsaka gains moksham ultimately. The mantra-s meditate on Him as an eternal one, jagat kAraNan and as the One worshipped by the eternally liberated souls. He enters via sUrya maNDalam to attain Him. The Purusha vidyA discussed here is different from that described at the end of taittirIya Upanishad.

3.18-19: Then instruction is given on the drshTi upAsanAs on mind/manas, Brahman and Adityan.

Chapter 4

4.1-3: **Raikva vidyA** - The king JAnaSruti was a great observer of dharma-s. He built villages, cities, forests, homes and highways rest houses for travelers and arranged for food and drinks for them. He conducted all laudable charities there with utter faith. One night, there were some swans flying over his palace, where he was resting on the terrace of his palace. He overheard a conversation between two swans flying along. Here, one swan following the other one ahead, addressed the one ahead and chided thus - Hey! You seem to have no eyesight? It is carelessness in flying over the tejas/radiance of JAnaSruti, which has the power to make even the evening filled with darkness to a day full of radiance and warned the leading swan not to get burnt from the radiance of JAnaSruti, the great observer of honoring guests (atithi dharma-s).

The leading swan retorted thus, "How come you are praising this person as though he is like Raikva, the one always with a cart"?

The other swan asked as to who is this Raikva with a cart always.

The swan behind answered: "There are different types of gambling. In that, there is one among them named "krta" that includes every other game in it. Similar to this, you know what all Raikva knows, that will include all good activities (dharma kAryam-s) done by the rest of the people in the world. Your JAnaSruti does not have that kind of fame and status. Raikva, not only has the possession of the superior j~nAnam but also the ability to execute such dharma-s. Be sure that you know the difference between this mahAn, Raikva and JAnaSruti, the observer of dharma-s".

JAnaSruti, who thus heard the conversation between the two swans woke up at that early morning time and briefed his attendant on the conversation that he overheard between the two swans and asked him to search and find this Raikva. The attendant went on a search and came back saying that he could not find Raikva anywhere. King JAnaSruti asked his attendant to search again in places where the Brahmins assemble. This time, the attendant again went and found a man scratching his skin sores and lying under a cart. The attendant took his seat near Raikva and asked him "Sir, are you Raikva?" The man said, "Yes, I am". The attendant went back to the king and said

that he has found him. King JAnaSruti went to the place of Raikva with six hundred cows and calves, and a horse drawn carriage as presents and requested Raikva to generate devatA j~nAnam in him. Raikva rejected the gifts and said - "Oh Sutra (one who is sorrowing)! Please keep all these wealth with you". JAnaSruti thought about this rejection and understood the reason for Raikva's refusal. He returned again to Raikva's place with one thousand cows to give to the sage as well as his daughter to get married to the sage and offered the village also where Raikva was residing with his cart. (JAnaSruti understood that the wealth and cows that he offered will not be useful since Raikva does not have a wife to serve him). Now Raikva accepted the offerings and was pleased. He taught JAnaSruti the Raikva vidyA, which is the same as samvarga vidyA. His upadeSam was -

Vayu is the entity in which Agni, sUryan and Chandran reach their layam (harmonious equanimity). PrANa is the layasthAnam (place of dissolution) for vAk/speech, eyes, ears and mind in the body. Vayu and PrANa are samvarga-s (place of merger or absorbents). To illustrate who the devatA for samvarga vidyA was, Raikva used an anecdote. He said that there were once two men with the names of kApeya and AbhiprAtarin. When they were about to eat in a group, a BrahmaCari approached them and begged to be served with food as bikshA (alms). Nobody offered the BrahmaCari the bikshA that he was seeking. The BrahmaCari, an expert in samvarga vidyA, then told them - "The Protector of the world swallowed four mahAtmA-s (Agni, Aditya, Chandra and water). Oh kApeya! This Lord exists in many forms. People do not however recognize Him. This food although it belongs to Him (Prajapati) has not been offered to Him, who had asked for it". Now, kApeya got up, came near the BrahmaCari and said - "There is a much lauded Omniscient One, who is the soul of the devata-s, creator of all beings, possessor of beautiful golden teeth and consumes a lot of food and is the enemy of the asura-s. His fame (mahimA) is much praised. He eats the food like fire and speech that can not be eaten by the others. He is ParamAtman. He is the samvarga (swallower). The devatA that you worship is not the One we worship". After correcting the BrahmaCari's understanding of the nature of the devatA associated with samvarga vidyA, the BrahmaCari was provided with food. It is thus made clear that the samvarga vidyA relates only to ParamAtman and not to familiar Vayu or PrANa through this anecdote/upAkhyAnam. A j~nAnam about samvargam as ten (five+five) as "krta" or "annam" or VirAT along with the performance of upAsanA on them makes one omniscient and enjoyer of Parabrahmam. That is the phalan of practicing samvarga vidyA.

4.4-9: **shoDaSa kala brahma vidyA** - SatyakAma told his mother JAbAIA that he is going out to observe brahmacarya and seek an AcAryA and so wanted to know his lineage (gotra). She answered - "I do not know the lineage/gotra. I, as a maid served many learned ones and married early and did not remember the gotra of my husband's family. You are SatyakAma and I am your mother, JAbAIA, and that's all I know. You can tell this to your future AcArya". SatyakAma went to Gautama hAridrumata and conveyed this information to the AcArya that he chose. His Guru commended him. He commented that SatyakAma is a true BrAhmin since he told the truth about his lack of knowledge of his lineage. The AcArya blessed him and gave four hundred lean and weak cows from his herd of cows. He commanded SatyakAma to take care of them. While driving away the cows happily, SatyakAma said that he will not return to his Guru's ASramam until he nourished them to a size of one thousand healthy cows. He was out for many years to fulfill his promise. A day came when the size of the herd grew to one thousand. At that time, one of the bulls in the herd said to SatyakAma - "We have now grown to be a group of one thousand. Please unite us now with the AcArya. I will instruct you, one of the pAdams of Brahman". The bull instructed SatyakAma on the pAdam/quarter of PrakASavA and described its four avayavams (auxiliaries). Next, Agni will instruct you on another pAdam. Next day, when he was driving the cattle towards the ASramam, stationed the cows midway. When he was about to do samidhAdAnam, Agni instructed him on the pAdam of "anantavAn" and its four parts. Agni told SatyakAma on receiving the next upadeSam from the hamsam. The pAdam was "jyotishmAn" with its four parts. The next upadeSam was from water fowl, "madgu" on the pAdam of "AyatanavAn" with its four auxiliaries. SatyakAma returned now to the ASramam of the AcArya, who noted the differences in his Sishya.

The AcArya on seeing him said, "Oh SatyakAma! You appear now as one, who has understood Brahman. Who instructed you?" SatyakAma responded and said the truth that he was instructed not by humans. He reminded the AcAryan that the upadeSams received from an AcArya alone will yield phalans and asked his AcArya to initiate him into the shoDaSa kala brahma vidyA. The AcArya initiated him directly. The teachings/upadeSams by the AcArya and by Agni and three others were just the same.

4.10-15: From the aforesaid SatyakAma, UpakoSala received his brahmacaryam to study the Vedas. For twelve years, UpakoSala took care of the VaidikAgnis of SatyakAma. SatyakAma completed his instructions/upadeSam to his other Sishya-s and allowed them to

return to their homes, but did not allow UpakoSala to leave and also did not complete the upadeSam to him. The wife of the AcArya felt bad about UpakoSala's status and empathized with the student's incomplete status. She pleaded with her husband to complete UpakoSala's studies and let him go. SatyakAma ignored the appeals and went away on a trip. The brahmacAri was suffering from the sad neglect by his AcArya. Out of mental grief, he refused to eat, when the wife of the AcArya pleaded with him to eat. He said that so many things affecting him are filling his stomach and hence he could not eat. The compassion of the agnis for him rose up. They performed upadeSam for him thus, "PrANa is Brahman; कं (kam) is Brahman; खं (वं) [kham/vam] is Brahman". The "कं kam" stands for joy/sukham.

The aksharam "वं vam (खं kham)" symbolizes AkASa or worldly sukham. He got doubts about the worldly joys (sukham-)s like AkASa, an indriyam being Brahman. He wondered whether "खं kham" should be linked with "कं (kam)" to refer to Brahmanandam. He inferred that "खं kham" should be understood as Brahmanandam. The Agnis that he tended taught him Agni vidyA to remove these doubts and told him that his AcArya on return from his trip would teach the rest.

The AcArya returned from his travel and on seeing his Sishya's face, told him that his face resembled that of a Brahma j~nAni and wanted to know who performed the upadeSam that led to such a tejas/radiance to his face. UpakoSala described what happened and the kindness of the Agnis. The Sishya did not know how to answer that question. He was not clear whether he got a little or complete upadeSam for Brahma j~nAnam. The AcArya concluded that the Agnis instructed him with upadeSams that yield only paltry phalans. The AcArya advised his Sishya that he will perform upadeSams that would lead to lasting phalans and the parama PurushArtham. The AcArya pointed out that the result would be that the sins would not stick to AtmA as in the case of water on the lotus leaves. AtmA can be seen in the eyes. It is eternal. There is no need to fear about it. This is the Brahman. When water falls on the eye, it does not stay there. It rolls off. If the place of abode (eye) has such a beneficial effect, what about the one who resides there? How can we describe the grandeur of the Brahman, said the AcArya and instructed UpakoSala with some of the KalyANa guNams (auspicious attributes) of the

Brahman. The Sishya was advised that the one who desires moksham (mumukshu) and completed his upAsanA will travel by the divine path to the abode of ParamAtmA, whether the final rites were performed or not. They will travel by devayAna path (arcirAdi mArgam) immediately after death. His soul will travel by the devayAna margam and honored on the way by devata-s representing Agni, day, Sukla Paksham, uttarAyaNam, samvatsaram, sUryan, Chandran, and lightning and met by amAnavan and will be joined to the Supreme Abode of ParamAtmA and enjoy eternal bliss. He will have no sorrow from samsArIC sufferings. This is Agni VidyA positioned in the middle of UpakoSala vidyA.

4.16, 17: Here yaj~nam is praised and four rit viks drive that cart with two wheels of mind/manas and vAk/speech. If even one wheel is damaged, the cart will collapse. If there are mistakes due to incorrect procedures, expiatory karmAs (prAyaScitta homAs) should be done to annul the inauspiciousness/amangaLam-s. For these expiatory homAs, the three vyAhrti-s are important and they arose from the three Vedas. The Brahma of the yaj~nam should protect the yAgam from such lapses for the benefit of the rit viks and the performer of the yAgam.

Chapter 5

5.1, 2: **PrANa vidyA** - One who knows what is the eldest (jyeshTha) and the most celebrated (SreshTha) becomes (bhavati) himself the eldest and the most celebrated. The PrANa is indeed is the eldest and the most celebrated entity and has to be meditated upon as such.

PrANa is considered to be the eldest (JyeshTha) among the sense organs (indriyam-s) because, while the child is in the womb, PrANa functions first and is the cause for the growth of the child (embryo). Then the other sense organs like eye, ear et al get developed and begin to function. It is also described as the most celebrated (SreshTha). Why it is celebrated can be explained from an upAkhyAnam (anecdote). PrANa and the indriyam-s had disputes once about who among them is superior. They wanted PrajApati, their creator to settle that dispute. PrajApati said: "Among you, the SreshTha is the one who after leaving the body makes the body totally dysfunctional. vAk indriyam (speech) got out of the body and stayed away for a whole year and watched as to what happened to the body. The SarIram/body lived like a dumb person. The body however continued to function except for the lack of speech. Similarly, the body carried on with its functioning, when eyes were closed and the ears as

well as mind exited from the body. The one who could not hear was like a deaf man but no disruptions to the operation of the rest of the body. PrANa tried now to leave the body to check on the consequences of its exit. The body and its organs suffered terribly like a horse tears up the pegs to which its feet are tied. They then begged the PrANa not to leave. They reminded the PrANa that all their glories are due to the assistance of PrANa only. They submitted to PrANa that the vAk can not earn any money without it; eyes could not adjust between level ground and a ditch. They all conceded their utter and total dependence on PrANa in their areas of function. Now, PrANa became the Lord of all organs and asked them to provide it with food, dress and be worshipped. All that is eaten as food is the PrANa, AcAmana tIrtham taken before and after eating is its dress and thus telling they offered PrANa, food and dress. Thus, ways were suggested to perform meditation/upAsanA for the PrANa.

Instructions/upadeSam on performing an action (homa) named "manthakarma" is to gain fame. It is a homa with specific mantrAs. If one should tell this to a dry stump, branches would sprout and leaves spring forth. Also, if he sees a beautiful woman in his dream, then he should know that his rite/homa has been successful.

5.3-10: **PancAgni vidyA** - The grandson of AruNi Maharshi known as Svetaketu traveled to an assembly of scholars in PancAla deSam. Rajarshi PravAhANa asked Svetaketu, "Has your father done upadeSams to you?" Svetaketu answered in the affirmative. PravAhaNa asked the following questions. Their conversation as below:

1. "Do you know where people (PrajA-s) go after death?"

"Revered Sir, I do not know".

2. "Do you know the return path?"

"I do not know"

3. "Do you know the differences between the devayAna and PitruyANa mArgams?"

"Do not know"

4. "Do you know which are the beings/prANi-s those have arrived at the Upper Worlds?"

"No"

5. "Do you Know about the birth of a man in the fifth oblation/ offering of water (Ahuti)?"

"I do not know anything"

The King then said that you do not know these teachings and asked Svetaketu as how you can say that you received the upadeSams.

Reacting to his inability to answer any of the questions of the king, Svetaketu went back home and expressed sorrow over his humiliation at the vidvat sadas. His father, Gautama UddAlaka consoled his son and mentioned that he would have performed the upadeSams on these matters if he himself had known about them. The father decided to go to the king's court to learn about these esoteric vidyA-s and asked his son to come with him. The son did not want to join his father on this visit and the father went alone. The Rajarshi PravAhaNa welcomed the sage to his court, offered courtesies and asked the father about anything special that he could do for Svetaketu's father. The latter wanted to learn about the vidyA only and did not want any worldly wealth. The king tried to distract the attention of the visitor from the esoteric vidyAs that he wanted very much. The king finally gave in and praised the greatness of this vidyA, which was in his Rajakulam only. PancAgni vidyA was thus received by Svetaketu's father.

The five agnis (pancAgni) are: svargam, cloud, PrthvI, Purusha (man) and StrI (woman). They have to be imagined as individual Agni. When a man who has accumulated good deed/puNyA-s departs from this world, the soul and the prANendriyam depart together as bhUta sUkshmam ("esoteric" and "subtle" body) and reaches heaven and receives AhUtis/offerings in Agni. It enjoys the comforts at svargam with a beautiful body and there after, it is united with bhUta sUkshma megham. Next step consists of its entries into many kinds of grains and falling down on earth through the rain. These grains become food and are consumed by the man/Purusha and stays in the body of the man. Now, it benefits from the fifth homa known as StrI (woman) and assumes the body of a male. There it stays for about ten months or so and is born into the samsAric world and these cycles are repeated.

Thus, it has to be remembered that the traveling AtmA is different from the body and the indriyam-s. Meditation has to be made in this manner. Those who discard kaivalya phalan and engage with faith in brahmopAsanA alone in this way would travel through arcirAdi

mArgam and gain Brahman. This is the devayAna mArgam. The arcirAdi mArgam is dealt in detail here. The gist of this section is the travel of the soul with stops on the way at like Agni, day, Sukla paksham, samvatsaram, sUryan, Chandran, and lightning to reach the paramapadam.

Those who perform services like performing many yaj~nAs, building temples, constructing ponds and other activities like dAna dharama-s, travel by PitruyANa mArgam and arrive at svargam and take on a beautiful body like Chandran. That route with stops are -- Smoke, night, KrshNa paksham, dakshiNAyana, Pitru lokam, AkASa, and Chandran respectively. After the stay at svargam, the jeevan returns via AkASa, vAyu, smoke, cloud, rain and medicinal herbs (aushadis). Passage through the aushadis takes a long time. The soul takes on the appropriate births - lower and higher births, based on its previous birth deeds (pUrva janma karma viSeshams).

(aiSvarya kAma/one who desires wealth resides in the villages; the AtmopAsaka/one who meditates on AtmA resides in the cities, the brahmopAsakan/one who mediates on brahman dwells in the forest). There are also creatures like a mosquito, worm et al, which are born and die frequently. They do not go to upper worlds.

PancamahA pAtakA-s are (the five types of people doing bad acts, crimes): One who steals gold and silver, one who drinks liquor, one who unites with his Guru's wife, one who kills a Brahmin and the fifth who associates with him. For the meditator/upAsaka, who has performed PancAgni vidyA upAsana, is not tainted with sins even if he associates with such five types of people (pancamahA pAtakA-s).

5.11-24: **VaiSvAnara vidyA** - Sages like PrAcInaSAla, Satyayaj~na, Indradyumna, Jana, BuDila et al known for their rich knowledge of scriptures (adhyayana) and observance of rites (anushThAna) began to look in depth about the differences in our AtmA and Brahman. They were not making much progress on resolving the issues. They decided to go to Sage UddAlaka, the son of AruNI and get his opinion as an expert sage. UddAlaka did not have answers to the questions of the visitors. UddAlaka suggested that all of them go together to ASvapati, the king of KoSala deSam to have their doubts cleared. King ASvapati welcomed them individually and offered his courtesies (upacAram-s). Next morning, he met them and wanted to grant any that they might need and the visitors refused politely those offerings. The hosting king was perturbed at this unanimous rejections and reminded his guests that in his kingdom, there are no thieves, misers, drunkards, no

adulterer, much less adulteress and no man without AhitAgni (sacrificial fire). The wealth in the kingdom is pure. He said, "I am planning to conduct an yAga. I would like to honor you as I plan to honor the rit viks chosen for this yaj~nam. Please stay". The visitors reminded the king ASvapati that they came to receive instructions on vaiSvAnara vidyA. The king agreed to help them next morning. The king did not need any initiatory rites from the Brahmin visitors as their AcArya and started to teach them. The king knew they have already some limited knowledge on this vidyA and had some debates and disagreements between them. Hence the king thought that it is better to do the upadeSam individually. The king wanted to know from each of them the method each observe VaiSvAnara AtmopAsanam.

These above mentioned six visitors stated above that they chose for their upAsana respectively - dhyu lokam (heavens), Adityan, Vayu, AkASa, water and PrthvI/earth as vaiSvanarAtmA. The king instructed them that the above six are the limbs (avayavams) of the VaisvAnarAtmA. Finally, they are the limbs of head, eyes, PrANa, body, bladder and feet/pAdAs. Since they are amSam-s of vaiSvAnara, they bless the upAsaka with phalans in this world. The king pointed out the dangers if the upAsaka seeks that type of worship as their sole goal. There will be serious damage to the various organs. If one unites the limbs/anga-s with their names and perform the upAsana, one can get as phalan is ParamAnnam of Parabrahmam. When the limbs (avayam-s) of Brahman are integrated in one's own limb and retained there and consider them as tools in nitya agnihotram, great phalans will come our way. Using these tools for agnihotram, homa should be in vaisvanarAgni (prANAgnihotram) with the first received ball of annam/food. That food should be used for five PrANAhUtis and through them the indriyams and the devatAs linked to the individual indriyams as well as the world will be satisfied. For one who does this upAsana, all his sins would be burnt like cotton thrown into a fire. Similar to the starving children clinging to their mothers, the whole world relies on this agnihotram.

Chapter 6

sat vidyA - There was one, Svetaketu, the grandson of AruNI Maharishi. His father called him in and told him - "Oh Sevtaketu! Please observe brahmacaryam. There is no one in our family, who has not studied (adhyayanam) the Vedas, is just a Brahmin only by birth." Svetaketu was twelve years old then and felt bad after hearing his father's reprimand. He left his home, sought an AcArya and learnt the Vedas with all the auxiliaries/angam-s. After twelve years at the age of

twenty four, he returned home with a proud feeling that there was nothing else to learn.

His father welcomed his son and asked: "Oh Svetaketu! You appear as though you have nothing else to learn. Did You ask your AcArya about the subject of instruction of which meditation results in hearing and thinking about all in this world". The son reflected on this object, the meditation of which will lead to knowing all. He thought as to how can the unheard become heard or the unknown become known? This object (brahman) that was commanding all, intrigued Svetaketu. Svetaketu felt bad that he did not learn about this object by thinking about which everything unthought-of becomes thought-of during his gurukula vAsam. His father answered: "Svetaketu, look at a lump of clay. From that clay comes the pot, cup and other things. By seeing the lump of clay, all objects made of clay becomes known. Similarly by seeing a nugget of gold, all the items made of gold are known. If you see a piece of iron, all objects made of iron becomes known. These three examples were given to demonstrate the non-difference between the cause (clay, gold and iron) and the effect, the modifications and names attained by the cause. The dogma that the cause (kAraNam) is different and the effect/kAryam, arising from the modifications and names attained by the cause is different are rejected. Since all creations are from one object (Brahman), the knowing of Brahman would lead to the world becoming known". Now Svetaketu realized and wondered why his most merciful AcArya did not instruct him on this important non-difference between cause (kAraNam) and effect (kAryam). He wondered why his AcArya did not explain this important doctrines even if he had not asked about this. He wondered whether his teacher was himself unaware of this doctrine. He asked his father now to teach him this important doctrine. The father now began to teach sat vidyA to his son.

All this universe of multitudinous forms and names existed prior to creation as the one and only being alone (sat). It did not even have the srshTi kartA (creator) as a second vastu (being). This "sat" (being) is the eternal, ever existent Reality, the Supreme Brahman and the only one. The one and only "sat" is characterized by the nAma rUpa prapancam (names and shape of the world) of cetanam-s and acetanam-s. The opposite of "sat" is "asat" or non-existence prior to creation. Some logician argue that "sat" was born of "asat". This view is unacceptable, detestable and therefore it has to be discarded. We have seen one transforming into another but there are no cases of new material from prior existence. The possibility of the origin of a pot without the pre-existence of clay does not happen. There is no case

when non-existence created a new thing (vastu). The lump of clay before creation did not exist as a pot and after creation came to be known as pot with name and shape (nAma rUpam). This is acceptable. The argument that the lump of clay is different from the pot is not acceptable. It is just a figment of imagination and illogical. We have to concede that the one that existed before creation became many. "sat", the kAraNam (cause) existed before kAryam (effect).

It is described thus. "sat" made the sankalpam that it would become many, "May I be born!". It created tejas (fire) first. In its state as tejas it made the sankalpam to create water and that in turn created PrthvI (earth). These beings/bhUtam-s became living beings (prANi-s) in the universe. These beings are of three kinds: aNDaja, jIvaja and udbhIjja. Those born out of aNDaja-s (eggs) are like birds et al. JIvaja are the ones that are born from the wombs of living beings like cows and human. udbhIjja are from plants and trees that are born of seeds. In the third category, is included a fourth one, svetaja born out of sweat. The manner in which these three arose is - The kAraNa (cause)vastu, "sat" with jeevAtmA enters into the afore-mentioned mahA bhUtams (tejas, Ap/water and PrthvI) and creates the nAma rUpa prapancam in all its diversities in names and forms. The "sat" willed to make each of these three elements three-fold (trvitkaraNa) and mixed them with each of the one third of the other two. This led to each element (tejas, water, PrthvI/earth) having one third of the other two. What we see as water now is not one hundred percent water. In the water, we see is half pure water and the other half is made up of the other elements - tejas and PrthvI. (When we refer to pancabhUtam-s, the process of their customized mixing is called pancIkaraNa). The half of each of the pancabhUtam-s are mixed with other bhUtam-s to make up the whole to form the body/SarIra and now the Parabrahmam enters that body with jeevan as its SarIra in everything. Thus, one became many. In each of them, ISvara, acetana (insentient) and cetana (sentient) are present.

We can illustrate that all that are seen here are product of the process of trvitkaraNa. For instance, the natural color of tejas/fire is red, white is for water and black is for earth/PrthvI. In spite of it, we see all the three colors in the fire. This is a result of the trvitkaraNa/triplication process.

Thus, the food/annam that is eaten for the growth of the body becomes threefold (three mahA bhUtam-s). One becomes faeces as asAra bhAgam (useless). The essence (sAramSam) is flesh. The most subtle third is used to nourish the manas/mind. The water that is

drunk is also split into three (water, urine and blood) and nourishes the PrANa. The food that is tejomayam nourishes the bones, the friendship needed for it and the portion for the growth of speech (vAk). Just as we get butter from churning the curd, the consumed food gets perfected by the agni in the stomach and is needed as sUkshma amSam-s for mind, PrANa/vital breath and vAk/speech.

The father said, "Oh son, do not eat for fifteen days but drink water only. PrANa will not die". The son followed his father's advice. After fifteen days of fasting without eating any food, consuming water only, he came to his father. He asked as what he should do next. The father asked him to recite the Vedas. Svetaketu could not recite any Vedas. The son said that he can not remember any Veda mantra-s. The father said, that of a lighted fire, a single minute ember when left can not burn anything but when it is covered with dry grass and small sticks and when blown it will set ablaze. The father explained that, "fifteen out of your sixteen parts/amSam-s have been destroyed and by the partaking of food would bring back and unite the sixteen parts. After that, you will be able to recover your faculty of speech et al". Svetaketu then took his food and was able to get back his ability to recite. The father explained thus the subtle parts (sUkshma amSam-s) of food/annam creates strength by providing nourishment to mind/manas.

With similar examples, Svetaketu understood that the kAraNa (cause) vastu for the world enters inside the body with jeevan and with its power of commanding the PrANi-s shows that it is the Supreme Being.

The father continued with his upadeSams for his son. "I will tell you about the state of AtmA during the time of sleep. PrthvI/earth enters into water and water into tejas and tejas into sat (Parabrahmam) during sleep and death. The father continued with the upadeSam and told him further --

- (1) The honey bees collect honey from many kinds of flowers of trees, plants in a very small amount and assemble it as the rasam/essence of the honey. It is impossible to tell that this portion of the honey came from such and such flowers of this tree or the other trees. Similarly, the AtmA-s reaching united (layam) in "sat" can not recognize their identity, when they are united with the "sat".

- (2) In the rainy season, several rivers flowing eastward and westward enter into the ocean. They are absorbed from the ocean to become clouds. They rain and enter back into the ocean via rivers. The clouds do not know their identity.
- (3) If one cuts a big tree with an axe, the sap flows. In such a tree that is alive, if we cut a branch, that portion of the tree dies. A new shoot comes in place of the cut branch. That new shoot also dries up and the process continues until the tree is dead. What we learn from all this is that the body is different from the jeevan. When it is abandoned, the tree will die but the jeevan does not.
- (4) "Svetaketu! Bring me the fruit of the banyan tree and cut it and see what is inside". The son brought that fruit and cut it at his father's request. There were many tiny seeds inside. On breaking one seed further, Svetaketu did not see anything inside. His father said, "it is subtle and therefore not discernible because of its existence in the sUkshma (subtle) state. From such sUkshma existence, this mighty banyan tree arose. The mighty power with in the seeds is inherent in the tiny seeds. The ParadevatA that I described to you exists in this subtle manner".
- (5) "Svetaketu, when you go to bed tonight, place a lump of salt inside a vessel with water. When you wake up in the morning, look for the lump of salt. You would not find it. Drink a drop of that water. What do you learn? Take a sip of water. What do you recognize? The salt has completely dissolved in the water. The lump of salt could not be seen anywhere anymore. It is uniformly spread in the entirety of the water. Similarly, the kAraNa vastu, "sat" is pervasively present everywhere".
- (6) Think of a situation, where a citizen of one kingdom is blindfolded and transported to a far off land and is left in a place where there are no human beings. He will scream when his blind fold is removed as he does not know the directions east, west or so. Someone passing by will uncover the blind fold and point the way to his place. Then the lost person will slowly walk back from village to village and finally arrives at his home. Similarly, one can learn about one's own attributes from a sadAcArya (teacher) and will pray for his own release from his samsArIc bonds to regain his home (Paramapadam) and long for its bliss.

- (7) At the time of one dying, the relatives sit near the dying man and ask him whether he recognizes them. Some times, the dying man does not answer. This is because the dying man's speech/vAk has attained layam (united) in mind/manas, the mind in PrANa and the PrANa in tejas (SarIra bhUta sUkshmam) and tejas in the kArANa vastu of "sat".
- (8) When a thief is caught red handed, people shout, saying he is a thief and a red hot axe should be placed in his hand to prove his innocence. If he has really stolen, his body will get burnt. If he is not guilty of the accusation, the heat won't hurt him. He is freed.

Thus many examples were told. Reflecting on them, Svetaketu recognized that the entire world is pervaded by that kArANa vastu and that is eternal and blemishless. Further, it is the soul of all beings and that is present in him also. Svetaketu was pleased with his father's clear upadeSams and attained clear tattva j~nAnam.

In this "sat vidyA", there are sixteen khaNDa-s. The matters covered in these are:

- (1) "sat" is the cause for the entire universe.
- (2) First creation of everything/samashTi srushTi is done.
- (3) Individual creation/vyashTi srushTi through the union of the beings/bhUtam-s is next done.
- (4) The trvitkaraNa (the union of the beings/bhUtam-s) is seen through the examples given.
- (5) tejas, water, PrthvI are responsible for the growth of the body.
- (6) The subtle portions of the food/annam goes to vAk, PrANa and manas.
- (7) If it were not so, the mind will weaken. This is the message from the first seven khaNDa-s.
- (8) "sat" is the layasthAnam (place of merger) for cetanam-s.

- (9) The count of jeevans attaining layam (union) in "sat" are beyond count.
- (10) "sat" will come out of "sat" just as the waters of the rivers come out of the ocean.
- (11) The cetanam-s are eternal in their existence like rivers joining the ocean
- (12) Just as the tiny seed of the banyan tree produces the mighty tree with sprawling roots, the very subtle "sat" will produce this vast world/prapancam.
- (13) The "sat" pervades everywhere similar to the salt dissolved in water present everywhere.
- (14) "sat" should be understood through an AcArya. It is like a blindfolded man left far away from his home finds his way back to his home through a one good willed person and reaches his home.
- (15) "sat" will remove all dangers encountered by one who sought refuge in it.
- (16) There is no samsAric bonds to one who has gained the "sat". We briefly summarized the content of this sixth chapter on "satvidya", which have many mantra-s with interrelated meanings.

UddAlaka's upadeSam is - "Similar to the "sat", which is the soul of all Jeevans, stays subtle and is eternal in its existence, you, Svetaketu have been created like all other entities of this universe, you will become it ("tatvamasi)". UddAlakar's upadeSam is a beautiful one that has been understood well by all the laukIka-s.

Chapter 7

BhUma vidyA - Sage Narada afflicted with sorrow over his lack of knowledge about the AtmopAsana brahma vidyA. He prostrated before Sage Sanatkumara and asked him to teach him this vidyA. Knowing that Sage Narada is very learned, Sanatkumara said: "Please tell me what you know already and after that we can concentrate on what else needs to be learned". Sage Narada listed an

impressive list of vidyAs that he knew already and added that he learnt and knew all the Sabdam-s but does not know about the AtmA. Sage Narada said, "My sorrow will only be banished after knowing about the AtmA. Please bless me with AtmopadeSam". Sanatkumara commented that upAsanA of the words/Sabdam-s as Brahman will permit Narada to roam with joy in regions where the Sabdam-s are revered and enjoy bliss. Narada kept on pressing Sanatkumara for something superior to the Sabdam and once Sanatkumara answered, Narada asked for anything that is superior to the just suggested one. Sanatkumara kept on stating that the last one he identified could be meditated upon as the lofty one (Brahman). Narada was further asking, "Is there anything greater than the name, Brahman". Sanatkumara answered about the fourteen loftier things. They are name/nAma (Sabda rASi), vAk/speech, manas/mind, sankalpam (will), citta (intention), dhyAnam, vij~nAna (knowledge), balam (strength), annam/food, water, tejas, AkASa, memory and desire. As Sage Narada kept asking about the identity of the loftiest principle, Sanatkumara suggested PrANa is the most lofty entity among all the ones examined so far.

Here, Sanatkumara wanted Narada to know that the jeevAtmA is intended, whenever PrANa is mentioned. For instance, the giver, the receiver, father, mother, brother, sister and AcArya et al are regarded as PrANa-s. The level of reverence for one's father and mother is indicated by treating those who had harsh words for them are to be treated as those who have committed Pitruhatti, mAtruhatti (Killer of one's father, mother), slayer of one's AcArya et al. Such a person is said to have committed one of the greatest sins (mahA pAtaka-s) by the people of the world. When that Jeevan leaves the body, the burning of the body that housed the jeevan would not be recognized anymore to have committed such an abominable sin. Such is the power of the upAsanA of the PrANa. Such an upAsaka would identify himself as an ativAdi (talkative) or one who is blessed to perform upAsanA on the noble purushArtham and a bhogya vastu (enjoyable thing) like PrANa. Sanatkumara attested to the loftiness of this PrANa upAsanA by observing that such an upAsaka deserves to identify himself as such.

Narada, who was intently listening until now, slackened a little thinking that the upAsanA on PrANa was the one that would remove all his sorrows. Sanatkumara recognized the thinking on the part of Narada and continued the updates in search of the loftiest upAsanA. Sanatkumarar now said that becoming an ativAdi (talkative) by upAsanA on satyam (Brahman) is far superior to the upAsanA on

PrANa. The upAsanA method for becoming an ativAdi on satyam was taught by Sanatkumara. The status of the mind, the needed total faith (Sraddha) in such an upAsanA, the proper conductance befitting that of an ativAdi on satyam, the comprehension of the vastu as such svarUpi. As an ativAdi, the upAsaka is content on this upAsanA over all the others as shown by his disinterest in pursuing any other upAsanA. The upAsaka feels that all of the other upAsanA-s are fully resident in him as sukha svarUpam and bliss (bhUmA). Now, Narada began to wonder whether Sanatkumara was going to continue and bring out any other upAsanA that would be superior to the observance of BhUma vidyA. Sage Sanatkumara quickly indicated that there is nothing more lofty than BhUma vidyA in all directions. One should cultivate the thinking it is "Me" who is in all directions, upper, lower, and eight other directions. The reason for such a strong statement is the assessment that satyam is the AtmA for everything. From it arises all upAsanA upto the level of PrANa. The one who has mastered the AtmopAsanam will be released from all karmAs and gains the power to travel everywhere. He does not have death, illness and sorrows. All are bhogyams (most enjoyable). He becomes omniscient. He will delight in taking thousands of rUpams. This upAsanA will yield fruits only when one's mind is pure. The pure mind comes from eating the sAtvic food.

Thus, Sanatkumara showed the other side of the samsAric ocean for the pure minded, blemishless Sage Narada. Sanatkumara is also known as Skanda.

Chapter 8

8.1-6: **dahara VidyA** - There is a little AkASa in the small heart lotus (PuNDarIkam) in our body known as "Brahmapuram". One should understand what is inside that AkASa and meditate on it. You should not think lightly on what might be in this small space. It is also big like the AkASa outside our bodies. Inside that small space reside the upper and the lower worlds, Agni, vAyu, sUryan and Chandran. Whatever that the upAsaka gains as realized and unrealized have their base in this small space.

One should not think that with the dissolution of this body, all within this heart lotus would be lost as well and therefore it can not be the abode of aforementioned entities. This AkASa would also be destroyed. It is not so because this space is nirvikAra (attributeless) Brahman. The body is the city in which it is. Thinking deeply, it is more correct to recognize this space as the City (Puram). The above residing in this

space and hence it is appropriate to call this space as the Brahmapuram instead of the body.

The things to be meditated upon in this AkASa/space - kAmam-s i.e., kalyANa guNams/auspicious qualities which are eight in number. In view of these eight guNam-s, the Brahman is meditated upon as apahata pApma, vijaraH, vimrtyu, viSokaH, vijighatsaH, apipAsaH, satyakAmaH, and satya sankalpaH. He is not touched by the karmA-s. He does not age. He is eternal, not affected by death. He is not affected by sorrows. He has neither hunger nor thirst. He is the possessor of undiminishing enjoyable bliss. He has the power of uninterrupted will. Just as the citizens perform some services to the kings and gain the desired phalans in the world, the righteous ones perform specific karmA-s ordained by the Vedas and gain the phalans of good deed/puNyam. These will disappear ultimately. If one performs the Vedic karmA-s without the comprehension of this AtmA and its auspicious attributes, one can not live according to his desire. For the one who meditates with the full understanding of the kalyANa guNams of this Brahman, he can gain all what he desires. He can enjoy moksha sukham, he lives where he desires. In moksha dasA, if he wishes and makes the sankalpam to enjoy the company of his parents, siblings, friends, women, enjoyable and desired things, he can make that sankalpam and gain them.

The fact that we do not know about the kalyANa guNams of this Supreme Being is due to our ancient and huge sins accompanying us. For example, there is a great hidden treasure that is buried under the earth. We may walk over that ground all the time and still would not know about the presence of that treasure. Similarly, Brahman is not known to us. That is this AtmA. It is inside the hrdayam (heart). It gets the name of hrdayam from hrdi+ayam. We can also call it as "hrt+ayam" or the one that has reached the heart. When the upAsaka parts with his body and reaches the Paramjyoti with his true rUpam (svaya rUpam), that Paramjyoti is this AtmA. It is the Eternal AtmA, which is fearless. It has also the name of "satyam". One can split the word "satyam" into "sat+ti+yam". The inner meaning of "satyam" is the One who rules the cetanam-s and acetanam-s alike. It protects all of them from blending and losing their svarUpams and retains them (all the universes and the beings in their true forms and assigned places). Therefore, it is setu (dam, a boundary). No dosham (blemish) will arise from it. By gaining it, the blind man gets back his eyesight. The wounded gets healed. The one suffering from the heat of samsAram gets relief from the tApa trayams. After attaining this Brahman, it does not perish and the night becomes day.

One should observe celibacy (brahmacarya) to attain it. With that brahmacaryam, he crosses the two oceans named "अर ara" and "पुन्य Nya" (puNya) in Brahma lokam and gets past the pond named "airammadiya" and the banyan tree named "somasavanam" prior to arriving at the Kingdom of the Brahman recognized as "aparAjitA". He walks to the beautiful throne of the Supreme Being regarded as "Prabhuvimita" and is blessed with the anubhavam of brahmAnandam (Please remember always the description of the Paramapadam).

There are many nerve centers/arteries (nADi-s) terminating in the heart. They have links to the rays of the Sun. Among the one hundred and one arteries (nADi-s) connected to the heart, there is one artery near the head which pierces the head and the mukta jeevan exits the body through this nADi. It travels through the Sun's ray to reach sUrya maNDalam and from there to SrI VaikuNTham with the speed of mind and enjoys all the bhogams there with the Supreme Being. (This travel of the liberated jeevan is well known).

8.7-12: This is about **PrajApatividya**, which is a limb of the Paravidya. The father of the deva-s and the asura-s, PrajApati out of his compassion for his children to thrive and prosper, blessed the universe with a mantra and spread it all around. The meaning of the mantra is that the upAsaka will gain all universes and comforts by comprehending all the eight attributes (guNam-s) of the ParamAtmA.

The deva-s and the asura-s heard about it and wanted to know about the detailed meanings of this mantra. The chief of the deva-s, Indra and the chief of asurAs, Virocana approached PrajApati and observed thirty two years of celibacy to be qualified to receive the upadeSam. PrajApati did the upadeSam to Indra on the meaning of the mantram saying, "AtmA is the one that is seen in the eye". They saw the shadow in the tears of the eyes, and thought that the reflection/pratibimbam is AtmA. They said that the pratibimbam/chAya purushan is very clearly seen in the mirror and in water than in the eye. The students asked as to whether the chAya Purushan is AtmA.. PrajApati asked them to adorn themselves well with ornaments and dress well. He further asked them to get water in a cup, and see themselves in the cup with water. He told them, "if there is anything missing, let me know". Virocana saw the reflection and did not find any differences and came to the conclusion that it is the same AtmA in the eye. He went home and instructed the asura-s about what he learnt and taught the meaning to the asura-s. They became dehAtma vAdis. They thought, the body and the AtmA are one and the same.

Indra was not satisfied with that interpretation. He was intrigued to see that the bimbam and pratibimbam are one and the same. If the bimbam is not decorated and made ugly, the pratibimbam will have the same features. How can it then serve as the AtmA was the question by Indra. He reflected on this and came back to the AcAryan, PrajApati for additional instructions. PrajApati, his father taught Indra about the meaning of his mantram step by step (viz.), the state of the AtmA (Atma svarUpam) during the dream state and deep sleep state. Indra was not satisfied with the meaning about the possibility of sorrow in dream state, when dreaming about unpleasant things like being killed or being connected with aj~nAnam during sleep state.

Indra observed celibacy again for one hundred and one (101) years and learnt dahara vidyA and the eight guNam-s of ParamAtmA described there. Thus the knowledge about the eight guNam-s of the uttama Purushan was gained. Arising from the top of the head to travel through the Brahma nADi to exit the body, travel by arcirAdi mArgam to reach the abode of the Paramapurushan satisfied Indra and he taught this meaning of the PrajApati VidyA and its gains to all the other deva-s.

(Through this knowledge of PrajApati vidyA, JeevAtma svarUpam is clarified. The JeevAtmA has the eight guNam-s in its true nature. It is also of the form of j~nAnam and Bliss by nature (svabhavikam). It recognizes that it is an unconditional bonded servant of ParamAtmA. This j~nAnam about Atma svarUpam is obtained by the j~nAna yoga balam gained through the PrajApati vidyA. The mukta (liberated) jeevan becomes immersed in BrahmAnubhavam. The jeevan does not enter the samsAric world again. The guNam-s of the Brahman is learnt through the Upanishads.)

8.13, 14: In support of the earlier comments, few mantram-s are cited. The meanings of those are -- Prapatti mantram - I meditate on the Lord as having the darkish hue and as the indweller of the sentient and the insentient. Like the horse that shakes its hair to get rid off the dust on its skin, I shake off my sins like Chandran freed from the hold of the rAhu graham and become a krutArtha -- one who has fulfilled his duties -- and reach the eternal Brahma lokam. The ParamAtmA creates the nAma-rUpa prapancam (names and forms of the world) without being controlled by them, stays as the pervasive AkASa and blemishless and radiant. I gain thus the Lord of all the created beings. I have no rebirth (punarjanmam). This way, I do not enter into the yoni (womb) where sattva guNam is destroyed and sukla dhAtu is eaten.



SrI Atthi Varadar - Kanchipuram

8.15: All these vidyAs taught in the chAndogya Upanishad were taught by Brahman to PrajApati and by PrajApati to Manu, and Manu to mankind. The seeker goes to the house of his AcArya, serves him, learns the recital of the Vedas, makes a samarpaNam (Guru dakshiNa), completes the studies to observe grhAstrASrama dharma-s, teaches the Vedas, leads those who sought him as AcArya and follows the way of vaidika dharma-s. He directs his organs/indriyam-s to the AtmA, leads his life free of violence and spends his allotted time on earth and thereafter reaches the world of Brahman. He is freed from the cycles of births and deaths in the samsAra maNDalam and is never born again.

May my limbs/angams and the indriyams gain in strength (PushTi) and shine! Through Upanishad, Brahman is known. May I never reject that Brahman! May I support that Brahman! May that Brahman not reject me but support me! Through this SAnTi pATha, I pray for gaining all the siddhi-s referred to in the Upanishads!

This is the essence (sAram) of chAndogya Upanishad. The Upanishad bhAshyams and ParishkAram (authored by Sri Uttamur SvAmi) housing elaborations on the individual mantram-s would help those seeking deeper knowledge!

chAndogya Upanishad sAram sampUrNam

10. BrhadAraNyakopanishad

This is the tenth of the daSopanishad set. The last section of the Vedas is known as AraNyaka-s. The concluding end part of Veda is known as AraNyaka and hence all Upanishads are known as AraNyaka-s. This Upanishad focuses on providing the lofty meanings of its mantras and it is big (brhat) in size and hence it is known as BrhadAraNyaka. This Upanishad comes at the end of Sukla Yajurveda Satapata brAhmaNam. There are two branches (SAkhAs) of Sukla Yajur Veda that are available to us today: kANva and mAdhyandina. This brAhmaNam is available in both the SAkhAs. kANva SakhA renderings have the commentaries (bhAshyams) by advaita, ViSishTAdvaitA and dvaita AcAryAs. kANva pATha is prevalent in the Northern parts of India. This Upanishad has eight chapters. The first two chapters can not be

considered as part of the j~nAna kANDa. It is part of soma yAgam and belongs to the category of Pravargya. Hence, the matatraya AcAryAs have provided commentaries only for the six chapters linked to j~nAna kANDa. The sub-divisions of each adhyAya is known as brAhmaNam and the individual chapters have many brAhmaNam-s. The condensed meanings of these six chapters only will be covered here as below.

For the benefit of those who are interested in the Karma kANDa related matters (vicAram-s) and observances (AcaraNA-s), AraNyakas have a way of celebrating them and draw them towards j~nAna kANDa. They also perform yAgam-s mentioned in the Karma kANDa section with animals like horses and cows. The horse is specifically known for its quickness, strength and vIryam et al. Among the Karma kANDa related observances, the key one is aSvamedha yAgam. The mukya devatAs for aSvamedha yAgam is PrajApati, the creator of the beings of the universe. Therefore, aSvamedha yAgam is linked to j~nAnam so that their union will give the desired phalan without delay and interruptions. Praising a King as Kubera, the Lord of Wealth, yields one, more wealth. Similarly considering a small thing as bigger one, will have more usefulness.

Chapter 1

1.1 - After one year of the commencement of the aSvamedha yAgam, the head, eye and the prANa (breath) et al of the horse (limbs of the horse) linked to the yAgam should be viewed at dawn as sUryan, vAyu/air et al. Further, besides the limbs of the horse, some additional entities linked to the yAgam like somarasa - gold vessels (graham-s) kept before and after the horse, day and night (ahorAtra) should be imagined as part of the samvatsaram (year). If the doer (kartA) of the yAgam will master these imagination/bhAvanA-s and perform them properly, he can gain his desired fruits/phalan-s quickly. Thus, this kind of imagination (bhAvanA) is known as "drshTi vidhi". Here, to see one entity as another one is drshTi (view).

1.2 - The second brAhmaNam deals with one kind of brahma drshTi that is encountered in the aSvamedha yAgam, where the animal (prANi) is aSva (horse) and one limb/angam of the yAgam is Agni. The meaning of the second brAhmaNam is:

The Supreme Being (ParamAtmA) desirous of eating and be the principal one in creating death (mrtyu) responsible for destroying mUla

vastu to cause destruction of the Universe and also to glorify itself. At that time water came into being. That water created for self-glorification came to be known as "arka". (glorified by arcana, "arka" - sukham/happiness to the one who eulogizes). BhUmi appeared next as the essence of water. When it was tired and distressed, one type of Agni arose from BhUmi. We have to understand that what is Agni in BhUmi appears as vAyu in AkASa and Aditya in the upper lokams. (VaidIgAgni is necessary for performing the homa-s. Vedas prescribe the creation of an agni kuNTam shaped like Garudan with special red bricks. The agni inside that kuNTam is known as cityAgni. The place in the yAgaSAIA where the Garudan like kuNTam is known as Sayana. The various parts of the angams of cityAgni have to be imagined as the four directions and consecrated in water. Thus, the pratishThA/installation of cityAgni is in water).

Thus, the ParamAtmA who obtained the form of Agni created the second entity known as samvatsaram (which is the abimAna devatA that creates the animals, who live a few samvatsaram/years and is Brahman itself). When ParamAtmA opened its mouth to eat the samvatsaram, latter made a sound out of fear that echoed as " bhAN". ParamAtmA saw the crying and fearful samvatsaram and felt that eating of the samvatsaram at that juncture would not create enough food to quench its hunger. Therefore, the ParamAtmA created through samvatsaram the universe made up of words and meanings (Veda vedArtha-s). The grateful samvatsara devatA wanted to perform a grand ArAdhana for the ParamAtmA that created it. It was not sure of the right kind of ArAdhana and was lost in thought over this matter. This effort led to the bloating of the body of samvatsaram to the extent that prANa was about to exit. In spite of the intensity of this effort, they remained inside the body, which began to swell with the participation of mind/manas. Samvatsaram made its body into the animal of aSva (horse) that was appropriate for the yAgam. aSva Sabdam means one with a bloated body. This meaning got linked perhaps to the aSva because of this incident.

With the use of this type of aSva, the performance of the yAga for one year would attain Brahma j~nAnam. The imagination/bhAvanA for the aSvamedha yAgam are: (1) sUryan set in the tracks of uttarAyaNa - dakshiNAyana so that it can be seen as samvatsara svarUpi (2) the next bhAvanA is to see cityAgni as the ParamAtmA with the form of arka, the loka svarUpi (3) The sUryan and arka serve as the root cause for the mrtyu devatA. One who performs the upasanA with these three bhAvanA-s would gain Brahma j~nAnam to defeat mrtyu (death).

1.3 - Another means to chase away the obstacles in gaining Brahma j~nAnam is taught now --

Once there was a fight between the devAs and asurAs to conquer the three worlds. The devAs wanted to destroy their hateful brothers (the asurAs) by means of UdgIta (sAma gAnam/veda) with the help of with udgAtA-s (those who render sAma gAnam). For this purpose, they requested vAk indriyam (speech organ) to serve as the UdgAta. vAk agreed to assist the devAs in return for gaining the boon of fine speech. vAk started the sAma gAnam and the asurAs interfered with the rendering. Other indriyams requested to take part as the UdgAtA-s were also bullied by the asurAs and could not help the devAs. Ultimately, the devAs appealed to PrANa/vital breath for help. The asurAs, who attempted to attack the PrANa were shattered to pieces like an earthen pot thrown against a piece of granite. PrANa blew away the sins created by the asurAs tormenting of the other indriyams to the four directions and foreign lands. Therefore, birth and death at foreign nations are to be avoided. The indriyams helped by PrANa functioned most efficiently once their sins were destroyed. PrANa destroyed the asurAs, helped the devAs by serving as udgAtA and was assured of annam/food. The other indriyams received their own portion of annam from what PrANa ate. Thus, those who perform soma yAgAs with the knowledge about the glory/maxima of the PrANa and view the udgAtA as PrANa chase away the sins that interfere as enemies and help those who sought them as refuge.

Saying thus as above, this chapter on this brAhmaNam named PrANa with the names of many reputed sages and provided the meanings for those names of PrANa. The fact that PrANa stays at the same level led to the assignment of the name of "sAma prANa". Those who know the sAma prANa to a small extent will gain a few boons. It also suggested that the doer looking at the udgAtA during the sAma gAna prastAvana kAlam and recites the SANTI pATha of "asato mA sat gamaya, tamso mA jyotirgamaya, mrtYormA amrtam gamaya, om sAntiH sAntiH sAntiH" will be freed from all the obstacles to moksham. This moving universal prayer requests the Parabrahman to lead us from untruth to truth, from darkness to light and from death to immortality and seeks Tranquility and Peace for all sentient (brhadAraNyakam 1.3.28).

After this prayer, the Upanishad would provide direct proof for the ParamAtmA.

1.4 - PurushAtma VidyA - Only Atman alone had purusha rUpam (man) at the beginning. He reflected and saw nothing else but himself

said "Myself alone exists" (jeeva samashTi rUpam). When everyone in this world refer to himself and say "I" (aham), the situation with ParamAtma in this context is similar. The difference between JeevAtmA and ParamAtmA when he say "it is I" is that ParamAtmA refers to Himself as the Brahman responsible for the samashTi srushTi - creation of the jeevans. The ParamAtmA refers to itself as "Purusha" since it exists before anything else and burns away all the sins. The ParamAtmA was afraid since it was all alone. Then, it concluded that the presence of a second one might lead to fear that some harm may come out of its presence. It recognized that there was no reason to fear in the absence of the second one. Its fear went away. In spite of it, Purusha/man felt the loneliness of being alone and wanted company to get happiness (sukham). It desired the second one. It took on the form, consisting of a man and a woman. He separated itself into two entities (rUpam), as man and woman. This is why woman is talked about as the half of the man. When they united as man (pati/husband) and woman (patni/wife), the man was concerned that he united with the woman he had created. Therefore, the half transformed one into a woman became a cow. Thus, every female animal and male animal down to the ant were created male and female pair. After these creation efforts, ParamAtmA wanted to initiate another creation (visrushTi). For this purpose, he created Agni from his face and palm. (Since these two places were sites for the creation of the Agni, there is no growth of hair in the face and palm). It performed similar creation (srushTi and visrushTi) for the devas and performed atisrushTi (extraordinary creation) by creating the rishis like Sanaka, Sanandana et al, who were embodiments of virakti (total rejection of worldly desires).

(Now, we will focus on the doubts about whether prapancam/universe created is different than the ParamAtmA or it is one and the same as the universe). This AtmA was at first without name or form. It got names and forms later. This is like the jeevAtmA getting names and forms. This AtmA is like the sword in the shield. It is like the hidden agni in the fire stick. Similar to the above instances, this AtmA pervades down to the tip of the nails. One who does not understand this is an incomplete person. This AtmA is recognized as prANa (vital breath), vAk/speech, eyes, ears and mind. It gains names and becomes that object and performs its work.

It is not correct to be ignorant about the pervasive presence of the AtmA in every entity and only focus on the external thing (vastu) like the shield covering the sword inside. Therefore, we should perform meditation (upAsanA) of the AtmA inside. This is the AtmA to be

gained as the Supreme goal of life. We should attempt to understand everything through it. This AtmA is the most desirable than one's son, wealth or dearer than anything else. We will now study the method of performing this meditation (upAsanA).

Parabrahmam thinks of itself as brahmam and it became all and enjoying everything (sarvAnubhavam). The devatAs, rishis and humans meditate on Him in this manner and gain their desired wishes. Having realized about this meditation, Vamadeva considered himself the origin of everything (sarvarUpi-s) starting from Manu. Therefore, the self-manifestation of ParamAtmA into AtmA and the realization of it as caused by Parabrahmam was understood. If we remember this in our meditation/upAsanA, we can enjoy the sarvarUpi, the ParamAtmA completely. The meditation/upAsanA that "I am Brahman" has to be done with a grateful and careful mind. When understanding oneself as Brahman, the AtmA has to include the ParamAtmA as well. Even the devAs can not interfere with those engaged in AtmopAsanA this way. For them also, ParamAtmA is the indweller.

When one does not perform upAsanA in the prescribed manner that includes Brahmam, and considers the ParamAtmA as the JeevAtmA, he will become the servants of the devAs and toil for them fruitlessly like cattle. He will tirelessly labor for the devAs, whose indweller/antaryAmi is the ParamAtmA. We see in this world many animals working for an owner. Even if one animal is lost, it causes anguish to the owner. DevAs do not wish to lose even one such AtmA serving for them. The confused JeevAtmA toils on forgetting the central power, which is the ParamAtmA. DevAs are happy with the status quo since it is not desirable for them, that the JeevAtmAs to gain Atma j~nAnam (ultimate truth).

Even in the deva lokam, there are the divisions of castes like brAhmanNa, Kshatriya, vaiSyas, and SUDra. Brahmam has created Indra, VaruNa, Chandra, Rudra, Parjanya, Yama, Mrtyu and ISAnana as Kshatriyas; vasus, rudras, Adityas, viSve devAs, marut gaNas as vaiSyas. pUsha devatAs (nourisher) is created as SUDra. pUsha devatA is BhUmi. Kshatriya is one step higher in status than a Brahmin. For instance, at the RajsUya yAga, the brAhmin sit below the throne of the king who has completed the yAga and honored him. Since Brahmin is superior to the Kshatriyas in so many ways, the king/Kshatriya will become a mighty sinner, if he destroys the brAhmaNa caste. Latter will encounter inauspiciousness. Dharma removes these inauspiciousness and saves the misbehaving kings. Even a weakling defeats the

powerful ones with dharma. Dharma is equivalent to truth (satya). Dharma is therefore precious and indispensable for one and all.

One who does not understand this magnificent Brahman, can not be protected by it. It is similar to the Vedas not protecting us, when we do not recite them. The neglect of the VedAs will not let a jeevan enjoy the fruits of their karmAs. One who does not understand Brahman properly will see that all the great dharma that he performs does not gain the things he desires. The fruits of such observance of dharma are destroyed. When he is engaged in AtmopAsanam in the correct way with the inclusion of Brahman, the performer (sAdhaka) gains and enjoys all the fruits that he sought.

For example, have a look at the JeevAtmA. By performing yAga-s and homa-s by the jeevans following the dharmic path becomes dear to the devAs; by reciting the VedAs, he is dear to the Rishis; by the performance of the SrAddha-s and tarpaNa-s and begetting children, he is appreciated by the Pitru-s; by providing shelter and food, he becomes dearer to the humans; by giving fodder and water, he becomes dear to the animals; by giving food to the birds, dogs, ants and other animals, he becomes an object of enjoyment to them. If the JeevAtmA gains all these phalans through their limited observance of dharma, one can appreciate the most superior status of ParamAtmA, who is the root cause of everything and the granter of all phalans.

Thus to enjoy the ParamAtmA this way, we need to have some ways. For becoming a complete person (pUrNa), the jeevan needs like a wife, children, wealth, and good conduct. All these four have to be acquired at the appropriate times. Even ParamAtmA desired them for the Jeevans at the beginning of the creation of the Universe. Therefore, even one who does not desire for material things needs to have the above four. Those four desired by such a person are: mind as himself; vAk/speech as his wife; vital breath/PrANa as his child; the eyes are his human wealth, the ears are the divine wealth (aihiKAmushmika wealth) in this world; his body is the fertile field where all his auspicious deeds grow. This jeevan blessed in the above way becomes complete (pUrNa). He should perform meditation with this state of mind. By this way, he will gain everything that he desires.

1.5 - The ParamAtmA, who is the father of all thought deeply and created seven kinds of food/annam. Of the seven, one is common to all. He set aside two for the devAs. He reserved one for the cattle like cows. This is common to all beings (jangama sthAvaras - what lives and what does not). He kept for Himself three categories. Does anyone

know the reason as to why these foods never get exhausted? The one who knows and understands the reason for this will be blessed with food here, will stay close at the land of the devatAs (devatA sAyujyam) and he will gain the superior food/paramAnnam of ParamAtmA Himself and eat with Him.

In these food, the food common to all is the food we eat daily. This should be eaten after offering to the celestials and guests (atithi-s). Failing to honor the guests will result in accumulated sins. The food offered to the devatas are darSa pUrNamAsa (new and full moon) karma-s as prescribed in the Vedas and smrtis. These are supported and observed by experts of nitya karmAs. The animals like cows have milk as the food. Infants and calves take milk as their first food. (Water is for trees and plants instead of milk). The reason why these food stay inexhaustible/indestructible is because their Creator, the ParamAtmA is the eternal MahA Purusha. Those who worship Him in this manner will gain all what they desire.

The three kinds of food reserved for Himself (AtmA) are: mind/manas, vAk/speech and vital breath/PrANa. Of all the indriyams, mind is the most important. If mind is focused on some other thing, that which has come across the eye will not be seen; the sound that targeted the ear will not be heard; the sankalpam will not be fulfilled; the doubts, the belief in something, courage to attempt something, the lack of courage to pursue the desired things, the sense of shame, intelligence, fear and other such things will not be recognized. How can one see as to what is in the back with the eyes, which is in front of the body? With mind, we can comprehend everything independent of where it is located. Similarly, the speech (vAk) organ is also a most important one. Its power is limitless. Speech is used to utter all words including the ones linked to Vaidika or laukika/worldly matters. The third type of food/annam kept by the ParamAtmA for Himself is PrANa/vital breath. They are divided into many sections such as PrANa-apAna-vyAna - udAna and samAna. With these three kinds of food reserved for it, the AtmA reaches its svarUpam. These three kinds of food/annam are also considered as the three worlds/lokams, three Vedas and precious things amenable to a three type of classification. One has to understand further about the foundations for the three kind of food and which are their devatAs. Such imagination is important for the meditator (upAsaka), when he reflects on them as limitless, the phalans from his meditation/upAsana also become limitless.

Among these organs/indriyams, PrANa is the devatA for Chandran. (Here PrajApati is viewed as Chandran). He has sixteen parts (kala-s).

The fifteen of the sixteen will be lost every day. The sixteenth part is constant and not destructible. On the day of New moon (amAvAsyA), Chandran uses the sixteenth part (kala) to enter into all animals (PrANi-s). Therefore, one should not kill even an animal like a lizard, which is useless. Like Chandran, every man/purusha has sixteen parts (kala-s). The man himself is one part. This one is not destroyable. The remaining fifteen parts are his wealth and do not stay permanently. Imagine the body as the centerpiece of a wheel. The spokes attached to the center piece and the spokes originating from the centerpiece are like the wealth that one accumulates. Even if that wealth gets destroyed, the body remains. Therefore, the fifteen parts are generated again like that of Chandran, the wealth accumulates now, the man becomes pUrNa (complete).

There are three worlds/lokam-s to be gained by the man - manushya lokam/world of human beings, ancestors'/Pitru lokam and deva lokam. As one performs kAmya karmAs (prescribed acts), he gains Pitru lokam. He can enjoy the comforts as in svarga lokam there. One who observes bhakti yoga reaches deva lokam through devAyAna or arcirAdi mArgam. For getting to the manushya lokam, he must have a body/SarIra and have a son. Before leaving this mortal coil on the earth, he has to call his son by his side and tell him that he (son) is the veda, yaj~na, and the world. The meaning here is - the veda adhyayanam (learning/reciting of veda), yaj~na, that the man/father performing, the son will have to do them and thus help the father to earn the wealth of the upper lokam (world) and the son accepting these responsibilities. After the death, the father enters his son and corrects through the son, the mistakes arising from the imperfect performance of these karmAs. The father is protected by this way and hence the son is called "Putra". Protected by this way, the father gains speech/vAk, mind and PrANa as divine gifts in the celestial world. The one who understands "PrANa" this way will be honored as devatAs and will be free from sins.

Among the organs/indriyas, PrANa is superior. Speech/vAk and other organ were active doing their assigned work. At that time, death/mrtyu entered and made them cease their work. Speech et al lost their capability to do their work without resting. Seeing PraNa work tirelessly and without let day and night, the indriyas took on PrANa's name like youngsters take on the name of the most illustrious member of the family and identified themselves as belonging to the heritage of the famous member. The indriyas called themselves as PrANa-s for that reason.

Thus PraNa got a superior status among the indriyas inside the body. We have to understand that the vAyu/prANa devatA, the corresponding deity of PrANa got elevated to a high status as well. Agni declared that it will keep on burning. The Sun said that it will keep on being the source of heat. The Moon said that it will continue to shine and comfort with its coolness. Thus felt each of the devatAs of the indriyas. The Sun and the Moon have finite sunsets and moonsets. vAyu however blows on ceaselessly. For the Sun et al, they need the assistance of vAyu for travel in the sky. Therefore, vAyu is superior. PrANa has vAyu as its devatA. The one who performs prANAyAma properly gains closeness (sAyujya) to prANa devatA. (The one engaged in the prANA yoga controls all organ inside with prANAyAma, corrects the irregularities of the mind and body. Thus, the uniqueness and superiority of PrANa is celebrated).

1.6 - The indriyas lower in status to PrANa and those that are superior like JeevAtmA and ParamAtmA have also been called PrANa. PrANa is saluted as amrutam. So is AtmA. They are recognized as amrutam because they are eternally existent. (Since PrANa and the AtmA are of the form of bliss and delectable to experience, they are called amrutam). Since vAyu, the devatA of PrANa is eternally blowing and hence it is also called amrutam. With its links to vAyu, PrANa's name as amrutam is justified. As long as AtmA has links to PrANa (prANa sambandham), it is hidden by names and forms (nAma rUpams). Names and forms arose as the phalans for the karmAs and indeed causes for karmAs. When we invoked AtmA as PrANa, we had the nAma rUpa karmamaya state of AtmA in mind.

The first chapter is intent on the people involved deeply in the observance of karmAs (karmAnushThAna) and to let them know about the importance of practicing at least one vidyA. This chapter chose aSvamedha yAga as an example. It gave instructions on the observance of rules linked to it. The first chapter suggested that the meditation/upAsanA of the ParamAtmA should be done with the imagination of it as "I". It praised the srushTi of the huge world by that AtmA and how it pervades powerfully in all of the created beings. It concludes by pointing out that the possession of the knowledge that AtmA dwells in the body as the antarAtmA (SarIrAtma svabhAva) will be deterrent to any harms that devAs could cause. Thus making him to understand step by step that one who does not have this knowledge, will continue to stay as slaves, toil like cattle by doing kaimkaryam to devAs and human beings. Amongst the devAs, there are four varNas - BrAahmins, Kshatriyas, VaiSyas and the SUDras. They have the appropriate varNASrama dharmas to follow. The first

chapter kindles interest in moksham and pointed out the instruments of upAsanA as PrANa and the glory of PrANa. This way, the upAsanA of the AtmA, the cause for the srushTi of the world was pointed out. Other Brahma VidyAs will be told in the subsequent chapters.

Chapter 2

2.1: bAlAki VidyA - There was a man by the name bAlAki so proud of his thorough knowledge on brahma j~nAna approached the King AjAtaSatru to reveal his knowledge. The king said that for just saying this itself, he will give him a thousand cows as gift. People rush saying: "Here is Janaka, here is Janaka". The king welcomed bAlAki and patiently listened to him. bAlAki was describing the Purusha (JeevAtmA) inside the orbit of the Sun and the Moon, the lightning, AkASa et al as Brahman. The king disagreed with the various descriptions as and when it was told. Finally after he finished, the King AjAtaSatru commented that bAlAki did not know anything about the True Brahman.

Immediately, bAlAki prostrated before the king and expressed his wish to become the Sishya of the King to learn about Brahman. The king took bAlAki by hand with affection. They came to a nearby place, where someone was sleeping. The King addressed the sleeping person - "Oh great one with a white dress! Oh SomarAja!", and tried to wake him up. The sleeping man did not wake up. The king shook the sleeping man now and woke him up. The king now asked bAlAki as to whether he (bAlAki) knows as to where was this just awakened man when he was sleeping, from where he came now. bAlAki could not answer these questions. The king now did upadeSam to bAlAki thus - "When one starts his sleep, all the organs reach a state of not being able to engage in their assigned activities. During their sleep state, they experience good and bad dreams and then travel to the nerve center (veins/nADi) known as "hitA" and reach the heart known as "purItat" (a flesh lump/piNDa inside the heart). There, he enjoys the bliss like those experienced by the great j~nAnis, great kings and reaching AkASa and with the Lord residing there. As the dreamer wakes up, he unites with his organs like tiny sparks spring forth from fire. The AtmA regains all feelings. This ParamAtmA who embraced the AtmA during its sleep is known as "satyasya satya" (the truth of the truth), a secret name. This is loftier in status than the prANa or Jeevan and known as "satya" (truth). The KaushitakI Upanishad provides more details on the bAlAki vidyA.

2.2 - The brAhmaNam covered in the previous brAhmaNam of this chapter, serves as it were the reason for calling JeevAtmA as PrANa. In this brAhmaNam, the relationship between the AtmA and PrANa is described. Here, prANa is considered as a young calf. It has the hrdayam as its garbha sthAnam. PrANa is tied to a post called Jeevan. The tying rope is food/annam. For the ones, who relate the relation between Jeevan and PrANa, all the seven kinds of enemies will be easily destroyed. For the travel of the PrANa, there are seven orifices in the face. They are eyes, ears, mouth and nose. The seven enemies are the desires (rAga) and the hatred (dvesha). In the different parts of the eye, the presence of devatAs is invoked with seven different devatAs as representatives of PrANa. Our head is the eating bowl. It is a bowl of a unique kind in the world. The top portion of it is closed unlike the bowl, vessels used at home. The eating access is at the bottom instead of at the top. PrANa is placed at the head portion. When one knows this that seven rishis referring to the seven organs reside there and the vAk that speaks like Brahman residing there, there will be no shortage of food. This brAhmaNam thus says that all kinds of food would become available to them.

2.3 - Brahman has two kinds of forms. One kind of form is visible to the eye and staying there in a stationary form like earth, water and fire. This is mUrta rUpam (gross form). mUrta rUpam is different from amUrta rUpam (subtle form) like AkASa and air/vAyu. This brahman is present inside the orbit of the Sun and the eye as a person/Purusha. sUrya maNDalam and the eye are visible mUrta rUpa (gross form) sAram. The Purusha rUpam inside is the amUrta rUpa (subtle form) sAram. The hue of the Purusha is like Kusumbha vastram (cloth dyed with saffron or red color), white wool, blue indragopa insect (glow worm), flame of agni, red lotus (puNDarIka) and lightning. For the one, who knows about this rUpam, his hue would be golden like lightning. It is not easy to know this amUrta Brahman. When we reflect on its title as "satyasya satyam" (truth of truth), we can appreciate its glory. (satyam-s are JeevAtmAs). This amUrta rUpam has a higher level to satyam. It can hence transform as pancabhUtams, actanams (insentient). (This brahman can have no svarUpa vikAram but can display svabhAva vikAram that is larger than that of the Jeevans. One can witness the svabhAva vikAram from Brahman to the tiniest thing/vastu). **This is mUrta-amUrta brAhmaNam.**

2.4 - Maitreyi VidyA - Sage YAj~navalkya said to one of his two wives, Maitreyi - I am going to renounce grahastrAsrama life. I will make a partition of the family wealth between you and KATyAyini. (KATyAyini is his younger wife).

Maitreyi - Can we get moksham even if we are blessed with earth full of wealth?

YAj~navalkya - It is impossible. You can live the life of the wealthy but can not gain moksham by possessing all the wealth in the world.

Maitreyi - What I am going to do with the wealth that can not get moksha phalan? Please instruct me on ways to get moksham that you know.

YAj~navalkya - You are my beloved. You speak therefore of words that please me much. Please come near me and sit down. I will perform the upadeSam. Please absorb that and reflect on its deep meanings.

Maitreyi - Please do so, Sir!

YAj~navalkya - Becoming dear to his wife does not happen because of the husband's wish. Same with the wife's wish for her husband to become very dear to her. The wish of the son to become the darling of the father does not happen because of the son's intense desire for that to happen, no. Money is desired by all. Does that happen because the money wanted that to happen? No, it is because of the wish of AtmA (ParamAtmA) that such things happen. AtmA, the ParamAtma svarUpam is always of loving nature. If you learn about it through upadeSam and see him through dhyAnam, you could have the experience of seeing everything by seeing it. If one tries to know about the things/vastu-s without its links to AtmA, the achiever/sAdhaka will be subjected to all kinds of inauspicious reactions. All are AtmA-s. To know the vastu-s with AtmA-s, one has to have control over their sensory organs/indriyams. When musical instruments are played, sound will be generated. If one wants to have quietness, then one should prevent playing the instruments. By controlling one's self and the indriyam-s, sensory attachments will not arise. When a lump of salt is added to water, it dissolves and is intimately spread in the water. Similarly, when the limitless ParamAtmA takes on the vij~nAnAtma svarUpam as JeevAtmA and blends with the pancabhUtams, we see the births and deaths. When this vij~nAnAtmA dies, it loses its consciousness/awareness (samj~nA).

Maitreyi - What you said about jeevAtmA losing its consciousness at the time of death confuses me. How can the status of being one self (JeevAtmA) lead to lose consciousness?

YAj~nayavalkya - I did not say that it has no knowledge (j~nAna). It wanted to have that knowledge. (If it dies without rebirths, it won't have any place to have the awareness about dehAtma bramam - mixing up body with the JeevAtmA as one and the same). The one who does not know that all are AtmA-s will have difficulty understanding the differences between the observer, the instruments to observe it and what is comprehended. He will see everything different. For the one who sees all as AtmA will not experience these differences. We have to understand these all through the AtmA. (It is not easy to know these. One has to control the senses/indriya-s and try to know by this way).

Thus, YAj~navalkya instructed his wife about the path to moksham.

2.5 - This section is known as the Madhu brAhmaNam. This explains clearly to understand as to what is Madhu. Every being has many features (amSam-s). These are body (AtmA), retas/Sukla, vital breath/PrANa, mind/manas, eyes, ears and vAk/speech et al. These features are like jADharAgni/fire, Sabda, hrdayAkASa, dharma, satya, JeevAtmA et al. Each of these has a devatA. Since all of these happen through devatAs like PrthvI are favorable (Madhu -anukUlam) to the above features. Inside the devatAs, the ParamAtmA shines radiant as the antaryAmi (indweller) brahmam. He is the AtmA. He is the amruta. He is the sarva svarUpa brahmam. Since the ParamAtmA like madhu/honey is inside each of these features, becomes the honey to each other.

ASvini devatAs acquired this Madhurahasya from the Sage dadhyang well versed in atharvaNa veda. When the aSvini devatAs approached the Rishi and requested him for the upadeSam on this rahasya (secret), the sage said - "Indra threatened to cut off the head, if this secret is revealed to others and so am afraid to reveal it". The aSvini devatAs said - "we will first cut off your (sage) head, keep it protected and then we will attach a horse's head to your body. After the upadeSam done with horse head that head will be cut off by Indra, we will reattach your head. After all we are the famed physicians of the devatas". The generous sage agreed to this. Thus all of these happened. (This is the precious secret/rahasya that also attempted to make the great sage, the HayagrIva). From this secret, we can appreciate the Superior status of the ParamAtmA. He enters into the two-legged and the four-legged beings and acquires the name of Purusha. Since, He is present both inside and outside, there is no place, where He is not. To conduct the affairs of the world, He takes on all kinds of forms. With His sarva aiSvarya-s, He makes myriads of

sankalpams to take these multitudinous forms. Therefore, He becomes thousands of Hari-s instead of just being one Hari. This Brahmam will be present at all times and all places and stay omniscient and as a storehouse for all auspicious attributes/guNam-s.

2.6 - VamSa brAhmaNam - This is about the guru paramparA (lineage), starting from one's Guru onwards doing the upadeSam up to EmperumAn. The purpose is to reflect reverentially starting on one's guru paramparA as his family guru.

Chapter 3

3.1 - Janaka, the king of Videha kingdom conducted an yaj~na with lavish gifts to the performers. Brahmins from Kuru and PancAla regions came there. King Janaka wanted to know as to which of those Brahmins among them was the most learned in the Vedas with their angAs and proficient in all vidyAs up to brahma vidyA. So the king gathered thousand cows with gold covers on their horns and asked the assembled vedic experts to claim them if they are the best learned one. The Brahmins were not courageous to come forward. No one could even think that he is the best. At this time, Sage YAj~navalkya called one of his Sishyas, SAMSravas, and asked him to take the cows to his home. The other Brahmins protested now about his qualifications and were talking about as how he is better than them. One priest named aSvala, who officiated regularly as the ritvik for the hotA yAgA of King Janaka challenged Sage YAj~navalkya about his expertise. The sage responded in a cryptic way and told that he salutes the expert best vedic scholar (brahmavid) but he really needs the cows.

Thereupon aSvala in the group wanted now to test YAj~navalkya and posed some questions on the views of the functionaries of the hotA yaj~na such as hotA, adhvaryu, singers of the udgAtA sAma gAnam and the devatAs that protect the brahma yaj~na and the fruits/phalans gained during the progress of that yaj~na. He took leave of YAj~navalkya thereafter.

3.2 - Next, a Brahmin with the name of ArtabhAga asked a few more questions. He asked YAj~navalkya - "how many are the graha-s (here it means organs) and atigraha-s (literally matters related to and greater than a graha/objects). YAj~navalkya responded saying eight graha-s. These are nose, vAk/speech, tongue, eye, ear, mind/manas, hand and skin. atigrha-s are also eight in number. Agni is mrtyu/death. Water has Agni as its food/annam. When the jeevan

dies, PrANa/vital breath does not leave him. Even after the physical death, his name will remain with him. The next question was about the ultimate destination of the Jeevan for equanimity/layam. YAj~navalkya refused to answer this question in an open assembly consisting of scholars and novices. YAj~navalkya took ArtabhAga by hand to a private place and talked it over saying that the Jeevan reaches his laya (merge) sthAnam based on his good and evil deeds (puNya and pApa karma-s).

3.3 - Next, another one by the name, Bhujyu recalled some incidents telling YAj~navalkya - "We were traveling to Madra deSa as students for learning veda (adhyayana) and we went to the house of Patancala. His daughter was possessed by a Gandharva (not a human, a kind of ghost). We asked him, "Who are you?" The Gandharva said, "I am Sudhanvan, of Angirasa gotra". While asking him some questions on worldly matters, we asked him, "Where were the descendants of Parikshit (pArikshita-s)? I am (Bhujyu) asking you, YAj~navalkya, the same question".

YAj~navalkya - The pArikshita-s went to the place where those who were performing aSvamedha yAga.

Bhujyu - Where do they go who have performed aSvamedha yAga?

YAj~navalkya - There are thirty two times of the world that are illumined by the Sun every day during his travel. BhUmi/earth which is twice the area is covering this world. The ocean are twice bigger than the BhUmi. Now, as is the thickness/edge of a razor, or the wing of a fly, so is there just that much opening at the junction (of the two halves of the cosmic shell - aNDa kATAha) and through that small opening the pArikshita-s entered. Indra taking the form of Garuda, carried the pArikshita-s and handed them over to vAyu. vAyu took them to the place where the performers of aSvamedha yAga were. Thus saying, the Gandharva, praised vAyu who travels everywhere and vAyu alone as eternal deva and is everything, aggregate of all individuals (vyashTi, samashTi). He who knows this conquers further death.

After the questions by Bhujyu, Ushasta and Kahela were asking questions.

3.4 - Ushasta: Oh YAj~navalkya! You say that the brahmam is visible directly and that is within all. What is this?

YAj~navalkya - It is the AtmA who stays inside you. It is the AtmA, who conducts its life with the help of the prANa, apAna, and other vAyu-s.

Ushasta - What kind of speech is this? It is like describing that this is a cow and that is the horse.

YAj~navalkya - You should not think that I was referring to the AtmA that does SravaNa, manana, dhyAna and darSana. This type of AtmA is perishable, whereas the other type of AtmA is eternal.

3.5 - Kahola - Please describe clearly as to which you consider as that AtmA that you mentioned in response to question by Ushasta.

YAj~navalkya - This AtmA has no hunger, thirst, sorrow, delusion (moham), old age and death. Knowing this AtmA, BrAhmaNa-s have no attachment to three kinds like son, wealth and the desire for world. They take to the life of a sanyAsi/mendicant, conduct their life (deha yAtrA) through alms. A BrAhmin should gain j~nAna through secret teachings (rahasya upadeSam-s) and be humble like an innocent child without ego about his scholarship. After becoming a scholar at a young age (bAlya pANDityam), he should always think about this AtmA and gain the name of muni. This should be followed by deep dhyAnam to be recognized as a true BrAhmin. There is no other better way to become a BrAhmin.

3.6 - Then GArgi, a lady asked some more questions. Water is the foundation (AdhAram) for this BhUmi. What has water has its foundation? YAj~navalkya said vAyu/air. He was answering her questions on the foundation for different lokams. Finally, she asked about the foundation for Brahma lokam. The Rishi told her that her head will fall off if one asks questions about subjects that should be reasoned out and said not to ask any more. Thereupon, she stopped asking questions.

3.7 - Then UddAlaka said, "When we were living in Madra deSam in the house of Patancala, studying Vedas, scriptures (adhyayana), his wife was possessed by a Gandharva (a type of ghost). We asked him as to who he was. He said he is Kabandha, son of AtharvaNa. He asked the students and their Guru, Patancala: "Are you aware of the sUtra by which all the worlds and all beings are held together (like gems stringed together in a thread)? Do you know the antaryAmi (indweller) Brahman who controls the worlds and all beings? One who knows about this sUtra and the antaryAmi Brahman, knows the

Brahmam, Vedas, all beings and knows everything. If you do not know about this sUtra and the antaryAmi (indweller) Brahmam and still take away these cows to your ASramam, your head will falloff".

YAj~navalkya - Yes, I know about both principles.

UddAlaka - Anyone can say that he knows. Please tell us as you know them.

YAj~navalkya - That sUtra is PrANa, that indweller enters and pervades inside BhUmi and the other devatas, all beings, all indriyams, all AtmA-s and enters everything without omission and commands them. He is eternal. There is no one equal to or superior to Him.

(At many places of the Upanishads, we come across the great knower of Brahman (brahma j~nAni) with the name of UddAlaka. Once they got the answers to the questions of UddAlaka, others realized that they could not defeat YAj~navalkya and so nobody dared to ask him any more. The woman, GArgi, who was interrupted earlier from asking inappropriate questions, felt that it was time for her to ask questions again and made an appeal to the brAhmins in the assembly.)

3.8 - Oh Brahmins assembled here! I am going to ask him two questions. If he answers these questions, none of you can defeat him. The Brahmins said, "Ask him"

GArgi - Oh YAj~navalkya! Like a brave person of Kasi or the King of Videha might string his bow and shoots his two arrows highly painful to the enemies, I am going to ask you two questions. Please answer.

YAj~navalkya: Ask GArgi

GArgi: For all the activities in the world above the heaven (upper world) and below the earth (bhU lokam), what is the foundation? Likewise, what is the foundation for the past, present and future and the objects which exist in one particular time demarcation? What is the reason for it being the foundation?

YAj~navalkya - It is AkASa (avyAkrtAkASa/mUla prakrti)

GArgi: Listen attentively to the second question. What pervades (foundation) the AkASa, the foundation for all the others?

YAj~navalkya - This is called "aksharam" (the imperishable brahmam). It is neither gross (big) nor subtle (small), neither short nor long. It is

neither shadow nor darkness. It is just like without vAyu/air or eyes or ears. It is not confined to outside or inside. It does not eat anything, nor is it eaten by anyone. Out of its own volition/sankalpam, sUrya, Chandra, svargam and BhUmi are held together in their respective positions. Out of its sankalpam, rivers flow from the mountains east or westward. It is because of its sankalpam, men praise those who give gifts (dAna), conductance of yAga-s, SraddhA-s et al. There is nothing exceeds this aksharam (the imperishable) in knowledge/ j~nAnam and power/Sakti. By this aksharam this AkASa is thoroughly pervaded. Thus YAj~navalkya explained.

After hearing all these from YAj~navalkya, GArgi addressed the assembled of Brahmins and stated that YAj~navalkya can not be defeated. Please bow before him and accept him as a Brahma j~nAni. She bowed before him.

3.9- After all this discussions, then one in the assembly by name, Vidagdha started to ask some questions. (At first three brAhmins asked many questions on karmAnushThAnam and rebirth/punarjanmam. Ushasta and others asked questions on the doctrine of Parabrahmam. They were well answered. It was rude of the egotistic Vidagdha, who was not well versed in Brahma j~nAnam to show off and insist on asking questions even after GArgi had announced that YAj~navalkya can not be defeated. YAj~nyavalkya was patient for sometime and then answered the questions.)

Vidagdha asked questions about the number of the devatAs and who they are and asked more questions. He answered the questions and said that there are eight kinds of Purusha-s (viz.), SArIra Purusha, Karmamaya Purusha, Aditya Purusha, Purusha with residence in the ear, chAya (shadow) Purusha, Purusha in the mirror, the one in the water and putramaya Purusha and their relationship with akshara Purusha. When Vidagdha appeared to ask more questions, without hesitation, YAj~navalkya said, "Oh SAKalya (Vidagdha)! Have these BrAhmins pushed you into the burning pit of charcoal"? (The meaning is that SAKalya will lose his life by falling into the curse of fire/anger of YAj~navalkya). (The Brahmins did not stop Vidagdha from asking more questions even though they knew that he is wrong. It would have been better, if Vidagdha himself to save his life should have left the place. But nothing of that sort happened). Vidagdha did not heed the annoyance of YAj~navalkya and with anger kept on asking more questions.

Vidagdha said, "Oh YAj~navalkya! You insult Kuru deSa, PancAla deSa Brahmins and act as though your Brahma j~nAnam is superior to that possessed by them or as if you know very well about the dik-s (directions) and its devatAs and their foundation/AdhAram". He thus asked YAj~navalkya about each dik (direction). Whatever to be told, YAj~navalkya said all about them. Vidagdha also asked questions about the PrANa, apAna, vyAna, udAna and samAna vAyus. YAj~navalkya was angry. He wanted to ask Vidagdha a question. He said: "Oh ahallika/talker (Vidagdha)! I told you earlier about the eight purusha-s and their foundation et al. Above them is an aupanishadic Purushan saluted by the Upanishads. If you do not know about Him, your head shall fall off. Since Vidagdha did not know the answer about this Paramapurushan, his head fell down. Vidagdha's Sishyas collected the bones of their Guru and carried the bundle of bones to his home. On the way, a group of thieves thought that the bundle contained valuable jewelry and picked the bundle and ran off. (All these unhappy things happened because of the disrespect/apacAram to a knower of Brahman/brahmaavid like YAj~nyavalkya.)

When the debate was thus going well, YAj~navalkya asked the assembled Brahmins a question - "Oh Brahmins! Whosoever among you wishes to question me may do so, or all of you may. Otherwise I will ask you. They were all afraid shaking with fear. YAj~navalkya imagining a tree as a human, asked, "If a branch of a tree breaks, the tree again grows anew from the root. In the case of a human body leaving the mortal coil, what is the reason for the human born again? From the seed, the tree grows. There is a root cause (mUlakAraNam) for the jeevan to have a body in the new birth. What is the primary mUla kAraNam?" Nobody could give the answer that the Parabrahman is that root cause/mUlakAraNam for everything. Now the debate was over. Thus, the acceptance of YAj~navalkya as the top most brahmishTha (knower of brahman) was proven.

Chapter 4

4.1 - King Janaka was seated still on the throne, YAj~navalkya came there. The King asked, "Sir, did you come for the cows or for instructions on the meaning of VedAnta?" "For both", replied the rishi. My father has instructed me not to accept anything without giving upadeSam. Oh King, if you tell me what you know already from others, I can fill in the rest. The king briefed the Rishi on what he had learned from six others including Vidagdha. The rishi concluded after the briefing that the six others have taught the king what they had learnt from their parents, Guru and elders. But have not given

complete UpadeSam-s. YAj~navalkya completed the missing information. The king gave away the thousand cows. The rishi said that his father instructed him not to accept any gift from a Sishya without fully performing the upadeSam (teaching).

4.2 - The King now got up from his seat and bowed before YAj~navalkya and expressed his keen interest in receiving the upadeSam-s. YAj~navalkya said, "Oh King! With so much wealth, you studied the Vedas and the hidden secrets on Upanishads through many scholars. But do you know where you will go when you leave this world?" The king replied that he does not know and requested the rishi to instruct him. YAj~navalkya started the upadeSam - -

In the right eye is a person/purusha named Indha. Though he is Indha, people call him by the indirect name Indra. Because, the devas are fond of being addressed indirectly. On the left eye of the person/purusha is his wife. For this couple in human form, hrdayAkASa is their place of residence. There, food is the lump of flesh in the heart (known as "purItat"). Their garment/vastram is the net-like structure of the nerves interwoven inside the heart. The path to Paramapadam starts here from the heart and raises to the head though the nerve known as "sushmNA nADi". Inside the heart, this nerve is split into tiny hair like forms named "hitA". The jeevan starts his upward journey through this. Unlike the JeevAtmA, the person in the right eye eats a different kind of food/annam. The person here is obedient to PrANa and indriyams and is thus different from the person in the right eye; latter can not be seen directly, free from any desires, tireless. He is the ParamAtmA. He is eternal. Oh King! You now know this person/purusha. You are now free from fear.

The king became clear about the many points relating to Brahma j~nAnam and placed himself and his country at the service of Rishi.

4.3 - (Another incidents related to Janaka and YAj~navalkya is referred to in this brAhmaNam). The rishi saying himself that he is not going to do any upadeSam, went to the king. There was however a discussion on agnihotra and there he listened to the king and was very impressed with the j~nAnam of Janaka and wanted to grant him a boon. The king chose a topic on tattva-s.

The king asked - Is the person getting his light/jyoti from acquiring knowledge/j~nAnam?

YAj~navalkya - Sun is the light/jyoti. It is because of it, a person is able to go out everywhere and do his work.

Janaka - When the Sun is set what happens?

YAj~navalkya - At that time moon/Chandran takes over
Janaka: What happens, when both are not there?

YAj~navalkya - Agni (or the lit lamp) take over then

Janaka - What happens when even Agni is not there?

YAj~navalkya - vAk/speech. Even in the darkness, when one can not even see his hand in front, yet when one speaks, from his voice itself, one can approach him.

Janaka - What happens when vAk/speech is not there?

YAj~navalkya - At that time, AtmA is his light

Janaka - What is this AtmA?

YAj~navalkya - In the hrdayam/heart, AtmA is the foundation/AdAram for Jn~Anam even as PrANa vAyu/vital breath and the indriyam-s are there. (With this statement, it is indicated that PrANa, indriyam-s, j~nAnam and AtmA are distinctly different entities). This person roams in both the worlds. When he arrives at svapna lokam, he crosses the sorrowful world of samsAram. The person (AtmA/self) when he is born or attain a body, he commits evil deeds. When he dies/leaves the body, there is no chance of evil deeds happening. During the dream state, he enjoys things from this world and the other worlds. For this person endowed with such capabilities during the time of sleep, the experience during the wakeful state is quite different. For instance, during the dream state, there is no illumination/jyoti from Sun, Moon, Agni and vAk. During dream state, he sees carts, horses, roads, ponds, rivers and other joyous sights. They do not exist during his wakeful state. They were created for the dream state. Do not doubt whether he is capable of creating so much. This ParamAtmA is lauded by the vedas for His power to create. There are some verses on this subject. Their meanings are:

- ❖ When the body is still in the state of sleep, the self-luminous person enjoys the comforts/sukhams and thereafter returns to where he was with the organ associated with the sight.

- ❖ He uses PrANa vAyu/vital breath to defend his place of residence, roams wherever he likes and then returns home.
- ❖ He takes on many forms during his sleep. He enjoys himself in the company of beautiful women, feasting and seeing frightful sights and getting afraid.
- ❖ Who indeed understands this AtmA? It recognizes only the instruments for enjoyment (bhogam) such as body (bhogopakaraNam-s). It is said that one should not wake up a sleeping man suddenly. It is because he has gone out with all his organs/indriyam-s. When he is rushed to return suddenly, the indriyam-s might end up in the wrong places and will require treatment to bring them back to their original places.

Here, it is pointed out that AtmA is supported by its own light/jyoti during the dream state.

After hearing about all these things, King Janaka understood clearly about YAj~navalkya's VedAnta jn~Anam and gave away the thousand cows. The King asked the Rishi to teach him about moksham. The Rishi summed up the earlier upadeSams on the status of the AtmA during the state of sleep. JeevAtmA embraces the ParamAtmA like a man in love embraced by his beloved and is completely unaware of anything else around. Likewise, the jeevan is totally disconnected from its relatives, friends, the universe, good deeds, evil deeds, grief and everything else. It only knows about the bliss of union with the ParamAtmA. As described in taittirIya Upanishad mantram-s that bliss/Anandam as manushya Anandam, Pitru Anandam, devAnandam, cathurmukha BrahmAnandam et al that are one hundred fold loftier than the previous level of Anandam. A Jeevan freed from sins through j~nAnam and vairAgyam becomes qualified to enjoy this rare state of bliss.

4.4 - The King Janaka asked again about the status of the Jeevan during the wakeful state, dream state, sleep state and most importantly about the fourth state of death and the transport of the Jeevan to another place. The gaining of a new body and the enjoyment of the BrahmAnubhavam for those who have gained Brahma J~nAnam and his body lying as the skin of the snake that sheds its skin and the further progress of the Jeevan through devayAna mAargam and entry into sUrya maNDalam and attaining the parama purushArtham of moksham. YAj~navalkya also indicated the great harm for those who

were blessed with birth as a human being and yet failed to seek Brahma Jñanam.

The Rishi continued: The ParamAtmA is the one who empowers the organs of the vital breath (prANendriyam-s). He can be seen only with the mind. He is everywhere. There are no limits to His glories. He is blemishless. One should not learn about words other than those about Him. This ParamAtmA is beyond the influence of deed/karmAs and He joins with the PrANa-s as VijñAna svarUpan and resides as the indweller of the hrdayAkaSa of the Jeevan. He is the protector, nourisher and the commander of all. There is no need for acquiring puNyas afresh. Sins do not stick to Him. He is the One who keeps the worlds in their assigned orbits without colliding with each other and blesses them to retain their natural instincts (svabhAvam-s). The Brahmins try to comprehend Him through recitation of Veda-s (VedAdhyayanam), yajñas, charities and tapas (penance). The sAdhaka-s reflect on Him as at Yoga kAlam. They enter into the fourth ASramam of sanyAsam to gain Him. For those who meditate on Him instead of seeking the short lived pleasures of the perishable world worry about the arduous road of single minded focus on gaining moksham and despair that there is not enough time left to experience their good and bad deeds and therefore it is impossible to pursue the Parama PurushArtham of moksham. The good and bad deeds do not stick to the meditator (upAsaka) of the ParamAtmA. The blessed JeevAtmA who comprehends the ParamAtmA through the control of his sense organs (indriya-s), stays away from bad deeds and material pleasures and guides his mind away from comfort, grief to achieve equanimity and sees the AtmA inside through the mind. This AtmA is the Parabrahmam.

After the upadeSam-s by YAjñavalkya, the king Janaka gave his kingdom to the sage and became the dear Sishya of the sage. We should not think that the ParamAtmA can grant moksham only. It will bless one with food and all other wealth/aiSvaryam as well. By worshiping this Parabrahmam which is fearless and free from old age or death will bless its upAsaka-s with freedom from samsAric sufferings and grant them moksham.

4.5 - What were given as upadeSam-s in Maitreyi brAhmaNam earlier is presented here in another way. If we say twice instead of once, it might help to grasp and retain the information in one's heart/mind. After all these upadeSam-s, sanyAsASramam for Sage YAjñavalkya began.

4.6 - As before, this brAhmaNam deals with another Guru ParamaparA.

Chapter 5

5. 1 to 5 - At the beginning, PraNavam is declared as Brahman and to perform upAsanA/meditation on hrdayam as the seat of Brahman, the PrajApati and the need for the upAsaka/meditator to possess the three attributes of dharma, dana/charity and dayA/compassion. It goes on to describe two more upAsanA-s/meditation. That upadeSam is about the revelation that all are pUrNam/infinite. The pUrNam from pUrNam is superior. When the pUrNam of the pUrNam destroys the pUrNam, it stays as pUrNam/infinite at the end. The meaning of this is - This world and the upper world were created by Brahman as said in the Veda. Therefore, Veda is present in all. The Veda, which is the cause/kAraNa is superior to the function/kArya of prapancam/world; vyAhrti-s (bhUH, bhuvah, suvah) are loftier than the kArya-kAraNa universe. PraNavam is the merging place/laya sthAnam for vyAhrti-s and remains ultimately. It is He, who is the cause for all. This PraNavam has to be meditated upon as Brahman. (In the "Upanishad ParishkAram", authored by Sri Uttamur SvAmi, details are given on the position of Brahman as the meaning for pUrNam).

The three kinds of the offspring of PrajApati, the svAmi for all beings are - devAs, human beings and the asurAs. All the three groups approached their father, PrajApati and sought upadeSam-s from him.

Devas received the upadeSam on the word "द द". The father asked whether they understood the purport of the instruction. The devas answered that they did and observed that the upadeSam was about acquiring "dAmyata", self control over the senses/indriyam-s. The father said so, that they understood. Devas are blessed with wealth and engage always in the enjoyment/bhogam-s. They understood that the upadeSam was to have self control, restraint on these bhogams through the observance of "dAmyata" (dama). When the instruction on "द d" was given to the humans, they understood that the father had in mind about their greedy nature and said that they should give (datta) charity. When the upadeSam of "द द" was given to the asurAs, they understood that their father was asking them to practice dayatvam (dayA/compassion) because of their dominant cruel nature. It appears that the upadeSam for the sons using the same syllable "द द" indicate

to the observance of the three dharmas for their individual spiritual improvements. Whenever the thunder rolls in the sky with the sound (heavenly voice) of "द da" "द da" "द da", we should practice these three dharmas.

"satyam (सत्यम्)" is a name for the parabrahman. The devas, son of Prajapati, born from Brahman always perform meditation/upAsana on "satyam". The "satya" padam/word consists of three syllables, "स sa", "ति ti" and "यं yam". (The mantram is - satyamiti sa iti ekamaksharam ti iti ekamaksharam yam iti ekamaksharam). They refer ultimately to the sentient (cetana-s) and the insentient (acetana-s). This satya brahman is in the orbit of the sun (sUrya maNDalam) and in the eye. The important limbs (avayavams) of it are the three vyAhrti-s. The one receiving the meditation/upAsana in sUrya maNDalam has the name of "ahar". (Note: "ahar" is derived from the root "han" or "hA" meaning "to kill or to shun, destroys and shuns evil. (tasya upanishat **ahar** iti hanti pApmanam ya evam veda -- 5.5.3). The one meditated upon in the eye has the name of "aham". Each of these upAsana-s destroy the sins.

5 - 6 to 11 - Now, the topics covered are: SANDilya vidya well explained and celebrated in chAndogya Upanishad, meditation of lightning (vidyut) as Brahman, the meditation on vAk/speech as cow, the inability of the agni in the stomach to digest the food at the time of death and the jeevan attaining moksham travel via devayana mArgam to Brahma lokam, where the three kinds of afflictions (tApa trayam - AdhyAtmika, Adhibhaudika and Adhidaivika) do not exist and the eternal residence there enjoying the various kind of enjoyment (bhogam).

5.12 - When one by name, PrAtrda was thinking that annam/food and prANa/vital breath together are to be meditated as brahman, his father did the upadeSam to him that food is to be meditated upon as "वि v" and prANa, the vital force as "रं ram". Since all beings (sarva bhUtam-s) have pervaded, food/annam is "वि v". The prANa is the vital force for all beings. So it is "रं ram". When one knows this -- all beings are contained in Him, all beings rejoice in Him. (Mantram 5.12.1 -

.... vai vi anne hImAni vai ram prANe sarvANi bhUtAni ramante
.... ramante ya evam veda).

5.13 - Here the meditation of PrANa as Rk, Yajus and sAmam is described.

5.14 - gAyatrI brahmopAsanam is elaborated here. The one who meditates on the first pAda of gAyatrI as three worlds/lokams will gain anything in these three universes. The one who meditates on the second pAda as the three vedas will attain the fruits/phalans cited by the three Vedas. The one who meditates on the third pAda as prANa-apAna-vyAna, will be able to have all beings subservient to him. There is a fourth pAda for the gAyatrI known as "darSata padam". It is "paro rajA-s" (supramundane) and is present above the Aditya maNDalam and is beyond the rAjasic and tamasic worlds. If we consider "darSata padam" as the meaning of Brahman, the meditator will shine with wealth/ aiSvaryam and fame. This gAyatrI rests on that fourth pAda and in the eye as "satyam" as well as in prANa, which gives the strength for the eyes. Thus, this way the meditation on gAyatrI should be done. PrANa-s are called "gaya". Since "gaya-s" are protected (trAyate), it is known as gAyatrI. The one who meditates on gAyatrI and sAvitrI is not affected by anything he comes into contact with. He does not therefore acquire any blame/dosham. There are a few ways to perform gAyatrI upasthAnam (to get near gAyatrI by reciting its mantram and offer eulogies). The one who observe these steps gets all the desired fruits/phalans. It will also prevent the enemies from gaining these desires.

In this connection, Janaka asked BuDila the question - "Why you are carrying such a load of sins although you were doing meditation on gAyatrI? Why your are carrying such a load of sins like an elephant carrying heavy loads?" BuDila responded - "I do not know the face of gAyatrI". Janaka performed upadeSam on agni as one of the faces of gAyatrI. Just like agni burns down all things, it can also burn down all sins. His meditator will hasten to attain Brahman and will be freed from the experience of old age and death and will become pure.

5.15 - For the upAsaka on the meditation of brahmam, four mantra-s are recited as prayers. These are in IsAvAsyam also. Their meaning is: "The face is covered by a golden vessel. Therefore, it does not have the natural darSan/appearance of satyam. Oh sUrya bhagavAn! Please take your fierce rays and restore the normal darSan. May I be blessed to see your natural darSan! Oh satyam! Please add your radiance after setting aside your fierce rays. May I enjoy your divya mangaLa rUpam!

May I become that lofty purushan! AtmA is eternal and can not be destroyed. Body can be burnt and turned into ashes. Oh, the meaning of PraNavam worshipped by all karmAs! Please remember my good deed of upAsanA. Please take me by a good path to where my wealth is. You are omnipotent. Please remove my sins that are torturing me. I will offer my salutations to You!

Chapter 6

6 - 1, 2, 3 - The three brAhmaNam-s of PrANa vidyA, pancAgni vidyA and mantha (मन्थ) karma are described in that order. We have described them earlier in chAndogya upanishad sAram. The meanings of the special sections of mantha karma are: After homa with ghee, a mixture known as "manta" and is held in the hand and uttering a mantram praising PrANa, Acamanam is done with gAyatrI and other mantrams. Washing his hand, next, west of agni, the performer of the homa placing his head east and goes to sleep in the night. At sunrise, upasthAna mantra-s for sUryan are recited. The glories of this mantha dravyams (a paste made of herbs and grains) has been described by UddAlaka to his Sishya, YAj~navalkya and successively on to Madhuka Paingya, cUla, JAnaki, SatyakAma and through him to his many of his Sishya-s. SatyakAma said to his Sishya-s about the power of these mantra-s that when one sprinkle this mixture, on a dry piece of wood, it would sprout new branches and leaves. This mantha karma sacrifice/yAga has to be done with sruva (ladle), camasa (bowl), idhma (fuel) and upamanthanI (two mixing stirring sticks). These are to be made from fig tree. The mantha dravyams are the ten cultivated grains - the rice/paddy grown in the village, yava (barley), sesame seeds, black gram, aNu (a sort of bean), priyangu (a sort of grain), wheat, masUra (lentils), khalva (millet), khalakula (horse gram). They have to be ground together and soaked in curd, honey and ghee. The homa has to be done with this ghee.

6.4 - In this brAhmaNam, the focus is on the things to do by a father seeking a son to enable to gain good phalans in the upper worlds after his (father's) death. The father should be able to recite one Veda or two or three Vedas. This recitation/adhyayana viSesham is also useful to get a son with long life. The observances to be followed by the father, who wishes to get a learned daughter are also described.

6.5 - VamSa BrAhmaNam - This section is for remembering to pray from the current AcAryan, PrathamAcAryan, who performed the upadeSam for him up to Parabrahmam.

This Guru ParamparA is different from the others told previously. One of the Guru ParamparA starts with Parabrahmam, PrajApati and follows that line. The second one is based on the Aditya ParamparA. These two Guru ParamparA-s are united together here.

It is indicated here that Sage YAj~navalkya obtained Sukla Yajur Veda from Adityan. YAj~navalkya was once a Sishya of Sage VaisampAyana. When he had to leave the Guru Kulam of VaisampAyana, he performed direct upAsanA to sUryan and gained the rare Sukla Yajur Veda. VishNu PurANa refers to this acquisition of the rare Veda by YAj~navalkya.

Thus, in every brAhmaNam of this brhadAraNyam, the sAram of them have been covered briefly.

The sAram of brhadAraNyakopanishad samAptam

The essence of the ten upanishads/daSopanishad is sampUrNam

Subhamastu

Other Upanishads, PurushasUktam



SrI Atthi Varadar tirumukham

11. SvetASvataropanishad

Among the Upanishads, IsAvAsyam is the first and the subsequent nine Upanishads ending in brhadAraNyakam are known as daSopanishads. These ten have been commented on by advaita, dvaita and ViSishTAdvaita AcAryAs and other VedAntis. Sage VedavyAsa also known as BaadarayaNa has used mantrams from these ten Upanishads in his sArIraka SAstram known otherwise as brahmasUtram and few other Upanishads. This is accepted by all the three darSana sthApaka-s. This was covered in the introduction to BhAshya ParishkAra bhUmikA authored by SrI Uttamur SvAmi. Thus, AcArya Ramanuja has handled the texts in his SrI BhAshyam and other granthams. For such of those Upanishads, BhAshyakArar, the famed one known as SrI Rangaramanuja svAmi has also written commentaries. With the view that SvAmi DeSikan has written bhAshyam for ISAvAsyam and SrutaprakASikacharyar has blessed us with commentaries for subAlopanishad and other Upanishads, BhAshyakArar has not written a bhAshyam for SvetASvataropanishad.

After the main ten Upanishads (daSopanishad), SvetASvataropanishad is the first one. This Upanishad is the eleventh one among the 108 Upanishads. It belongs to KrishNa Yajur Veda and has 113 mantrams spread over in six chapters. This is the first Upanishad to delineate clearly the three tattvams namely - cit, acit and ISvara (tattva trayam). In contradistinction to the other Upanishads, this Upanishad uses another path to explain the doctrines of the tattva trayam. The SailI (style) of the upadesam is -

1.The brahmavAdis did a lot of research to establish the nature of Brahman on our birth, existence on earth, doing many activities when existing and the role of Brahman in all these areas as agreed upon by them or differed to by the three darSana sthApakAs. Some looked at the reasons behind many entities and held the view that time is the reason behind them. Some believed that it is nature that is the reason and not time. Some say that the past karmAs are the reason. Others opined that these things happen suddenly. In this line of thinking, it is common to find a few holding the view that one of the three - pancabhUtams, mUla prakrti or jeevan - are responsible. It was agreed that holding just one item as the cause might be inappropriate. If all of them in a united manner are the reasons, who unites them all to carry out the work? JeevAtmA does not have the needed Sakti to undertake and complete this huge task. Since the jeevan is caught up in the net of samsAram enjoying, experiencing the sukham and

dukkham, it is illogical to think that the jeevAtmA did this to itself. After deep reflections, the brahmavAdis concluded that there is a Divine Power entity (devatAtma Sakti) with superior Sakti beyond the JeevAtmA. That Sakti has sattva, rajo, tamo guNams and it controls and rules all of the kArana vastus/objects, time and the jeevAtmAs and uses the fruits of that rulership. They were able to conclude as to who would be this devAtma Sakti.

Out of the flow of the waters of the river known as mUla prakrti, arises the wheel of samsAra. Caught in that powerful wheel of samsAra are the cetana jeevans. The One who controls this wheel is the Lord. The cetanam, which understands the distinctions between itself and the ParamAtmA becomes the object of the Lord's anugraham and obtains moksham. Therefore, we conclude that the three tattvams - cetana, acetana and ISvara exist. The Omniscient, all knowing ISvara is one of the three tattvams. The jeevans, who do not understand this difference are the powerless ones. To give them enjoyment (bhogam), prakrti exists from anAdi kAlam (timeless). Bhogam is the enjoyment of the fruits of one's pUrva karmAs. Thus, the Brahman shines in three ways: (1) as a jyoti with limitless guNams, (2) as the indweller of the sentient beings and (3) as the indweller of the insentient beings. One who understands these differences clearly and thinks about it constantly while engaged in yoga gets freed from mAyA. The accumulated karmAs over time are destroyed. Once freed from the body, He attains ParamAtmA, gains kaimkarya sAmrAjjam and lives with Him. There is nothing superior to this Brahman. It is like hidden fire in the sacred fire stick (araNikkaTTai). It is not easy to comprehend. Jeevan is the lower fire stick. PraNavam is the upper stick. Churning has to be done with meditation on PraNavam. The hidden agni has to be seen with sustained great effort. It has to be seen gradually. It is like oil in the sesame seeds, ghee in the curd, water in the rivers and agni in fire sticks. One has to do penance to see the ParamatmA hidden inside the jeevAtmA.

2. Those who engage in meditation has to continue karmAnushThAnam without let. He should obtain the anugraham of those dear and close to BhagavAn like Vishvaksenar and AcAryas. One should eulogize the Lord heartily and control one's mind at the Lord's feet. The place to do the dhyAnam should be free of small pebbles, sand et al, free from disturbing noise, free from extreme cold and heat, level ground, pure and still like a wind free cave. One has to sit straight with his head, neck and chest uplifted and be seated on a proper seat, control the indriyams from distractions, perform prANAYama properly and keep the mind concentrated. There will be a

lot of indications during these efforts that the Parabrahmam will appear in the dhyAnam. For the one, who has obtained a body like Agni, sickness, old age and death won't approach him. Body will be light. It will gain a hue. The voice will be firm. It will have fragrance. Urinary infections will not appear. One who has seen the ParamAtmA inside the jeevatmA shining like a dIpam and is freed from all the bonds that had tied him down to samsAram. BhagavAn is sarvAntaryAmi. the indweller of all cetanams and acetanams.

3. He is the only One who performs the creation, existence and annihilation (srshTi, sthiti and samhAra). He is the only One who grants us moksham. There is no one else other than Him. He is omnipotent. He grants the j~nAnam needed for moksham. His divya mangaLa vigraham, weapons etc., which will destroy the fruits of our previous bad karmAs will be meditated upon. He pervades inside and outside, resides in the region above the orbit of the Sun as told in PurushasUktm. There is no object that is superior to it. Those who do not understand Him this way will encounter difficulties. The One who is there over the sUrya maNDalam shines here as well. For this one with the auspicious and divine form, there are no diseases, hunger and old age. Those who do not understand Him in this manner will experience all kinds of harms. He is the most auspicious BhagavAn. He will grant the knowledge conducive to attain moksham. He will grant sattva guNam. He has incarnated in the heart lotus of one in the antaryAmi form to make it easy for the upAsaka to meditate on Him. There is no object that is subtler than Him. There is nothing loftier than Him. BrahmavAdins state that one can gain moksham only through Him.

4. aksharams arise from akAram. The Universe arising from BhagavAn is the meaning of akAram. They disappear in Him. Since He is the indweller of all, all the names reach fulfillment with Him. Therefore, the words referring to devatas like Agni, Adityan, Chandran and all other names like woman, man, youth, maiden, old man, bird, time, ocean et al, jointly describe about Him thus, "Thou art agni, Aditya, woman, man, time/kAlam, ocean et al". He is the antaryAmi Brahman of even mUlaprakrti from which many are created, the bhogams enjoyed by samsAris and those which are abandoned by the one who does not have any desire (virakta). There are two beautiful birds which are inseparable friends with lovely feathers staying on the branch of a tree. One of the two eats the fruits and enjoys them. The other does not eat these fruits and remains lofty. This jeevan eating the fruits under the influence of Prakrti can be free of unhappiness, if it can reflect on the sarveSvaran, who is fond of him and knows about His glories. Recital of all the Vedas without knowing Him is a wasted act.

He is the enchanting Lord of mAyA. mAyA is the mUla prakrti. Its aspects are all beings. He creates the devAs. He is the One who created caturmukha Brahma named HiraNyagarbha. Even when present everywhere, He does not get afflicted by any doshams/blemishes. He was at the time of praLayam. He is radiantly present inside the Sun's orbit. He blesses the people to get j~nAnam to travel on the righteous path. He and His auspicious body can not be seen by our human eyes. One should surrender unto Him and grow one's bhakti. One can get immeasurable wealth.

5. One should worship Him with both j~nAnam and karma. The one who worships is different than who is being worshiped. He is the creator of Sage Kapila known for his advanced j~nAnam. Devatas, Rishis, Brahman and all attained moksham by knowing Him. Jeevan under the influence of the three guNams commits many bad karmAs with his body and indriyams. He roams around with ahankAra-mamakArAm. Inside this jeevan is a Purushan of the size of a thumb and is hence known as angushThamAtran. This indweller is at the size of the tip of a shoe nail. It is the ultimate size of the tip of the tail of a rice stalk and is almost the size of an atom. It spreads everywhere with the jyoti of j~nAnam. This jeevAtma is neither a male, nor female, nor a neuter. Whatever body the jeevan gets, it will be described as male or female or neuter. The good birth is attained from good deeds. Different karmAs from previous births lead to different creations. AtmA's guNams are the reason for different kinds of births. Those guNams appear because of pUrva janma karmAs. Those who understand these fine points relating to BhagavAn as the creator of all entities will get moksham.

6. Many do not understand this Lord/deva and think that nature is the reason for the birth of the universe or time is the reason. All are aiSvaryams of the Lord. His sankalpam creates pancabhUtams (five elements - AkASa, vAyu et al) and those created before or after the creation of the pancabhUtams. The one who attains Brahman performs many kinds of ArAdhanams and kaimkaryams for the Lord based on his awareness that he is the unconditional servant (Sesha) of the Lord, enjoys what he is entitled to and then attains Paramapadam. The jeevan is different than the Brahman. The ParamAtmA is above prakrti, time and jeevan. He is the reason for the world/prapancam. He removes the acquired sins. He resides inside the heart lotus and is the Emperor of all Emperors. He is the Lord of all devatas. The Master of all (sarva Seshi) and is without any physical body or indriyams, which are under the control of one's karmAs. He has no superiors or equals. He has all Sakti like j~nAnam, He is the commander of all. He

is not bound by sattva, tamo, rajo guNams like the jeevan. As revealed by sAnkhya, yoga SAstrAs, He blesses man with auspicious phalans for nityarsUris (eternally liberated souls) and the sentient. He is known as the indweller of jeevan through karma yoga and j~nAna yoga. He learns these truths about the Purushan responsible and frees himself from all attachments. Jyotis like sUryan, Chandran and the stars can not outshine this Paramjyoti. They have their shining power through His anugraham and the radiance of His sacred body. He is the most superior annam/food in this universe. It is the Agni that is eternally present in the wavy ocean. He is the Lord, who taught Brahma all the four Vedas. He has all the principal six guNams like j~nAnam, Sakti, balam, aiSvaryam, veeryam and tejas. He conducts the srshTi, sthiti, samhAra mokshams through prakrti and jeevans. Please surrender therefore to this Parama Purushan who blesses the AtmAs with divine j~nAnam for one desiring moksham (mumukshu). He has no avayavams (indriyams) and hence can not suffer growth (vrtti) and Kshayam (diminution). He is not bound to the karmAs (not a karma vaiSyam). He is not affected by hunger and thirst. He has no tendency to reject those who seek Him as their protector. He is impartial in His actions. He is the strong dam for crossing the ocean of samsAram and reach the Paramapadam on the other side of that Ocean. The attempt by humans to gain moksham without knowing this ParadevatA is an impossible task such as rolling up the AkASa as if it were like a piece of hide and carrying it away. Is it all possible to roll up the amruta AkASam, no! Similarly, you can not gain moksham without knowing Him.

Thus the Sage SvetaSvatara realized Brahman through the power of his penance and the anugraham of the ParamAtmA and performed upadeSams for many Paramahamsa sanyAsis. The meanings of these mantrams will become clear only to the mahAtmAs with superior bhakti for their AcAryAs and the Lord. This is the essence of the meanings of the SvetaSvatara Upanishad.

SvetASvataropanishad sAram sampUrNam

12. atharvaSiropanishad

Devatas entered svargalokam and asked Rudra about who He is! Rudra responded thus - "I was the One and only One in the beginning, who existed here, I am the only One present now here, I will be the only One here in future, and there is none except Me". The

devatas were surprised on this curt response by Rudra. They wondered whether Rudra is telling what BhagavAn is supposed to say or whether Rudra considers himself as BhagavAn himself or whether Rudra is referring to the antaryAmi/indweller, the BhagavAn inside him, SrIman Narayana. Rudra observed further - "Oh devatas! The celebrated Lord whom you are all thinking about is the indweller of the subtlest among the subtle objects. He pervades in all the directions. Therefore, I am Him (He is my indweller). Thus, He pervades in eternally existing objects and in those which are seen and those which are not visible to the eye. I am (i.e.), the antaryAmi of all is inside Me as well. Therefore, after attaining clarity from deep meditation, I (Rudra) came up with the statement that I am present at all time divisions - past, present and the future - and since He is my indweller, the word, "I", denotes Him as well" (Note what Sage Vamadeva and PrahlAda have said in this context at different instances). Through this statement, Rudra identified himself as the adhikAri engaged in Bhagavad bhakti. In the second khaNDa of this Upanishad, the devatas offered their salutations to Rudra, who has BhagavAn as His antaryAmi. The third khaNDa houses the many names of PraNavam. The fourth khaNDa provides the meanings for these names of PraNavam. In fifth KhaNDa the upAsana of ParamatmA as of Rudra is identified as one of the bhakti mArgams. For such an upAsana, instruction is given to the way to adorn the ashes (vibhUti) with the invocation of specific mantram. That is the vratam. Further, BhagavAn's greatness (mahimA) and the phalans arising from such an upAsana are outlined.

As per this Upanishad on PaSupati (Rudra) with the focus on the Lord as latter's antaryAmi, the angam of this upAsana is the usage of the ashes (vibhUti). Just as we recognize the ParamAtmA as the indweller of Indra, Caturmukha Brahma, we can recognize the Lord as the antaryAmi of Rudra for observing Bhakti yogam. It is wrong to worship Rudra as the Supreme Being (paradevata) as told in pASupata matam. Now, please reflect on why the devatas asked Rudra as to who He is at the outset. The devatas who knew Rudra from previous times were confused by the different forms (disguises) and occupation (vrutti) of a true VishNu's bhakta. The devatas wished to know as to whether He (Rudra) has a paradevata and if so who is His master. Rudra clarified their doubts by responding that the antaryAmi of the devatas was also His indweller and that His upAsana is one such type of upAsana. The devatas praised Rudra for that explanation. We (SrI Uttamur SvAmi) have elaborated Siva as a VaishNava in the book on Upanishad ParishkAram and in a VedAnta PushpAnjali Slokam. The details on this Upanishad can also be accessed in granthams like VedArtha sangraham, tattva sAram, SrutaprakASikA et al.

For those who read this Upanishad in a superficial manner, Rudra might be understood mistakenly as the paradevata. To correct this impression, one has to focus on Rudra's words. "My Lord pervades in all entities and therefore, He is myself and I am Him". Please note that Rudra does not say anywhere that He is an antaryAmi of any or all objects. He refers to BhagavAn, his Master is the One who enters and spreads in all the objects. The usage of the word "BhagavAn" by Rudra is also to be noted.

End of the sAram of atharvaSiropanishad

13. atharvaSikopanishad

Sage PaippalAda and other sages offered their praNAmams to Sage atharvA and asked him - What is the mantram for dhyAnam? What is dhyAnam? Who is the one that performs the dhyAnam? What is the tattvam that is being meditated upon? Sage atharvA began to teach them thus. - "The mantram for dhyAnam is PraNavam. It has four pAda-s as Brahmam. The akAra-ukAra-makAra and the one with the half mAtrA add up to the four legged - four mAtrA-PraNavam. This PraNavam is saluted as the different worlds and Vedas. The four of them are Brahma, VishNu, Rudra and Purusha. This PraNavam has the svarams of hrasva, dhIrGA and pluta. This PraNavam has other names like omkAram, praLayam, PraNavam, dhAram, VishNu, Brahmam, prakASa, vidyut, and MahAdeva. There are meanings corresponding to the above names. To celebrate the vaibhavam of PraNavam, these names arose. These four mAtrAs are considered as the four states of a Jeevan: Awakened state, sleep, dream and moksham states. PraNavam is the enabler for the dhyAnam. The dhyAnam done by keeping all indriyams in the mind should be identified with VishNu. This type of dhyAnam is VishNumaya dhyAnam. VishNu is also the atishThAna (superior) devata for the dhyAnam. One who controls indriyams, prANan, and mind during meditation is to be considered as Rudra. The Omniscient Rudra is well known for his dhyAnam about EmperumAn. He hides himself into different forms so that the world does not know about his deep devotion to VishNu. He does not publicize his profound dhyAnam about VishNu as PraNavam. Every upAsaka should adopt Rudra as his role model for achieving grand success in his dhyAnam. The tattvam for meditation is: "Brahma, VishNu and Rudra arise the same way as Indra". VishNu is however is

an avatAra Purushan and therefore He is to be considered as the mUla Purushan as well. Brahma and Rudra can not be equated to this mUla Purushan. They carry out only some of the duties of the mUla Purushan such as srshTi and samhAram (creation and annihilation). Hence they will never have all the aiSvayams of VishNu or be the root cause for worldly matters (Jagat vyApAram). The Paramapurushan, the presiding deity of the half mAtrA who blesses us with all sukhams has to be the object of our dhyAnam.

End of the sAram of atharvaSukopanishad

14. kaushItaki Upanishad

1. Paryanka vidyA - The King Citra, the son of GArgya chose the son of AruNi to conduct a yAgam. AruNi sent his son, Svetaketu. The king asked AruNi the question: "Oh Svetaketu, the son of AruNi (and grandson of Gautama)! Is there any secret about conducting yAgam so that myself or others are able to reach the other world? Do You know about the path to such a world?" Svetaketu could not answer that question and returned to his father and asked him as to what his response should be? The father responded: "My son! We perform homAs with the materials/dravyam that AstikAs present to us for reciting the Vedas. We do not know about any secret of interest to the King. Let us both go together to the King and ask him". Svetaketu did not accompany his father. His father arrived at the court of the King and asked him about the secrets. The king responded:

All of those who die here on earth reach Chandra maNDalam. Through their activities, Chandran grows in Sukla paksham. During KrishNa paksham, Chandran extends his blessings. Chandran serves next as the gateway to the upper worlds. He lets those who answer his question. Those who can not answer his question are sent through rain to the lower worlds. They enter the wombs of worm, bird, tiger, lions fish et al and are reborn.

Chandra's question is: "Who are you"? The answer is: "Please do not consider me as one born through the union of Suklam (retas) and SoNI (egg) following the pancAgni vidyA to attain the five states and then be born after twelve, thirteen months of residence in the mother's wombs. Please do not leave me just there. I attained sarvarUpi through the tapas on BhagavAn". Chandran lets go off the

jeevan that answered him this way. The Jeevan travels through devayAna mArgam to reach arcirAdi mArgam and stops at agni lokam, Vayu lokam, VaruNa lokam, Aditya lokam, Indra lokam and Brahma lokam.

In the brahma lokam, there is a pond known as "arA". The servants of the Lord, who takes turn every muhUrtam to drive away the unqualified ones reside there and beat the intruders away with sticks. Next are the VirajA River and the tree known as tilyam (or divyam). The walls have weapons located on them and that kingdom is known as aparAjita. The gatekeepers here are Indra and PrajApati. There is an expansive maNTapam known as Vibhupramita also known as Prabhuvimita. There is a pITham known as VicakshaNa, a cot with abundant radiance called amitaujas. There are two devis with the names of Prayanga PriyA and PrতিরূপA most beautiful and attractive engaged in picking flowers. There are many other gems among the assembled women. mumukshu (one who seeks moksham) lands in that Brahma lokam.

BhagavAn recognizes that the mumukshu jeevan has arrived on His approval and commands them to approach Him rapidly. Five hundred divine damsels (apsaras) meet the arriving jeevan. There are one hundred with garlands in hand, hundred with adornments for the eye, another hundred with incense and the rest with silk vastrams, AbharaNams to decorate them with brahmAlankAram. After those preparations, the knower of Brahman approaches the Supreme Being with humility. The jeevan that traveled through arcirAdi mArgam, crossed the pond named "arA" by his own voilition (sankalpam). The servants of the Lord who drive away intruders with sticks give him way. He approaches the River VirajA and crosses it too with the power of his sankalpam. He shakes his good and bad deeds (puNya-pApams) by giving away his sukrtam (good deeds) to friends, his dushkrutam (bad deed/pApams) to enemies and his property to his son. After shedding the bonds of puNya pApams, he arrives close to the side of the Lord.

When the mumukshu approached near the tree of ilya (divyam), the fragrance from the tree enters his body. When he arrives at the kingdom of sAlajyam, the delight of the Lord's divya rUpam enters into his body. He enters now into the palace of aparAjitA. Here he acquires the Brahma tejas. Next he arrives by the side of the gatekeepers, Indra and PrajApati. When they see the mumukshu, the dvAra pAlakAs step away to let the jeevan in. When the jeevan approaches the vast maNTapam of Vibhupramita, brahmayASas joins him. When he nears

next to the pITham, knowns as VicakshaNA, his praj~nA spreads further. He approaches now the soothing, soft bed of amitaujas. He steps up the bed, where the Lord was resting. Now EmperumAn asks the Jeevan as to who he is. The mumukshu Jeevan answers: "I am the one, who descended from svargalokam through AkASa, Vayu, clouds et al and was born as many beings. Oh ParamapadanAthA! Thou art the AtmA for me and Yourself. You are known as 'satyam'. For the prapancam divided as 'sat' and 'tyam', You are the AtmA. Thou art filled with the Vedas. aDiyEn took on many forms as male, female and neuter and had the j~nAnam appropriate to each level. I am different than body, indriyam, mind, prANa and j~nAnam. I am having You as my AtmA. I am Your servant (SeshabhUtan)". After that EmperumAn lets the mukta AtmA share the bhogams of His world.

Those who perform upAsanA on the Lord according to this Paryanka VidyA attain Him.

2. In the second chapter, the upAsanAs described by Sage KaushItaki linked to PrANa vAyu are recited and the point is made that prANa vAyu is superior in status to all the other indriyams. This superiority is explained with the anecdote of the quarrel among the indriyams. We came across this anecdote in brhadAraNyakam.

3. Pratardana vidyA: Pratardana is the son of divodAsa. Since he assisted Indra in a battle against his enemies, he could reach Svargaloka, dear to Indra. Indra was very much pleased with Pratardana's help asked him to ask for a boon. Pratardana responded: "You yourself choose such a boon for me that you consider most beneficial to a human being. Indra answered: "How is it possible to choose a boon by oneself and grant that boon to the other? Please choose yourself a boon that is hitam (favorable) for you and ask for that". Pradartana was not happy and told Indra not to give any boon if Indra can not give the boon that he desired. Now Indra rooted in truth (satyam) instructed his guest:

"Please perform upAsanA on me only. Meditation of me is very comforting and fruitful for the humans. I killed the three headed son, ViSvarUpa, the son of tvashThA. I gave the sanyAsis, who did not recite the Veda to wolves. I killed the sons of PrahlAda in the upper world, who disobeyed many vows. I destroyed Paulomas residing in AkASa. In the earth/Bhuloka, I killed kALakanjas. I was not affected by these dangerous deeds. I did not lose even one strand of my hair. For the one, who meditates on me, there will be no impact for the upAsaka even if he has committed great sins like killing his mother,

father, stealing and infanticide in the womb. The phalan of the upAsanA would not be affected. His face won't darken. I am PrANa, AtmA with consciousness (praj~nAtmA). Therefore meditate on me as the nectar. PrANa is Ayus (Life). PrANa is the reviving nectar. It is so because the life will last as long there is PrANa in the body. Because of PrANa, one achieves indestructibility in the upper words. By meditating on me as the praj~nAtmA, you will become satya sankalpan (committed to satyam). By meditating as life (Ayus) and amrutam, you will be blessed with allowed span of life and stay in svargalokam without ever being destroyed".

It is not possible at the same times for the indriyams (sensory organs) like vAk to speak, eyes to see, ears to listen, mind to meditate. Hence, all indriyams join with one indriyam at a time. It is clear that all the indriyams can not function at the same time. Please understand the superiority of PrANa vAyu/vital breath over all the other indriyams. One can understand this uniqueness from the mute, sightless, one without arms or legs can not live even for a moment once PrANa vAyu leaves the body. Hence, it is PrANa vAyu which pervades through all indriyams and makes it possible for the individual limbs to perform their functions. It is clear that PrANa vAyu is prominent in all activities. One can say PrANa is indeed praj~nA (consciousness) and the latter is PrANa. They both are together and leave together. During sleep, they come together and reach merger/layam. Even one when faints, prANa alone moves in a subtle way. Praj~nA is Jeevan. When it is not there, none of the limbs can do their work. Jeevan is different from PrANa and the indriyams. Jeevan is like the spokes of a wheel and the hub in which the spokes are fitted. Jeevan is j~nAta (one who knows) and kartA (doer). Just as the spokes and hub of a wheel, the acetanams, cetanams and the latter in the ParamAtmA are fitted together by the ParamAtmA Himself.

Thus, the PrANa and the Lord, who is the ParamAtmA are the form of Bliss (Anandam). They do not age and do not die. He does not become noteworthy by doing good deeds. He does not diminish in stature by performing inauspicious karmAs. He lifts up those, whom He decides to bless and stimulates them to travel in auspicious paths. He pushes down those whom He does not wish to lift up. He lets them engage in inauspicious things. He is the Protector of the world and its beings. He is their Lord, He commands the world. May that Brahman be the object of my upAsanA!.

This is the upadeSam of Indra to Pratardana known as Pratardana VidyA.

4. bAlaki vidyA: There was once a Brahmin by the name, bAlaki, who had completed learning of the Vedas with their auxiliaries (anga-s) and was famous. He lived in many cities like uSInara, Madhya deSam known for its citizens with sattva guNam, Kuru, PancAla, KaSi and Videha. bAlaki visited the king of KaSi, AjAtaSatru and said that he will tell about brahman. The King said that for these words, he will give bAlaki one thousand cows. The King further said that all are running saying "here "Janaka, here is Janaka". Then, bAlaki said that he performs upAsanA on the Purushan in Aditya maNDalam. The King said - "In this subject, you cannot have conversation (samvAdaam) with me. That which is inside the Sun's maNDalam is not Brahman. He is only Aditya Purushan. His white rays are his clothes. He is the head of all beings. I meditate on the one above Adityan known as atishThA". bAlaki went on to many other purushAs linked to Indra, lightning, thundering cloud, AkASa, vAyu, Agni, water, mirror, Prativani/echo, PrativArtha, shadow/chAyA, SarIra Purusha, the one who dreams, one who is in the right eye and in the left eye and keep was keep on telling about other Purusha-s. Then and there, the King rejected every one of the Purushans described as Brahman by bAlaki. The baffled bAlaki stopped telling further. The king AjAtaSatru asked, "Is that all bAlaki?" "Yes", said bAlaki!

Now, the king said: "All of the above won't qualify as Brahman. The Purushan who creates these creatures, nay the Purushan who created all these universes and their beings is Brahman. He should be worshiped with great respect. Now, bAlaki wanted to choose the King as his AcArya in the formal way with samid in hand to learn this Brahma VidyA. The king did not disobey the codes of conduct of AcArya-Sishya relationship and declined. As a kshatria, the King declined to become the direct AcArya for a Brahmin. He took bAlaki by hand and took him to a sleeping person and addressed him as "Oh noble one adorning white cloth! Oh Soma Raja!". The sleeping man did not wake up. If the PrANa vAyu doing duty as svAsa-prasvAsam be the AtmA, it would have woken up in an instant. The king observed that PrANa is not AtmA. He poked the sleeping man with a stick and awakened him. The king asked bAlaki whether he knew where the man was sleeping, where he came from. bAlaki did not know. The king observed: "The hitA nerve centers (nADis) join the lump of flesh known as "purItat" in the heart. The hitA veins have many subtleties equal to splitting one hair into one thousand (1,000) parts. These parts have so many kinds of blood. AtmA will be here during the experience of dream (svapnam). When he is in deep slumber, jeevan is devoid of vishaya anubhavam and unites with EmperumAn, who

commands PrANa vAyu. From there, he comes out like the sparks from the fire. Indriyams follow. Just as the sword in its case, agni in fire stick (araNikkaTTai), the AtmA has penetrated the root of the hair to nails. Similarly, the humble relative mingling with a noble relative for spiritual guidance and uplift, the JeevAtmAs mingle with ParamAtmA and enjoy the shared comforts. When Indra did not know about this AtmA, the asurAs made Indra suffer in wars with them. When he understood about the JeevAtma, Indra could defeat the asurAs and became the king of the devAs. Thus, he did upadeSam that one who practices this VidyA will be freed of sins and attains moksha sAmrAjam and shines above all sentient beings.

KaushItaki Upanshad sAram sampUrNam

15. Mantrikopanishad

1. mUlaprakrti divides into the three ways of sattva, rajo, tamo guNams and hides the svarUpam of Parabrahmam. As a result, JeevAtmA is mesmerized by that mUla prakrti and is delighted with that vision. The Jeevan does not get to see the Parabrahmam, which is the indweller of prakrti, mahat, ahankAra, and panca bhUtams. It misses out on seeing the eternal and subtle parabrahmam. Only after the tamo guNam is chased away and the jeevan gets established in the heart cavity made of sattva guNam, the jeevan sees the ParamAtmA, who is outside the influence of the sattva guNam associated with the heart. If the tamo guNams are not chased away, the foolish people will not see the Supreme Being in their heart cavity however much they strive. Bowing before the sankalpam of the foolish jeevan, mUlaprakrti grows on many dimensions and grows. It reacts favorably to the appeals of the Jeevan and gains many kinds of purushArthams. Becoming first and the last, it performs samashTi, vyashti and srshTi (aggregate, individual creations), takes on the colors of white, black and red and grants all desired phalans. The prakrti takes the form of a cow and without any display of hostility, fulfills its role into forms corresponding to previous karmAs and feeds the jeevan with enjoyments/bhogam-s to the succumbed jeevan, who lies in a state of swoon. The Lord is the only independent One and enjoys the leelA rasam linked to the Jeevan enjoying the fruits of its karmas as per the will of the Lord. The great souls alone see this bird (jeevan) with the beautiful wings experiencing the fruits of its karmas. The ParamAtmA staying close to the Jeevan does not eat anything and appears like a swan. Experts in the Vedas describe

this scene well. The Rg and sAma Veda mantrams salute this ParamAtmA.

2. The Supreme Being is of the form of all objects created by Him. Some recognize Him as the twenty sixth tattvam and others as the twenty seventh tattvam. As per sAnkhya SAstram, He is the Jeevan without sattva, rajo tamo guNams. He is also seen as the twenty-four tattvams made up of vyakta (clear) and avyakta (unclear). MahAns see Him as dvaita and advaita, some see Him as the five fold or seven fold of the form of the entire universe or as a unitary soul. (Details are given in the book on ParishkAram by SrI Uttamur SvAmi). They are all born from Him and disappear in Him as the rivers in the vast ocean. Once again, they emerge as the bubbles coming out of the water. Thus the Lord engages in creation and protection of the universe and its beings. Those who comprehend this Brahmam and meditate on Him attain Him and live gloriously.

End of the essence (sAram) Mantrikokopanishad

16. subAlopanishad

There are sixteen chapters in this Upanishad. The bhAshyam by SrI SrutaprakASikAchAryar is available for five chapters only. The commentaries for the rest of the eleven chapters are given in the book "ParishkAram" by SrI Uttamur SvAmi. This Upanishad announces very clearly that SrIman Narayana is paratattvam. This Upanishad has been blessed as upadeSam by GorAnkiraSa to Raikva on his request.

(1) The first question: "What was there at the beginning?" The answer was - samashTi (aggregate) cetanams and samashTi acetanams and vyashTi (individual) cetana acetanams were without action at that time.

The detailed comments are as below:

From that object, tamas arose all by itself. From tamas arose tAmasa ahankAram, which is the reason for pancabhUtam (five elements - AkASa, air et al). From tAmasa ahankara came in succession AkASa, from AkASa, vayu and from Vayu, the fire/agni and from fire water and from water, the earth. All of this together became brahmANDam. After a year, this brahmANDam split into two and the upper half became svargam and the lower half became Bhumi/earth. In

between, as told in PurushasUkta arose a divine Purusha, the antaryAmi of BrahmA. That Purusha created first the person, who was death for all beings. He is the three eyed, three headed one and present in three units of time (mukkAla). He is KhAnThaparaSu. BrahmA trembled on seeing this agent of death created by the MahA Purushan. That mrtyu (death embodiment) entered into BrahmA and vanished. After that, BrahmA created seven sons through his mind. They grew up well and became VirAT purushas and they in turn created seven mAnasIka putrAs. They are known as PrajApatIs. After that brAhmaNa, kshatriya, vaiSya and SUdras appeared from face, hand, thighs and legs respectively. Chandran arose from the mind, sUryan from eyes, air and prANa vAyu from ears, and the rest were created from the hrdayam.

2. From other limbs, many entities emerged. From the forehead, Rudra was born from anger. From Rudra, the varieties of speech and the prapancam/worlds arose. HiraNyagarbha had got under his control all the universe and split Himself into woman and man. He created deva, Rishi, rAkshasa and GandharvAs and further created men and women in towns and animals in forests.

When pralayam (deluge) occurred, He transformed himself into Agni and burnt everything. A set of sequential events that took place are then described. Earth/Bhumi entered water, water into fire. fire into wind, wind entered AkASa, AkASa joins indriyams and indriyams join tanmatrAs and mingle with ahankAra, ahankAra into mahat, mahat to avyakta, avyakta into aksharam, aksharam into tamas for attaining equilibrium. The tamas enters Paradevata without knowing and vanishes. The one above tamas is superior to all.

3. ParamAtma vastu is not affected by the changes resulting from creation, lets the created body shine without any defects of the world getting attached to it. It is distinctly present in the created sentient and insentient beings. It does not consume the fruits of karmas like samsAris. It is not like the prAkarta object eaten by the samsAris. To get the bhogya vastus for consumption, the samsAri has to have vairAgyam, observe satyam, give to charities, perform penance, observe celibacy, and conduct yaj~nams. Control of senses, dAnam and dayA (compassion) are very important here. Meditation/upAsana has to be completed now for travel through the divine path (arcirAdi mArgam). After that, the jeevan attains sArUpyam (rUpam similar to ParamAtmA and attains layam/merges in Him.

4. At the center of the heart, there is a ball of flesh - mAmsa piNDam (purItat - an organ near the heart,) In that, there is an organ like a lotus flower. There are ten holes serving as entry points for the veins/nADi-s. The vAyu-s like prANa, apAna et al roam there. With the help of the vAyu, the Yogi sees rivers, cities, devas, Rishis, Yakshas, Rakshasas, Gandharvas, deva lokams, the yogi experiences images for the eye that is visible and those which are not seeable, sounds heard and unheard, eaten and not eaten food, the existing objects and invisible objects et al. He sees them all due to its yogic power and upAsanA.

The ten nADis are the principal ones. Each divides into seventy two thousand smaller units. Here rests the AtmA ,when he is not awake. He sees the objects in dream, when he is not awake. This is in the second state of dream/svapnam. During the sleep state, prANa moves around and protects the Jeevan. At this time, the blood travels evenly in the nerves. The jeevan gets to hitA nADi and travels through it to reach purItat and hrudayAkASam. He sleeps there. At the end of the sleep, he returns via the hitA nADi and awakens.

5. The upAsanA for ParamAtmA are of many kinds. One way is to make an indriyam the object of upAsanA. Here, ParamAtmA is meditated upon eight places linked to that indriyam chosen for UpAsanA. The subject matters to be learnt are: indriyam, indriya devatA, nADi, Aditya, prANa, j~nAnam arising from it, the bliss/Anandam arising from such knowledge, and hrdayAkASa. The sensory organs/indriyams are - eyes, ears, nose, tongue, tvag/skin, mind, intellect, ahankAra/ego, citta/consciousness, vAk/speech, hand, foot, malendriyam for Suddhi (cleaning) and mUtrendriyam for removal of water. Each of these fourteen indriyams are to be focused one at a time. When you add their respective devatAs, we add another set of fourteen. In between are aging, death, sorrow, eternal ParamAtmA who is meditated upon as Omniscient, Lord of All, sarva svAmi, sarvAntaryAmi, sarva kAraNan. The paramatmA does not meditate on any one. He is mediated upon by all. He consumes everything but is not by anyone.

These are not all that He takes care. He administers and commands everything. He directs everything. He is the indweller of the body and the Panca bhUtams. PrANa vAyu is the AtmA responsible for the body. PraNa vAyu is the most important for the body's functioning. PrANa vAyu is the AtmA for mind and the sankalpams arising from the mind. ParamAtmA is the antarAtmA for the Jeevan. He is the indweller of all the three divisions of time. He is the embodiment of Bliss. He is

moksha dAyakan. The divisions between the sentient and the insentient does not touch Him. He has no birth or death. He not only knows about what is inside but He is also aware of what is outside. He does not know that He has two parts, the inside and the outside. There is nothing to block His j~nAnam pervading everywhere, which moves easily in all directions. He is not close to some and distant to others. His j~nAnam has no indriyams to provide support. He has no limit to His j~nAnam. He is never in a state, where He has expended His j~nAnam and no need to wait to replenish it.

6. The ParamAtmA thus described as mUla kAraNan is none other than the blemishless Paramapada nAthana, SrIman Narayana, who has no equal or superior. He is the antaryAmi of the indriyams and matters. He does all the srshTi kAryams. AdityAs, RudrAs and all others are Him alone. He is the kAraNam/cause for the creation, sustenance and dissolution. He is our father, mother, brother, place of residence, and refuge for us. He has a loving heart. To put it succinctly, He is everything. He is the One who grants moksham. The nityasUris (the eternally liberated souls) always look at His Supreme Abode of Paramapadam. With their special j~nAnam, the nityasUris eulogize Him and stay luminous.

7. The birthless and deathless Lord is hiding in the heart's cave of a Jeevan. His body is the earth. He is inside it. The earth does not know it. Similarly, He is inside water, tejas/jyoti, wind, the sky, mind, buddhi, ahankAra, citta, avyakta, akshara, mrtyu/death, and tamas. They do not know it. It is that Narayana, the all pervading Narayana, who is free from any defects and who resides at SrI VaikuNTham. He gave this vidyA to Sage ApAntaratama and the latter taught it to BrahmA. GhorAngiras received the upadeSam from BrahmA and passed it on to Raikva maharishi. Lord Rama received this upadeSam from Sage Raikva. SrI Rama revealed this upAsanA to all. This is Veda rahasyam.

8. Even if this ParamAtmA is the indweller of all the jeevans, which are linked with the defects/doshams arising from staying in the mother's womb such as flesh, fat, sweat, feces et al, the ParamAtmA is not defiled by these doshams. The Lord stays supremely blissful and eternal. The ParamAtmA stays inside the jeevan like the wall needed to draw a picture. He stays blemishless.

9. As described above, for upAsanA on the Lord as the indweller of the indriyams, the upAsaka attains union/layam with the Lord step by step. By practicing SravaNa, manana, dhyAna, yaj~na and dAna, the

upAsaka may think that he may attain layam with the ParamAtmA but he needs further vairAgyam, control of the inner and outer senses, dhyAnam has to be done this way.

10. This world and other world like pAtALa lokam are held together by the subsequent lokams above them. All of them ultimately are rooted in the Parabrahmam.

11. Four nADis/veins in the body are important. They are: rama, arama, icchA, apunarbhava. pApa and puNya lokams, the desired places thought about and moksha sthAnam are to be reached through these four nADis. The Yogi travels through the fourth nADi and pierces through hrdaya koSam, kapAlam (skull) and breaks open all the tattvams, continues with his journey for moksham and arrives at the place above prakrti.

12. annam/food arose from Narayana. It is perfected at many places and becomes useful to cetanams. It is not intended exclusively for Himself. It was gained without begging. Whatever it is, it can be eaten as food of highest purity.

13. The meditator does not seek fame, profit or gains from ritual worship/pUjA. He casts them as undesirable acts. He always thinks on ParamAtmA and is blessed with j~nAnam for upAsanA/meditation and hide his accomplishments and act like a child. He should learn what is necessary, wear humble clothes and not seeking any company, stay under a tree in the forest, and engage in dhyAnam, unafraid of the wild animals. He should stay like a strong tree and sit motionless. He should be free of fears of any kind. Even if he is attacked by weapons, he should not tremble. He should be deeply immersed in ParamAtmA. That Parabrahmam is eternal and is satyam.

14. While the SarIram attaining union/layam with the pancabhUtams (five elements - AkAsA, air et al), all tattvams will attain layam/union in a different kramam of srshTi/creation.

15. The objects undergoing deluge/pralayam even during the creation, would not affect a jeevan's journey to moksham. The jeevAtmA burns all obstacles with his fire of knowledge (j~nAnAgni) so that it does not affect its journey to reach moksham. The JeevAtmA crosses over the path and completes his journey to SrI VaikuNTham, the Supreme Abode of the Lord.

16. The vidyA taught in this Upanishad should not be taught to any one other than one's son or Sishya. They should not be initiated without testing their suitability for a year. The meanings of the upadeSa mantrams will become clear to a MahAtmA, who has deep AcArya bhakti.

subAlopanishad sAram sampUrNam

17. agnirahasyam

Agnirahasyam is a part of the Satapata brAhmaNam of the Sukla Yajur Veda. This is not an Upanishad. One who does yAgAs and homAs earns AhitAgni through the process of AdAnam. When one performs soma yAgam, Veda instructs them to create a special place in the form of Garudan to place that AhitAgni. That ear-marked space is also known as agni. The agnirahasyam deals with the esoteric meanings of the agni and hence the name. A portion of this rahasyam has been picked for discussion in Brahma sUtra-s (3.3) and therefore the commentary is confined to this section alone.

1. With materials collected from elsewhere to perform a yAga and engage in voluntary contribution involving physical effort/Srama dAnam, Agnirahasyam suggests us to engage in mental (mAnasIka) performance of the yaj~nam for the purpose of mentally offering of havis (sacrificial offering). Details about these are: It mentions Agni, wherever the angams of the yAga/kratu are cited. The man's life expectancy is said to last 36,000 days. During these days, one has to consider the time engaged in worldly matters (mano vyApArams) has to imagine all of these activities as various angams to conduct the mAnasIka yAgams. Those engagements in laukIkam should be considered as various angams required for conducting the yaj~nam like AdAnam, sa(a)yanam, stotra and SAstra. One has to imagine the angams of worldly activities as the various limbs of the yAgam. This type of kratu (yAgam) is known as vidyAmayakratu. The phalans for the conductance of the imaginary (bhAvanA maya) yAga is identical to reserving an agni sthAnam for Garudan and then perform the yAga in an external manner similar to handling the manovyApAram as bhAvanA, the external activities linked to the speech (vAk), prANa, eyes, ears, other karmendriyams, digesting activities of agni inside the stomach has to be considered as equivalent activities in a bAhya (external) yAgam. These agnis, the vidyArUpa agnis, are invoked in

the mAnasIka yaj~na karmA. Those who perform the external ArAdhanam (bAhya ArAdhanam), do first hrdyAgam. Latter is considered a very lofty form of ArAdhanam. Similarly, mAnasIka kratu in comparison to bAhya kratu involving one's limbs pleases the Lord much more.

2. vaiSvAnara vidyA: Satyayaj~na and other Rishis went to Sage Gautama to explore the different aspects of vaiSVAnara vidyA. They could not get any satisfactory answers to get their doubts cleared. Gautama with other Rishis went to the court of ASvapati, the ruler of Kekeya deSam. The king honored his distinguished guests appropriately befitting their positions. Next morning, the Rishis chose the king as their AcArya and came one by one separately to the king's court with samid in hand as SishyAs to request him to be their AcArya. The king was surprised and queried as to why these very learned vedic scholars from great lineage sought him for elucidation of what troubled them. The visitors said unanimously that the king is a known expert in vaiSvAnara vidyA and they wanted to receive that vidyA from him through the upadeSam route. The king requested the sages to keep their samids with them and that he will instruct them about the vaiSvAnara vidyA. He asked them as the disputants to summarize what they have learned so far. None of the visitors knew well the complete aspects of the vaiSvAnara svarUpam of the Brahman. The king explained that BhUmi is the leg for this Brahman, water is the bladder, AkASa is the mid portion of the body (kaTI pradeSam), wind is the prANa, eyes are the sUryan, and svargam is Siras (head). Until then, the sages were assuming that each one of the limbs of the vaiSvAnaran was the Brahman. The king instructed the sages to unite all the limbs and then meditate on the full vaiSvAnara svarUpam and consider the limbs as an integral part of the full svarUpam during their meditations as sAdhakAs and to receive the blessings of the Brahman. He asked the sages to view the dimensions of this Brahman to span the distance of a "cAN" (சாண்), that spans from thumb (angushTha) to the little finger. PrAdeSa mAtra is the unit of a "cAN". He described further the conceptualization of this Brahman.

Viewed in this manner, the upAsaka's head is the head of the vaiSvAnara Purushan's Siras, his eyes should be considered as that of the vaiSvAnaran (brahman), the PrANa to the nose, the space inside his mouth to be the mid portion of the body of the MahA Purushan and the water inside the mouth as the water of that mahA Purushan. His chin is to be visualized as the legs. When thus confined in this manner from head to chin, vaiSvAnara becomes unitary "cANan" (OTTai cANan). This vaiSvAnara controls all the jeevans. He is the indweller of

the jATharAgni inside the stomach. The PrANAgnihotram done in this Agni has been described in detail in cAndogyam. There are some variations between the two versions on the procedures but they are the same vidyA. For one who uses vaiSvAnara vidyA, the fruits are long life and moksha sukham and the delightful enjoyment of the Lord as Parama bhogyam.

3. cANDilya vidyA: It is named after cANDilya Rishi, who instructed this vidyA. According to this, satyam must be meditated upon (satyam brahmam). In this world, man is full of upAsanAs (upAsanAmayan). He leaves the world through the performance of upAsanAs. He gains the Parama PurushArtham of moksham through upAsanA in the upper world. He is fit to comprehend ParamAtmA with pure mind (Suddha manas). He has prANa as his body. He is full of tejas. He is the AtmA for the AkASa of Prakrti. He has the speed of mind. He is capable of holding all tattvams together without strain. He has the divine fragrance and taste. He pervades in all directions. He has the power to hold off from others by not speaking to them out of lack of respect for them. He is in no need to depend on anyone for his protection. He is smaller than the size of a paddy and yavai (a sort of grain). He has a golden hue. He shines like smokeless fire. He is larger than the entire earth, AkASa and svargam. He is the AtmA for PrANa. He is also my AtmA. For the one who has the great faith/mahA viSvAsam in Him as a protector, He will gain all blessings without fail.

End of the sAram of agnirahasyam

18. Mahopanishad

SrIman Narayana alone was present before creation (srshTi). There never existed Brahma, Rudra as well water, Agni, Soma, svargam, earth, stars, sUrya and Candran. Narayana was not satisfied about being all alone. Immediately, He began to meditate. Fourteen male children and one girl child were born. The sons were the ten indriyams, mind (manas), ahankAram, prANa and AtmA (body). Buddhi was the fifteenth girl child. The panca mahA bhUtams and the five tanmAtrams were born. The twenty fifth tattvam became the Jeevan. ParamAtmA united the jeevan with the above mentioned indriyams, body and the rest inside the Jeevan and created. After that, SrIman Narayana who was responsible for all the jeeva srshTis, reflected further and created from His forehead, the three eyed Rudra with a trident in his hand.

Satyam, brahmacarya (celibacy), Vedas and all kinds of wealth enriched him. Hence, he was named ISAna and MahAdeva. Further meditation by Narayana produced sweat drops on His forehead. Those drops accumulated and spread all around as water. The golden and huge universe (brahmANDam) arose. The four headed Brahma appeared. His lokam and others were born.

All these Universes are SrIman Narayana only. The whole world exists by surrendering unto Him, the Omnipotent Lord. The heart exists like a lotus bud. Inside it, is Agni and jvAIA (radiance). In the middle of that jvAIA, ParamAtmA resides. He also resides in the hearts of Brahma, nityasUris and Siva. Therefore, He is known as Siva, Brahma and Indra. Thus, this is the first chapter of Mahopanishad. This is just a mere vAkyam. YaadavaprakASa and others have used it. The next portion in the form of Slokas is not for any debate.

19. ashTAKshara nArAyaNopanishad

The Lord, who has the exclusive name as Purusha desired to create prajAs. From Narayana only were born PrANa, mind, all indriyams, AkASa, Vayu, tejas, water, earth et al. BrahmA, Rudra, vasurAdiyAs, VedAs are all born from Him. Rg veda Siras says that all are born from Him and reach Him.

He is the One who is present eternally. Narayana is BrahmA, Rudra, Indra, the directions and undefined space. Narayana is devoid of the fruits of His karmAs and distorted j~nAnam. He has blemishless nAmAs. He is sattvamayan. No one has all these auspicious attributes. One who understands this truth attains VishNu sAyuJyam (close to) according to Yajur Veda Siras.

sAma Veda Siras states that one who recites ashTAKsharam, cites the division of the individual division of the padams and the aksharams in each padam will have the full term of life (dhIrgAyus) and gain moksham and enjoy the sukham in SrI VaikuNTham.

The Lord is very pleased with the kaimkaryams performed by the one who is desirous of moksham (mumukshu) and invites him to SrI VaikuNTham. SarvasvAmi, SrI VaikuNThanAtham is immensely happy with that jeevan, which clearly understands the division of the individual padam of the PraNavam and the aksharams inside each padam. The ParamAtmA enjoys the upAsanA with ashTAKsharam and

assures moksha sukham to the upAsakan. The abode of SrI VaikuNThanAthana is blemishless and is of j~nAna svarUpam. It is radiant like the lightning. For Vedic scholars and experts in Vaidika anushThAnams, the Lord is Devaki putran, MadhusUdana, PuNDarIkAksha and VishNu. atharva Veda Siras Upanishad identifies Him as the indweller of all, sarva kAraNa paramapurushan and parabrahmam, who incarnates in many divine forms and is none other than SrIman Narayana.

The one who recites ashTAKsharam in the morning chases away the sins committed at night. When recited in the evening banishes all sins accumulated during the day. When recited during morning and evening would be totally devoid of all sins. For the upAsaka, who recites ashTAKsharam at noon, the five huge sins (mahA pAtakas) would be destroyed. Such an upAsakan would gain all the puNyams that one gets by reciting all the four Vedas. One who comprehends these phalans will gain sAyuujyam as well. sAyuujyam is one of the four states of mukti.

20. PurushasUktam

PurushasUktam is found in all the four Vedas. In Yajur Veda, it is recited as eighteen rks. There are some variations in the number of rks in each Veda. In some Vedas, it is less and in some other Vedas, it is more. Mantra bhAagm (divisions) is famous among the Vedas. Among these mantra bhAgams, the ones dealing with paratattvam has special prominence. There is nothing which is more sacred and superior than PurushasUktam. It serves as atonement for sins committed. This sUktam is used in various activities like performing penance (japam), VishNu ArAdhanam, seeking moksham, fruits (phalan) of desired karmAs in this world, removal of inauspiciousness and for other purposes. The ancient Rishis have used this sUktam for these purposes. If one recites this sUktam in daily brahma yaj~nam, one acquires the phalan of reciting all the four Vedas. When one uses it for Bhagavad ArAdhanam, each of these mantrams are used for a specific purpose. They are - AvAhana, Asana, arghya, pAdya, AcamanIya, snAna, vastram, yaj~nopavItam, sandal paste, pushpam, dhUpam, dIpam, naivedyam, anjali, pradakshiNam and udvAsana upacArams.

PurushasUktam talks about the Purusha. sUktam means "nal mozhi or Auspicious speech/tirumozhi". Who is this Purusha? He has thousands

of heads, eyes and legs. He surrounds all the Universe and surpasses it by ten measures. (He has the world as His body. Therefore, all the eyes and the legs of the people are His eyes and legs. He sees without the eyes. He carries out the functions of the indriyams without need for them. He has an extraordinary viSvarUpam (Universal Form) and therefore has innumerable heads and other indriyams. He is beyond the ten kinds of cetanams starting from the samashTi jalam surrounding the brahmANDam. From the samashTi jalam, tejas, tamas etc., those separated from the ParamAtmA and the tamas did not get disassociated from the Purusha and the rest adding up to ten kinds of acetanams. He is beyond the ten kinds of acetanams).

Since He is the indweller (antaryAmi) of all, all those are Him. In this Universe the food that we eat are of three kinds (i.e.), sattva, rajo and tamo guNams (three guNams) and the six guNams viz., j~nAnam, Sakti, balam, aiSvaryam, veeryam and tejas, which are not like the three guNams linked to annam and are totally under His control. The food we eat are linked to the three aforesaid guNams and the other six guNams. They limit our growth to moksham, which is fully under His control.

When one examines his breadth in moksha bhUmi, all the creatures in this world are just one fourth in its size. The rest of the three fourth are eternal and stay in His Paramapadam. Those who enjoy bhogya vastus there (bhoktAs), the delights there (bhogyams) and bhogya upkaraNams. These all constitute the remaining three quarters of moksha bhAgam.

This Purusha incarnated as Vasudeva, SankarshaNa and Pradyumana. This is as the three quarter portion (bhAgam). So for the remaining quarter part, Aniruddha was born to take care of the creation in the Universe. He pervaded the Jeeva rAsis and their delight, prapancam (bhogya vastus).

Further to this, the births of brahmANDam, BrahmA and Manu took place. The creations grew multifold.

Devas began to perform ArAdhanam for the Purusha and used the born Purusha (BrahmA as the offering/havis). A few devas were created for performing the yaj~nam. As described in the astra bhUshaNAdhyAyam of VishNu PurANa, these devAs could also be the nityasUris, who as the abhimAna devatas for the bhogya vastus from Prapancam. These were devas, sAgyas and Rishis. nityasUris are also

known as sAgyadevas. Some could also be sAjya Rishis. It was said that this yaj~nam really took place.

The yaj~nam performed could be of the dhyAna rUpa mode as told in agnirahasyam. BrahmA performed mAnasa yAgam (mAnasIka ArAdhanam) thinking himself as the havis in that yaj~nam. In this context, deva means the indriyams of the Purushan. Later the sUktam clarifies that the devas and Rishis are different. We have to conclude that devas and the Rishis are instrumental in this yaj~nam. One can also say that devas, sAdyas and Rishis are also instrumental here.

In this yaj~nam, the spring season (Vasanta rutu) is considered as ghee, GrIshma rutu (summer season) as the twigs/samid and Sarad rutu (autumn) as naivedyam. It is thus known that these Rutus were present at that time. During spring season (Vasanta Rutu), crops are at their very best and they dry up in GrIshma Rutu. Grains are obtained in Sarad Rutu. In this yAgam, there are seven pariti-s, - PrthvI, appu, tejas, Vayu, AkASa, ahankAram and mahat. These seven ones and twenty one samids are placed around the yaj~na KuNTam.. The twenty one samids are, pancabhUtams, panca tanmAtrams, and eleven indriyams. The twenty one can also be made up of five j~nAnendriyams - buddhi, ahankAram, cittam, manas (four internal indriyams) and others serving as the twenty one samids. The aforementioned devas tied the Purusha paSu on to the sacrificial post (yUpam) of the yaj~nam. They sprinkled it with sacred water and performed the yaj~nam. sAdya devas are considered as indriyams. Thus, the nityasUris and the Rishis conducted the yaj~nam.

From the Brahman, who was fully worshipped at this homam, prushadAjyam /vicitra Ajyam (of curd mixed with ghee) was collected. The domestic cows were also created. Rg, sAmam, gAyatrI and other chandas were created. The horses with teeth on both sides of their mouth, bulls, goats and sheep were also created. Four kinds of humans were created. From the face arose Brahmins, kshatriAs from the hands of the Purushan, vaiSyAs from His thighs and the SUdrAs arose from the legs. Chandran arose from the mind, sUryan appeared from the eyes. Indra and Agni came out of the face. PrANa from Vayu, AkASa and antariksha lokam from the navel, svargam arose from the head, the bhUlokam came from the feet. The directions arose from the ears. Thus the various entities of the world were created.

The Omniscient one, who created all the rUpams and refers to those rUpams with specific names sits beyond the tamas filled Prakrti

maNDalam. I know this Supreme being, who has the brilliance of sUryan. This Purushan instructed BrahmA first. Indra got his doubts cleared. The four directions understood Him clearly. Those who worship this mahA Purushan get rid of their desires and feelings of hate and become like mukta jeevans. There is no other path for moksham other than this. The devAs worshipped the yaj~na Purushan with a yaj~nam. That became the first dharma that was practiced. The sAdya devAs who participate in this yAgam attained sorrow-free Paramapadam and shine there.

This is the sAram (essence) of PurushasUktam.

Like ISAvAsyam, PurushasUktam is also not a part of Upanishads. It has been included among the coverage of Upanishad sAram monograph because their subject matter is discussion on brahma (brahma vicAram). Like this, we (SrI Uttamur SvAmi) have to comment on the sAram of SrI HayagrIVopanihad, nrsimha tApanIya Upanishad, rAmatApanIya and GopAlatApanIya Upanishads. But they have not been included since they talk only about SrIman Narayana as the Supreme Being in His different avatArams. They do not also talk about advaita Parabrahmam. That is why they were not included in this "Upanishad sAram" book. Among the included Upanishads are a few that talk about brahmam in general terms.

PurushasUkta sAram samAptam
Upanishad sAram sampUrNam



Srimate ranga rAmAnujamahAdeSikAya namaH
Subhamastu

dAsan,
Oppiliappan Koil VaradAchAri SaThagopan

