

DEDICATION

The Supreme from Itself did separate
Itself in full that "It" may experience;
Yet remaining full and ever complete –
The Vedas so reveal Its Omniscience.

At times in "Its" infinite compassion
The Self descends resplendently glorious
Verily love's personification –
Effulgent, pristinely pure most virtuous.

Rare indeed is such a descent divine
The Supreme's proximity rarer still.
And by Divine Will this fortune's now mine.
Nothing more nor less seek ever I will

Verily a spark of that Divine I,
Nay, even the self-same Supreme Essence;
Having known the Lord in the form of Sai
Suffices me the bliss of His Presence.

Well-crafted by him, I am a puppet,
With skilful finesse manipulated.
In blissful repose I do remain yet
All actions are by Him stipulated.

He designed me, with vision endowing;
I see now only Bhagwan Sathya Sai;
And Space, the same Holy Name whispering
Gently in my ears, so like a soft sigh.

Chants my tongue sweet Sai's name, needs no prompting –
This uncloying nectar, ever so sweet.
Divine fragrance very air infusing;
For my nostrils a veritable treats.

All actions do blissfully transport me
To His Divine Presence most beatific
Nothing is mine, even temporarily
No thought, no body or soul intrinsic.

Glorious moment I await eagerly
When unto Him Sathya Sai will take me;
In all His compassion so lovingly;
In blissful consciousness ever I shall be.

Introduction

INTRODUCTION

Sri Sai Srivasan a tax consultant by profession had a successful career at New Delhi, he is settled at Puttaparthi in A.P. a spiritual abode, as ordained by Sri Sathya Sai Baba. Leading a celibate life he is imparting the spiritual touch to the lives of persons who come to meet him. He is quite simple and outspoken in the explanation of innumerable queries raised by people in Satsang, the answers & revelations many a time may even baffle and confound people but they would innately agree with the apt and the eternal ring tones of truth, contained in the answers. The transformation though imperceptible is inescapable.

A poignant poser from one ardent follower was the platform and pretext for him to clear the doubts and also assuage the feelings of the devotee, thus fulfilling the twin purpose of clarification as well as placing before the public his surmises in a condensed version. His work is commendable in as much as retaining the original exposition of the earlier vedantic scholars, and throwing further light as an extension of their logic interwoven with his own inferences thus giving it freshness at the end.

Sri Sai Srinivasan has selected four Upanishads for his analytical delineations, reflecting the hallmark of a genuine guru, he very adroitly and succinctly elicits the essence of the famed Upanishads and concludes with a novel inference, which would make the book eminently readable.

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November 9, 2007

Foreword

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I prostrate most humbly at the feet of Poojya Sadguru Sri Srinivasa Sai and show my deep appreciation of his kind command that I write the Foreword for his treatise, 'Brahmapadam' and my total awareness of my being completely undeserving of and unequal to the assignment.

Sri Sathya Sai Baba's fervently repeated advice to those close to him has always been to learn and practise detachment in attachment and attachment in detachment. It is therefore no surprise that our Sri Srinivasa Sai got inspired by Swami to write the present treatise on the same subject, as an answer to queries on the meaning of (Vedantic) knowledge. He has decided to call the work Brahmapadam, where the second part of the compound word can be tantalizingly made to mean 1) word or the communication of Jnana, or 2) feet (of the Lord, namely Param Brahma) signifying devotion and surrender.

Thus Sri Srinivasa Sai is able to glide easily into the three main sanatanic paths available to the modern Vedanti and explain how the three Acharyas, Sri Sankara, Sri Ramanuja and Sri Madhva have independently studied and interpreted the prasthanatrayagranthas, the three fountainheads of sanatanic knowledge, namely

- 1) Brahma Sutra combining in it all Vedanta Sutras,
- 2) the Upanishads and
- 3) Srimad Bhagavad Gita, to enable their followers to work towards liberation.

The philosophies of Kevala Advaita, Visishtadvaita and Dvaita, which resulted from the above, are held by several sanataniists to be mutually contradictory, but Sri Srinivasa Sai shows in his inimitable style, how they all arrive at the same description of brahmam as Trigunachitta Ananta Brahman.

Sri Srinivasa Sai starts with the exclusively dualistic Madhva philosophy, Dvaitam, where the totally dependent Jiva is a servant of Parama, who through bhakti has to overcome his samsarabaddha state and reach the Lord to do eternal seva to him. He explains the pancha bheda or five differentiations inherent in this philosophy. He points out the para identity of Lakshmi- Narayana and the Madhva assignment of God's son status to the Creator Brahma and the Prana principle Vayu. He calls the Madhva Vaishnava devotees Sadvaishnavas and explains other features of the path to liberation of a Sadvaishnava devotee

Sri Srinivasa Sai then takes up the specialist monism of Sri Ramanuja, known as Visishtadvaita, where the para nature of Bhagawan, also identified as Lakshmi-Narayana as in Dvaita, is simultaneously para-nirguna and apara-saguna, while being permanent in the exalted saguna status. He explains the dependent nature of all other existence on Paramatma and the path to be followed by Visishtadvaitins, also called Srivaishnavas through Bhakti and total surrender to attain mukti which is the opportunity to serve Bhagawan forever in a state of bliss in God's own paramapada.

Sri Srinivasa Sai goes on to talk of the absolute monism or Advaita of Sri Sankara, who postulated that there was only param brahma and nothing else. All jivatmas were Brahman and all prakriti was illusory. Brahma nityam, jagat mithya, jiva brahmaiva na aparah. He explains the vyavaharika nature of sagunopasana and the giving up of attachment to Maya through Gnana as the path to liberation. He points out that moha kshaya is moksha. This is closest to Sri Srinivasa Sai's own view of the approach to Moksha and his delightful rendering flows unimpeded like Bhagawan's Grace.

Sri Srinivasa Sai takes pains to explain how there is no self-contradiction between the three approaches. In all pathways, there is recognition of there being a tenure of birth and death cycles for the Jiva kept going by the accumulation of karma on the part of the Jiva and the need for realization of the para principle, which in the case of Monism would amount to self realization.

Sri Srinivasa Sai then takes his pointer to the sources of knowledge available to the sanatanic seeker and by way of introduction, expounds on the contents of a question answer session devotees have with Bhagawan Baba where the following definitions are fruitfully explained by Bhagawan.

1) "Detachment in Attachment" means being detached from one's action, which is characteristic of one who is associated with the Lord.

2) "Attachment in Detachment" means being associated with the world (without feeling any attraction from world) meanwhile contemplating only on God.

Sri Srinivasa Sai moves over in a continuum from the above session, to a detailed exposition on the directives available to the seeker from Aitareya, Isa, Kena and Kaivalya Upanishads. He talks about the enlightenment received by Sri Sankara from Sri Isvara himself and the former's acknowledgement expressed through Manisha panchakam. He gives passages from Sri Narayana Suktam, Sri Narayana Upanishad from Krishna Yajurveda and an account of Sri Bhakta Prahlada's spiritual progress, along with his own explanation in every case. He cites Prahlada's own anubhava of Brahma padam, which is achievable with unity in thought, word and deed, and his focus on the route Unity-Purity-Divinity.

Sri Srinivasa Sai sums up his treatise by postulating his own clarification on how Advaita and Dvaita are both inter-related karmana (through Jiva's action), and providing the twelve-step route to mukti for Jiva.

I apologise to the reader of 'Brahma-padam' for having delayed his start of the perusal of the treatise by this much time.

Dr. P. Desikan.

Coimbatore, Tamil Nadu

9th November 2007

Author's Preface

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In this life span of 38 years of mine I have written a few articles on various subjects but this is my first book. To implement any assignment the object, subject, planning and orientation about the subject is essential. The chore of writing, editing and presentation in a lucid manner is important if it has to reach the minds of the readers easily. To do all this work, the grace of God is absolutely necessary. I never expected to or made any effort to write a book but circumstances forced me to do that and it has taken shape well by God's grace.

Without any reason or thought, reaction, reflection and resound will not be produced. The karmic reactions are based on some actions. The ultimate result of such actions enhances divinity. In order to have some action and experience results of the reaction, the cause is important. For me, that Cause is Bhagawan Sri Sathya Sai Baba. Once when Swami was explaining about the values of three Zeros, I failed to comprehend the inner essence. Then when Swami asked if any one was ready to have such an experience, without a second thought, I accepted and that in itself, I felt, was the Will of God. As a result wherever I saw or read the divine message I found only HIS sayings: "Life is a challenge meet it" and "Life is a game play it".

With that, the value of the first Zero entered my life as criticism from society. Just as I used to, I ignored that. My father felt much pained by these happenings and started questioning me about them, but I skipped over the issues and made him calm and cheerful. But about three years back when some obnoxious rumours were doing the rounds, my parents believing them, were irritated and started showing aversion towards me. But I was calm because Bhagawan knows the truth and I accepted it as HIS Will. Chaos prevailed at home and my parents and I did not talk much with one another. One day Swami cleared the doubts of my parents in their dreams and with that there was some peace in the family. I managed to regain some strength but I knew that the third Zero was in the waiting list. The time was 14th of August 2006 around 4.30 PM when the third Zero entered into my life as a test from Bhagawan which has physically distanced me from my beloved lord till this day.

The devotees learning this news passed some distasteful comments, adding fuel to the fire. From every corner of the world there were people enquiring unnecessarily about me. That was a great shock to my father Shri. A.V. Raman, who was a practicing advocate at the High Court of Delhi and made him sick. But I continued my prayers to Swami and my parents too were confident that Bhagawan would welcome us back once again to HIS abode. During such trying circumstances only a few Sai families gave us solace and we believed that Bhagawan had come in their forms. The incessant remarks wounded our hearts, which resulted in the deterioration of my father's health as well as mine. My father could not sleep peacefully after that till his last breath.

This would often result in heated arguments at home and it became increasingly difficult to convince my parents. This relentless attack from all sides made me feel helpless and let down by God Himself and I started berating Bhagawan for putting me in this situation. HE gave me some strength to endure more. HE keeps advising me in meditation, "Take care of parents. The highest service for a Jiva is to care for the parents. Service to parents is more important than my darshan." I spent my days serving my father, but I could not clear his misconceptions for he was deeply wounded. His health continued to deteriorate rapidly and he was diagnosed with an ulcer, which resulted in a ruptured stomach. He was rushed to the hospital at Parthi where they recommended us to take him to Bangalore. Surgery was performed and my father found some relief physically and was very much at peace mentally too. Though he continued to worry about me, his thoughts were mostly on God. On 13th of February 2007, the last day of his life in conscious state he offered prayers to Bhagawan. He even performed, mentally, the impending annual rites for his mother and finally said that he wanted to write a "WILL" in my name. I did not agree as I was in no state to accept it. It was Swami's grace that I was born to such a high soul. Father had suffered much in his life. He blessed me to attain and merge with my beloved Bhagawan. He breathed his last on the day of Maha Shivaratri, 16th of February 2007 carrying some of my bodily pains along with him.

That day I felt that I had lost a true and ever loving soul mate. The trauma of my father's suffering and subsequent death made me ponder much about the nature of man, about the general human tendency to be selfish, inconsiderate and spiteful and our beloved Bhagawan's saying, "Help Ever and Hurt Never". "Is this how we have followed the teachings of Swami? What will one achieve by humiliating or hurting others?" All these thoughts compounded to deteriorate my health further. I confined myself to my room seeking solitude and answers to the innumerable questions in my mind.

"What will I achieve in this life span? What will be the use of such a life when I have been neglected by the society, family and even by God"? My beloved Bhagawan has blessed me with some spiritual experiences, but I wondered about their utility and value, when I myself have been forsaken in all respects.

One morning as I finished my morning prayer I felt some giddiness as well as uneasiness, which made feel that my time to merge in god had come leaving the mortal coil in this world. Some of my well wishers suffered seeing my state. They were confused too, for, all along I had been guiding them and they could not accept the thought that they would be suddenly bereft of my presence and guidance in their lives. There were questions regarding birth and death, about Supreme knowledge and how to attain it, whether it is possible to get realisation in one's lifetime, whether one should die and merge in God to get this knowledge etc.

I started processing these questions in my mind. The outcome of this exercise is this book, which I have been directed to name as "Brahma Padam".

Bhagawan Baba has already chosen HIS instruments to enact the divine play and they (ardent devotees) who stood by me during the testing times are among HIS choices to make me write this book. Now the book is shaped by Bhagawan's divine blessings and guidance and with the cooperation of the ardent family.

In conclusion, what Bhagawan preaches is that every creation of HIS has some role in HIS divine play. The ups and downs in life are mere illusions. Ignoring all these, if one contemplates on that imperishable, indestructible "Knowledge" which is the Eternal Supreme (Nirguna) as descended on this earth now as (Saguna), My Lord "Bhagawan Sri Sri Sri Sathya Sai Varu", one will cross the ocean of Samsara, meeting the Unity-Purity-Divinity, will merge in HIM.

May this book of Eternal Knowledge throw light on the life of all Jivas and make them attain salvation.

With Reverence

A.V. Srinivasan
(Author)

Author's Acknowledgements

I acknowledge my indebtedness to my parents who gave birth to me and moulded me for the spiritual path, set high standards and ideals; who are my first preceptors; to my siblings and close relatives who bring sweetness and add richness to my life by their respect, affection and concern in all aspects of life.

For shaping the book with final touches I am deeply indebted to Smt. Sudha RamaPrasad and Shri. RamaPrasad.

For guidance in the preparation of the manuscript in Sanskrit, I offer my sincere thanks to Dr. P.Desikan.

To Bhagwan Baba, who drew me into HIS divine mission in my 5th year and has been continuously watching over me, guiding me, counselling me, protecting me from adversities and setting absolute standards of equanimity and oneness with HIS preaching "Unity – Purity – Divinity", I offer myself.

With humblest obeisance and due reverence to all I dedicate this Grantha at the feet of my parents and My Lord Bhagwan Sri Sathya Sai Baba.

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A.V. SRINIVASAN
November 23rd, 2007

Chapter 1 - The Three Schools of Thought

KNOWLEDGE

In this life span I had written a few articles based on the sayings of Bhagawan Baba which to my perception will be tips to guide the readers. But today I wonder how to start writing this article and where to finally end.

Adopting the principles of our Beloved Bhagwan I have followed them in practice and implementation. As a result of this experimentation and experiences I have written a few articles and shared the same in Satsang with the devotees of Baba. The ultimate consequence of Satsang has dragged the devotees to my side over a decade. I felt happy when I used to have Satsang to share and gain some experience. No doubt a Satsang brings out experience but where does it end ultimately? As Bhagawan tells “The end of Education is Character” like wise where do these experiments and experiences lead to? When I discussed with some devotees, in reply to these questions they answered that they would lead to knowledge. That knowledge will bring vairagya, that is, detachment in life. I heard from Bhagawan in one of HIS discourses about “Detachment in Attachment and Attachment in Detachment”. I received some answers from a Satsang for the expression “Detachment in Attachment” meaning getting detached from the mundane and contemplating on God; and for “Attachment in Detachment”, being in the mundane world, discharging the responsibilities of one’s life yet detached from one’s action.

This statement is elucidated by the three schools of philosophy. These schools analysed the ‘Sutras’ (Brahma – sutras) or aphorisms of Vyasa as “Kevala Advaita” philosophy of Sri Adi Shankara, “The Qualified Monism or Visishtadvaita” of Sri Ramanuja and the “Dvaita philosophy” of Sri Madhvacharya.

“The Prasthanā-traya granthas” can be learned through “Sruti”. The three granthas are in the form of “Upanishad”, “Vedānta sutras” and “the Bhagawad Gita”. The Vedānta sūtra is also referred to as “Brahma–Sūtra” and the three schools of philosophical thought have formed different views on the true nature of Brahman (The Supreme Reality). To deny any of the views given in the Upanishad, the Gita or the Sutras is to reject the Sruti Itself. The three Gurus studied the Supreme Reality without any contradiction. They seem to be contradictory but they are complementary to one another. All these culminate eventually in the Advaita Vedāntic realization of the Supreme i.e. “Trigunachitta Anantha Brahman”.

1. Madhvacharya described in His Dvaita philosophy that “Man is the servant of God”.
2. Ramanujacharya in His philosophy said that “Man is a ray or spark of God”. This is the Visishtadvaita philosophy.
3. “Man is identical with Brahman or the eternal soul” is the contention of Adi Shankara as described in His “Kevala Advaita” philosophy.

I SRI MADHVACHARYA

Sri Madhvacharya evolved a dualistic system of Philosophy from the Prasthanā–Traya Granthas. It is unqualified dualism. Madhva’s Vaishnavism is called “SadVaishnavism”, as

it is distinct from “Sri Vaishnavism” of Sri Ramanujacharya.

Madhvacharya made a study on “Pancha-Beda”, which is often named as “Atyanta Bheda Darsanam”. It is classified as five distinctions, viz:

- a. The distinction between God and the individual soul
- b. The distinction between God and matter
- c. The distinction between the individual soul and matter
- d. The distinction between one soul and the other
- e. The distinction between one material thing and another.

The Atyanta Bheda Darsanam has been further categorized as ‘Padartha’ or objective reality, i.e.

- a. Independent (Svatantra)
- b. Dependent (Paratantra)

The Svatantra is one who is independent in total – meaning God, The Supreme and the Reality, whereas the ‘Soul’ (Jiva) and the ‘World’ (Jagat) are the dependants of the Supreme. Hence God rules them. The Supreme is the Independent and cannot be further classified, whereas the dependents are further classified as positive and negative beings. The positive signs are the ‘Chetana’ (intellect) i.e. Conscious souls and ‘Achetana’ (ignorant – unawareness or unconscious) that of ‘matter and time’. Unconscious entities are either eternal like the Vedas or eternal and non-eternals like ‘Prakriti, time and space’, or non-eternal like the products of ‘Prakriti’.

Before defining the unconscious entity, Madhvacharya explains about the Svatantra and Paratantra which is Nitya-Mukta i.e. eternally free from Samsara. In this study the ‘svatantra’ is Vishnu, Who is intelligent and Who is the Governor of the world and Whose Nitya-Mukta or the energy or power is Lakshmi. Vishnu can be realized through various group forms (Vyuhas) and Avatars (Divine incarnations). Likewise, the foremost ‘Paratantra’ is Lakshmi, the energy or power of Vishnu, Who is co-eternal and Who can assume various forms without a material body. She is not affected by pain or sorrow. Their sons are Brahma and Vaayu.

Prakriti (Pra = Supreme + Kriti = created/creation):- It is believed in the philosophy of Madhva that Creation is different from Him. Based on this study he said that Vishnu is the efficient and the material or the cause of the world. God energises Prakriti through Lakshmi and makes its evolution into the visible world. Prakriti is the material cause as all the objects, bodies and organs are made by Prakriti. The three aspects of Prakriti are presided over by the three powers – Lakshmi, Bhu (Saraswati – earth) and Durga. Avidya (ignorance) is also a form of Prakriti that hides the Supreme from the vision of the individual soul.

Madhvacharya believed that the world made of Prakriti is not an illusion but a reality, distinct from God. It is not also a transformation of God as that of curd out of milk nor is it a body of God. Hence it is unqualified and absolute dualism.

Madhvacharya accepted the classification of souls made by Ramanujacharya as:

- a) Nitya – the Eternal (like Lakshmi)
- b) Mukta or liberated (the Gods, men, Rishis, Sages and Fathers) and
- c) Baddha or bound ones

Madhva added two more to these: Those who are eligible and not so eligible for Moksha

(i) The completely surrendered ones, even though Baddha are eligible for Moksha.

(ii) Those who are not eligible for salvation are classified as

(a) Nitya-Sansarins i.e bound by the cycle of Samsara and

(b) Those whose destiny is hell – the region of blinding darkness (Tamoyogya).

Based on this classification the individual soul (Jiva), a distinct entity becomes plurality of souls. It is believed, as based on the classification, no two jivas are alike in character. As soul (Jiva) is different from God and matter (Prakriti), it depends on God for guidance. The Lord impels the Jivas to action in accordance with their previous conduct. Because of the past deeds the Jivi has to undergo sufferings and pains by which its impurities are removed, it attains salvation and skips the cycle of life and death and enjoys the blissful and true nature of a Jiva. Although the Jivas are graded and the classes of souls in the realm of bliss are various, as such there is no discord among them as they are aware of Brahman and have no faults. But the soul does not attain equality with God. They are entitled only to serve the Lord. Through nine types of devotion souls attain salvation with the grace of God.

II SRI RAMANUJACHARYA

The Visishtadvaita philosophy is an ancient one as it was originally propounded by Sri Bodhayana in his Vritti written around 400 B.C. Based on this text interpretation of Brahma sutras was made by Ramanuja.

How Ramanuja looked into Brahman:- In the opinion of Ramanuja, God is not only eternal, 'His' nature contains elements of plurality i.e. 'He' is empowered with manifestation. The Acharya never distinguished between 'Param nirguna' (formless, without attributes) and 'Aparam Saguna' (with attributes) i.e. Brahman. According to the Acharya's theory, God is personal with qualities like omnipotence, omniscience and infinite love (i.e. omnipresence). When Vedic text describes God as Nirguna it means that God is untouched by the qualities like high and low. Being Saguna (i.e. with attributes) 'He' stands perfect without changes in accordance with space and time. Since God is accepted by this philosopher as Omnipresent, Omnipotent and Omniscient, the Acharya declares that 'He' is the only 'Truth', Jnana (knowledge) and Ananda (bliss). Moreover, the Acharya speaks in his Vedanta sutra that the Lord is immanent, transcendent and unchanging.

Further it is clear that the entire universe is latent in 'Him' during 'Pralaya' which is projected during creation. But the essence of the Lord will remain unchanged. Hence the difference which is found in 'Brahman' in this theory will be named as 'Svagatha Bheda' (internal difference). 'Prakriti' consists of soul (Jiva) and matter is considered as its modes i.e. 'Chit-Achit' and 'Vishista' (truth-world-importance/Visesha). The lord takes five fold forms viz. - 'Para' (The transcendent), 'Vyuha' (the group), 'Vibhava' (the incarnation), 'Archa' (the image) and 'Antaryamin' (the immanent).

Therefore, what has been witnessed as different/variety of materials, forms and individual souls is not an illusion or Mitya but a part of Brahman's nature. Matter is considered to be the body of the lord and said to be real. No doubt it is a non-conscious substance (Achit) as it undergoes a real evolution (Parinama) during dissolution (Pralaya)

as it exists in a subtle state as 'Prakara' (supreme deed) of God. Hence matter is dependent on and is under the control of the Lord. It forms the object of experience for the soul² as pleasure and pain and through the nature of Karma of the soul. Hence it is neither 'good nor bad'.

Why do Jivas need to undergo karma?

Since the 'Prakriti' contains trigunas (3 characters) i.e. Sattva, Rajas and Tamas, the Karmic cycle is associated for a temporary period. And it is well known that the supreme being attached with His body [Param Nirguna(formless) with Aparam Saguna(form with attributes)] is detached of the bodily actions i.e. Prakriti. That is why 'His' state is called 'Suddha Tattva' (feature of purity) has only 'Sattva' (the truth). Ramanujacharya threw some light on 'Prakriti' that is body of God. He classified matter as conscious and non-conscious. The conscious matter is given importance as 'the essence of god'. These souls are categorized as Nitya (eternal) Mukta (free) and Baddha (bound).

Nitya: These souls have attained salvation and live with God permanently at Vaikunta.

Mukta: These souls are free from bondages of birth and death and have attained salvation now after repeated cycles of birth and death.

These two categories of souls live with God but with separate identity as a servant of the Supreme by rendering some service³.

Baddha: These souls are still in Samsara (the vicious cycle of life and death) undergoing pains and pleasures according to karma till they are emancipated with the Will and grace of God.

III SRI ADI SHANKARA

It is believed that the founder of Advaita philosophy is Sri Adi Shankara. But he was the one who brought forth the final form of Advaita philosophy with perfection and a beautiful touch.

The founder of this philosophy was Sri Gaudapada, the first systematic exponent of this philosophy and was the Parama Guru (preceptor's preceptor). Sri Govinda was the disciple of Gaudapada and Guru of Sri Adi Shankara. Adi Shankara's Guru has given a central teaching in his 'Mandukya Karika' about Advaita Vedanta which was further brought into perfect shape by his disciple Shankara through his celebrated teaching 'Manishaa Panchakam'.

Shankara summed up his philosophy on the Supreme (eternal) and Prakriti as:

"Brahma Satyam, Jagan Mitya, Jivo Brahmaiva Na Aparah" – meaning that Brahman the absolute alone is the real; the world is unreal; and the Jiva or the individual soul is not different from the Brahman. The quintessence of Sri Shankara's philosophy strictly tells that Brahman is the absolute One; all difference and plurality are illusory.⁴

Shankara explains the Brahman as the One without a second. The atman is self-evident (Svatha-Siddha). Why so? Because it is the one which experiences, witnesses, all kinds of knowledge being not an "object"⁵. Hence Upanishads declares "Neti, Neti" – not "this or that". This doesn't mean that Brahman is a negative concept, whereas, it is the absolute infinite, changeless, (self) existent, knowledge, delight and bliss. Or is the essence (Svarupa), Seer (Drashta), Transcendent (Turiya) and Silent witness (Sakshi). In Shankara's opinion Brahman is Nirakara (formless) Nirguna (without Gunas or character)

Nirvishesha (without special characters) and Akarta (non-agent). Hence it is always the witnessing subject and beyond the reach of senses. Brahman is without a "second" because it is indescribable as description implies distinction. Its form is "Sat-Chit-Ananda". It is that truth which witnesses the eternal bliss.

Shankara describes the Brahman as one which appears as Nirguna (without form) and Saguna (with form or attributes) for the pious worship of devotees. Of the Brahman in Nirguna State he speaks as "Paramarthika" "The Transcendental" and in Saguna State as the relative view point. "Vyavaharika."

Based on Vyavaharika point of view (Saguna) Shankara believes the world too is real till the Jiva attains the knowledge of the eternal. The Saguna appears as a product of Maya or Avidya (ignorance). Saguna is partly real and when the Super-imposition of the world on Brahman hides, one attains the State of Nirguna"6 (knowledge of Brahman).

Here the Soul attains Moksha - Shankara classified Moksha as Moha + Kshaya, meaning destruction of illusion. As the soul is subject to unreal Upadhis (limiting conditions), the Soul recognizes itself as body, mind and senses due to ignorance (Avidya). The "Upanishad" declares "Tat Tvam Asi" (That Thou Art). As the bubble (foam) becomes one with the ocean when it bursts and the space within a pot becomes one with the universal space when the space is broken, similarly, the Jiva becomes one with the Brahman when it attains Brahma Jnana.

Therefore as per Shankara's philosophy when 3 elements that is body, mind and the senses are dispelled the Jiva attains the knowledge of Brahman and realizes (Satchidananda) eternal bliss.

From the above discussion of 3 schools of thought, the concept of "Attachment in Detachment and Detachment in Attachment" must be clear. These schools threw light on the subject very clearly and brought forth a complementary study about the subject. Further, to make simple the term Detachment in Attachment and Attachment in Detachment (see page 2) the statement is corrected and simplified as under: -

- 1) "Detachment in Attachment" means being detached from one's action, one who is associated with the Lord.
- 2) "Attachment in Detachment" means being associated with the world (without any attraction from the world) only contemplates on God.

Further, this point will be clarified with some illustrations:

1. Q. Baba says "Love all without attachment". You should be happy that I am learning. I became detached when you lifted that sofa"7 .

Ans. A true Soul will always remain happy and expect others (Souls) to enjoy the same state of bliss - But a jiva which is undergoing a learning process, first should learn to comprehend and understand the essence of the verdict of God.

"What Baba said is love all without attachment" - here I feel happy if you are untouched by attraction of illusion and share your love for other Jivas. But your understanding of 'becoming detached' will not be accepted by me. As explained by the 3 schools of thought and the essence (of Bhagwan) "Detachment from one's action" - is it followed by you - absolutely not". You may say I wish if Bhagwan wills". No doubt, Bhagwan always wills everyone should attain Brahma-Jnana but 'He' also emphasizes the Karma theory.

By following the theory, develop devotion without any attraction of illusion (world) and attain the knowledge (that is Supreme) according to the space and time set by Him for the Jiva to reach Him.

2. Q. "The countdown has begun. I have to learn everything quickly" –

Ans. The day when you descend on this earth as a ray of the Supreme your countdown has begun. Nothing new has to begin now. It is because "the Supreme is learning about the Supremacy". Just that "It" distinguished (Supreme) Self transformed into "Yourself" for a short span in order to get immersed in the (Supreme) Self. It is like experiencing something to know the true identity – by questioning self. Because of Avidya (ignorance of body, mind and senses) yourself (you have) failed to understand the inner Self.

Secondly, since you said you want to learn everything quickly – "when the bundle of stock (knowledge) is in possession (within you) what sort of effort is required to learn everything?" The answer is "Everything is nothingness and Nothingness is everything". That is, Saguna becomes Nirguna and vice versa.

"Attachment" does not mean longing or craving for mundane things" (or Saguna), it represents "Interest". The Nirguna with its interest transformed into Saguna. No doubt, Saguna is because of "Avidya" (Ignorance) but to have that interest is one aspect. The Nirguna in other term is "Vibhu" (pervading in minute atom), that is why it is said that God exists in all atoms (Nithya Vibhuti) and His manifestation is "Leela Vibhuti" (Saguna). That Leela Vibhuthi is formed out of the interest of "Nithya Vibhuti".

Therefore, in my perception "Attachment" means "Interest" not exactly attached as the term is literally explained in a dictionary.

Unless the Jiva shows the interest to merge in God accordingly to the specification of time and space, the "Avidya" will never dispel.

Chapter 2 - Aitreya Upanishad

What is that knowledge, gaining which ignorance is dispelled?

The answer is in the Upanishads giving more clarification about knowledge.

AITAREYA UPANISHAD

Section I

In the beginning the Nirguna Supreme Self alone was. Through the thought of the Self (Supreme) further creations were developed as “Controllers”.

The sign of “Water” is defined as life, awareness, consciousness etc, hence the controller or primeval man (Purusha) was created to control the Supreme manifestation through water and Purusha was assigned with a shape.

With this the work of Purusha started; when He (the Supreme) meditated upon the “mouth”, it got separated. (For e.g., a chick manifesting from an egg). “Mouth” further developed “Speech” and the output of that was the “fire”. Next “He (The Purusha)” meditated and separated “Nostrils” and out of that came “breath” – that lead to “Air”. Likewise “Eyes” were separated into “Sight” and the “Sun” came from “Sight”. “Ears” were separated as “Hearing” and from there “Eight Direction of Space”. “The Plants and Trees” were formed out of “Hair” and these (Hair) resulted from “Skin”, (which was separated from the “Skin”). He meditated and separated the “Heart”. Heart can also be named as “Mind”, so it is the output of that Heart/Mind which produced the “Moon”. After all this, Purusha meditated and separated the “Navel” and from that has come “Out Breath” that resulted in “Death”. Finally “Reproductive Organs” were separated – resulting in “Semen” – to “Water”.

In the creation process the first step was “Purusha”; next to “HIM” were the various Divinities. Prior to “Purusha” nothing was in existence other than the “Self” (Supreme), Which created with “His” “Will” that is “thought”.

In the Hindu Concept, “Man” is a microcosmic representation of the Macrocosm, “the Purusha”. The Divinity that exists in the macrocosmic form of “Purusha” as an energy or Power, also exists in (man or being) His microcosmic aspect, in the form of sense organs, the mind, the reproductive organs and so on.

Section 2: – A further clarification is based on divinities under this Section of chapter 1 of Aitareya Upanishad as “Hunger and Thirst”.

The Divinities asked “the Self” to find an abode where they could sit and eat food . * By this way, “Self” subjected the Divinities to Hunger and Thirst and made them fall into the great ocean (life).

First the Self brought the divinities a Cow and a Horse followed it. They said, “This is not enough for us”.

Finally He (Supreme) brought forth the “Human” Creation and said to them, “Enter your Respective parts”.

The Supreme asked the divinities to function (sense) with the sense organs in a Cow and a Horse, but with those creations the divinities failed to function properly and in order to have the appropriate functioning of the senses, demanded for the Human Creation and with that they were satisfied. In this way the evolution of Man started – from the four-footed beings to the Human form.

As “fire” in the form of “Speech” entered the “Mouth”, similarly the “Air” in form of “breath” entered the “Nostrils”; “The Sun” becoming “Sight” entered the “eyes”; 8 Directions of Space in the form of “Hearing” entered the “Ears”; Plants and trees becoming “Hair” entered the “Skin”; “Moon” in the form of “mind” entered the “Heart”; “Death” as outgoing “breath” entered the navel and likewise “water” becoming “Semen” entered the reproductive Organs.

From the above paragraph it may be realised that Man is verily endowed with divine qualities and enjoys the divine status. He is not only divine by nature, but also immanent in all the divinities of the Universe. He is verily “the Purusha”, in whom gather all the divinities to pursue their regular activities. He is capable of transcending to greater heights than even gods and demi-gods.

Section 2 detailed Hunger and Thirst as “a desire” which is the main element or power of the sense organs. So, such a ‘desire’ asked for an abode and the Supreme replied, “I created a place in these divinities and willed you to be born (Desire and Pancha-Butha (Divinities) co-share with them). Whatever offering is made to the divinity, hunger and thirst co-share it.”

Section 3 of Chapter 1 says about “Food”. The earlier Sections 1 and 2 created the world of “Purusha” and Desire (Hunger and Thirst). Existence of Purusha and Desire alone is not enough as “food” is more important for relishing (i.e. satisfying the desires).

The Section 3 clarifies how “Food” is produced, and made “food” as an existence to satisfy the “Desire and Divinity”.

As it is said in Section 2 “Water” is the life force, awareness and consciousness that were brought forth through “Self meditation” as “food”.** Hence each thought of action develops further as a thought. This chain of processes should have somewhere an end. Therefore, that end is made through another element called “out breath” from “Navel” (air).

To put an end to the Desire, the food is to be relished. It means food is to be taken and exhausted. Since it is said that only with the element “Air” (Navel) food was seized by the Purusha, what about the other elements?

a. Mouth (Speech or Fire): – It (the Being) (the Supreme in the form of Purusha) tried to seize the food with speech but could not take hold. But with speech he would have had the satisfaction merely by talking of food. Similarly the Being tried to seize with breath

and sight but failed to hold. If He had caught the food with his sense of smell or sight he would have been satisfied merely by smelling food or seeing food.

b. Likewise the Being tried with Ears and Skin but failed to seize; hearing and touching food would have given him the satisfaction.

Later, the Being tried with Mind (heart) and reproductive Organ (Semen) but could not hold the food; if it had, it would have had the satisfaction of eating food with “thought” and with “emission”.

Finally the Purusha tried to seize the food with “Out Breath” (Navel) and he seized. He who has grasped food thus is what “Air” is. This one who lives on food is verily of the nature of “Air”.

Therefore what this Section 3 speaks about as “food” here means the desire for enjoyment. It is not just the food that one commonly eats but also the desire for enjoyment of life and of sense objects. Even this is treated as sustaining and nourishing aspects of creation. Each individual depends on this material world for enjoyment, which is considered to be the survival factor and depends on food.

In a nutshell, life is recognized in the form of energy, which is sustained in the body through breathing. Hence such desires can be put to an end with “Out Breath”, though temporarily, only when a person dies or leaves his corporal body.

The being that lives in the body is described to be of the nature of air. The soul is compared to the air as it moves freely and has no particular form.

The Purusha was surprised to learn... “How can this food exist without me?” He pondered, “Through what path should I enter into it?” He wondered, “If actions are made by the respective sense objects/organs (viz. speak, breathe, see, etc...) then who am I?”

In such circumstances the sense objects/organs are useless, unless there is an enjoyer inside the body. The objects and organs cannot put forth into action unless there is an inner principle to coordinate their activities and give them a sense of purpose. Hence the need for an inner self in the Creation of man without which objects/organs cannot exist.

Finally the Purusha entered through the Crown of the head and this entrance is named as Vidrti (Source of delight). Of this Purusha there are three states of dream and abodes. That is the waking, dreaming and deep sleep state– this is the abode, this is the abode and this is the abode – the right eye, the mind inside, the space within the heart.

Its 3 abodes are known only to the mystics and the 3 kinds of dreams are the 3 states of Consciousness (The wakeful is (Conscious Mind); the dream state (Sub-Conscious mind); and the deep sleep state (Super-Conscious mind).

The Purusha then perceived the created beings; He perceived this very person, the all-pervading Brahman. He said, “I have seen this”.

The senses have also been named as Idandra, who is popularly known as Indra. He is the lord of the sense organs in man and of divinities in the Heaven. Not only man but the lord of the senses (Indriya) is also the enjoyer. Hence the name Idandra.

In a nutshell – from the three Sections of Chapter 1 of Aitareya Upanishad, it is clear that the Supreme (Nirguna) manifested (Saguna) the world, the Purusha and the rest of the others. It defines “Water” as life, awareness and consciousness (Jiva). Lastly it is said that ‘Light rays’ are the elements of the divinity. It means that “Thought” constitutes the energy or the energy is immanent in God. Aitareya Upanishad concludes that the thought created the primeval man who is known as “Purusha” or the Controller and that Prakriti is not classified as an entity separate from “Purusha” and found no other dependents. Therefore, based on the thought of Nirguna, Saguna is formed. So, the Supreme is immanent with the energy called “Thought”.

The purport of this Upanishad as also others is the realisation of the supreme Self. This Upanishad starts with the statement that in the beginning this was but the absolute Self-alone. This Self was the formless, attributeless, transcendental, omniscient and omnipotent Reality. A thought arose which created movement. From this thought the Supreme created space and the entire universe. The substance for the universe also came from HIM. Having created, He, the Supreme Self entered His creations in order to experience His own Self. He realised that He was the only Self present in all and everything and that there was nothing else and that there could be nothing or no one else. Having set in motion the creative process, He desires each ‘so-called’ individual Self to realise its unity and oneness with the Self in other bodies and with the Supreme Self.

The Supreme entity, which is essentially consciousness, assumes different names, Has become diversified by assuming a variety of limiting adjuncts and is known by different names like Hiranyagarbha (cosmic subtle body or intelligence), Virat or Prajapati (cosmic gross body), the deities like Indra, Agni, others likes plants, trees etc. When the enquiring “Self”, by the process of systematic elimination of these attributes or limiting adjuncts frees “Itself” from all distinctions, becomes the Omniscient Supreme Self. This Consciousness is the basis or support of creation giving it substance and impelling activity. It is also self-revealing. Therefore, it is stated that Consciousness is Brahman – Prajnanam Brahma.

The author reiterates these views as seen in the summary of the author’s views on the three schools of thought. The formless, absolute entity is the nitya vibhuti. The thought that arose in the Absolute is energy or Lakshmi, from Whom came Brahma and Vayu [considered to be Her sons], space and Prakriti. The individual soul subjected to upadhis, believes itself to be the body- mind- complex until its ignorance is dispelled. The very first verse of this Upanishad states that Brahman alone was and that everything was subsequently created from Its thought. Therefore jivas are not different from Brahman but for the upadhis. The jivas are a part of the leela vibhuti of the Lord.

*Divinities refer to Pancha Bhutas

**Self meditation (water meditating on Self) is thought developed through Sub-thoughts and so on.

Chapter 3 - Isa Upanishad

Isa Upanishad

The first verse explains that “God alone occupied every movement in the Universe and can be enjoyed by renunciation; therefore, not to covet what belongs to others.

Form this verse, one can learn that nothing belongs to one as all that is found in the Universe is of that Supreme. Being the Master He has the right of ownership. Then why should one long for those, which do not belong to one?

Here renunciation does not mean denial of life. Or that life is gloomy. And because of gloom, failure, frustration or depression, one should not avoid life. True renunciation results out of real devotion, dedication and determination for the divine and not just giving up life out of fear, frustration or depression. Here renunciation also means “detachment”.

Why is it said, to be “detached” and from what? It is because man is covered with a curtain called illusion. Man believes that he has the right to everything, every action or movement in the Universe. As a result he gets into the trap called fear, failure or frustration. This is the reason that in order to get detached from the 3 “F’s” one has to accept 3 “D’s” in the form of attachment with God. When nothing belongs to one that is found to exist in this world, why face the 3 “F’s”? So, one should long for attachment towards God and renunciation should be accepted in the form of 3 “D’s”.

Hence a true renunciate lives fearlessly and enjoys the life best because such a renunciate accepts whatever comes in the way without any duality and lives without any struggle or difference. He/She never bothers about what comes and does not come and these are the real Sanyasis.

2. The Second Verse explains how one may be away from one’s actions without attachment. It tells that there is no option to escape from actions; if one should wish to live for a hundred years, he can do so by doing the work assigned in a detached manner.

3. Demonic verily are the worlds that are covered with blinding darkness. And to them go, after death, those who harm their inner selves.

Based on one’s action, it depicts whether the Self is a friend or an enemy to the Self. The person who is involved in wicked action and harmful qualities is enemy to the Self. That is why it is said, “Demonic verily are the worlds”. One need not think that other fellow beings in the world will cause problem, but one needs to be concerned about the way one engages in action – “good or bad”. That is why detachment or renunciation is important, especially with respect to the bad acts. Such acts will result in ‘Self’ harming, which may prevent one from associating with God.

4. As the God is “Formless and the Form”, the 4th Verse explains that being formless, yet (it is) more rapid than mind, unattainable by the senses and standing always ahead

and moves faster than those who run. In all, the pervading air supports the activity of the beings.

As per this Verse, God is the only One capable of being active while inactive and vice versa being the Supreme authority (Doer). Those qualities, which are inconsistent by nature, are perfectly managed and controlled by the divine that an ordinary person fails to do.

5. It rotates and does not. It is far as well as near. It exists inside all and outside, too.

6. This Verse explains how one should get rid of duality. "He who sees all beings in him and vice versa does not have any set back/defeat by that experience.

It is great to know what makes one suffer in this world. It can be failure or deception. A failure is expected in terms of possession. For instance, a person may fail to achieve an object or recognition due to his own shortcomings, which prevents him from successfully achieving his goal.

In terms of "cheat" a person who is in possession of everything but gets cheated or defeated by someone, or cheated someone may also suffer.

In both the cases either "failure" by own cause or "cheated" by someone – leads to duality. Duality means "I" and "You". In the first case "I" wanted to have everything but due to my shortcomings it passed on to "You" (second person). And in the latter case, I have been cheated or defeated by "You".

As long as the individual sense of consciousness exists, duality also exists. Once it is understood that "God", the unmoving attribute makes both, that is the moving attribute (Saguna) also, then remains only "I" or oneness. Because as it is said the 'unmoving' makes moves, it means that nothing will stand on one's own, that it will move from person to person. Whereas when one leaves this principle of the Supreme, one leaves behind this moving object and merges in the non-movement, God, and liberates from the feeling of duality to oneness.

Therefore, it is explained in this Verse that only "I" exists but due to illusion one finds "You".

7. The one who learns that all beings have become One and witnessed the oneness of existence within, what sort of pain and false belief can submerge one?

8. The Supreme who is in possession of all, who is resplendent, incorporeal and untouched by evil, Who is the prophet, thinker, all permeate and the state of being (existent) has distributed various objects, through endless years, each according to its inherent worth.

9. One who worships ignorance enters into the blinding darkness and one who worships knowledge enters into the great darkness.

Ignorance can be identified within the space of Prakriti and Knowledge, within the space of divine consciousness. Worship of ignorance implies attachment to mundane things with separate identity due to sense of ego. The worship of Knowledge results in identification of oneself with ones inner self, pervaded by Brahman.

This Verse is well explained in the first Verse of this Upanishad.

10. Distinct is the result of knowledge and ignorance. The Sagacious explained well about the distinction.

This Verse means knowledge is the vision of unity in diversity and liberation, whereas, the consequence of ignorance is illusion, suffering and bondage.

11. He who is aware of knowledge and ignorance, crosses death through ignorance, remains immortal through knowledge.

12. Those who worship the Unmanifest (invisible) enter into the blinding darkness; and those who step into the pleasure in the manifest enter into the greater darkness.

Here Unmanifest stands for hidden (invisible) Self, the ether, the Non-being, Purusha, Prakriti and imagination. And Manifest means: – the visible world, the sense objects, illusion, idols, the body, Hiranyagarbha, The Devas, the elements, the sense organs, material worlds and so on.

13. The Sagacious well explained what results from the Manifest and what comes out of the Unmanifest.

14. He who together understands the Manifest(ignorance) and Unmanifest (Knowledge), crosses the death through Manifest and through Unmanifest attains immortality.

15. Covered by the golden disk is the face of the truth. Uncover it, "O Pushan" (Radiance, brightness), so that I who love truth may be able to see it.

16. O Pushan, the one prophet, O Controller, O Sun, offspring of Prajapati, bring out your bright rays and focus your brightness so that I may be able to see the auspicious form of yours; Who so ever person is there beyond, that also I am.

It declares that one "Self" is God Himself, which results out of experience. Because of the continuous contemplation on the Supreme, one experiences the union of Self with God. This is the ultimate truth.

17. May this breath merge with immortal breath; may the body end in ashes! Aum! Remember what has been done, O intelligence, remember what has been done, remember, and remember. In this Verse the departed soul is made to remember its deeds. Deeds include the past ones, the good as well as the bad, so that it can learn lessons for the development process.

18. O Agni, O God, the knower of all our deeds, lead us to the right path for our prosperity. Take away from us the fraudulent sins for accepting which we offer our prayers to you.

The humble submission is made by the departing Jiva to forgive the sins done because of ignorance. As long as the Jiva is ignorant, it cannot escape the consequences of its deeds. For this reason it is asked to contemplate on "Self" to realize beyond "That" which exists. As said in the 16th Verse it is "I".

The last three Verses i.e. 16, 17 and 18 are recited at funerals, chanted during the cremation ceremony so that the ignorant, remembering the past deeds can hope to eliminate sinful actions with an appeal and invocation to God. And those who are that Radiance can realize the Self, – "I" (merge).

Purport:

This Upanishad derives its name from Isa meaning Lord or Supreme Ruler, which denotes the Supreme Self. The very first verse is very significant in that it ascribes the ownership of everything in this universe to the Supreme Being. This being so, one cannot possess (claim ownership), desire wealth or covet someone else's. Therefore the emphasis is on renunciation (especially of the desire for son, wealth or worlds) and acquisition of the knowledge of the Self.

It is said that without renouncing action one can find enjoyment in renunciation by enjoying whatever has been allotted to one (if one is) free from ego. For this, one needs to have realised the true nature of the self, which results in the realisation of the oneness of the self. As a natural consequence of this, one is freed from the delusions of sorrow, pain etc. When a person sees something or someone as different from himself, by conditioned instinct or instruction he labels it as bad, obnoxious, repulsive etc. For the person who sees (his) self in all and everything as inherent in 'himself', everything appears pure, for he can perceive no distinction. For all those others who are unable to renounce, there are vedic prescriptions: they are asked to do all actions without attachment to the results. When one begins to think that everything belongs to the Lord, a sense of detachment is achieved. After thus renouncing all desires, if one devotes oneself totally to knowledge then it (such devotedness) results in the realisation that one is the same self that exists in all. This Upanishad reveals two important aspects in the path to realisation – one is the desire for activity and the other is renunciation of activity.

The mahavakya secured from this Upanishad is the advaitic 'Sohamasmi' – He I am.

The Shanthi mantra is also well known. Aum Poornamadhah poornamidham...

Chapter 4 - Kena Upanishad

Kena-Upanishad

This Upanishad consists of Four Kandas (Chapters). These Kandas contain views of “Brahman” and Pancha Indriyas. How and who influences the Indriyas to act; is the subject of discussion in this Upanishad.

Chapter 1: – Who is that Commander who makes the mind work, breath to circulate and who is responsible for man’s speech? Likewise how does intelligence lead the eyes and ears?

That sight, speech and mind cannot travel on their own, is a known factor. But one fails to give proper explanation for this. It (the explanation) is other than and beyond perception.

The Sagacious overcome this sensory world and become immortal. It means that whatever has made the Indriyas to function is known but is unknown to a great extent. When one overcomes the sensory curtains of the body one can become immortal.

It is known to the Brahman alone, that which speech cannot divulge, but causes the speech to flow.

It is known to the Brahman alone, that which the mind cannot conceptualize, but by which mind does conceptualize.

It is known to the Brahman alone, that which the eye cannot see, but by which the eyes are able to see.

It is known to the Brahman alone, that which the ear cannot hear, but by whom the ear can hear; similarly, that which one does not breathe, but by whom the air is breathed.

In all these five elements it is spoken about the Brahman but not that which people worship here.

Chapter 2: – If one (you) thinks one (you) knows It , very well, indeed one knows It very little. That One whom one (you) sees in the beings and gods, one (you) sees but very little of It.

I know that, I know It (some what) well; I know that I know It also not so well. Who amongst us comprehends It both as the known and not much known, alone has the right understanding.

The point here to be noted is “who amongst us” – “us” represents the “Intellect” (Intellectual thought) and not the thought that is made out of the mind.

He Comprehends It (understands It) who think he has not. He has not understood “It” who thinks he has. Hence, for the real masters “It” is the unknown but to the ignorant “It” is always the known.

Again the above paragraph is note worthy in that, for the real masters the Brahman is unknown and for the ignorant the Supreme is always known. Why so?

Because, the masters merge into “That” (unknown), they fail to see the duality whereas the ignorant feel that the Brahman – Supreme has made Prakriti by rotation so they stand up to that. Hence they found duality.

Indeed immortality is his gain, who understands “It” by his thoughts. Through the Atman (conscious Soul) he gains real strength and through the knowledge of Brahman attains immortality.

In this Jagat (world) if one knows “It”, one gains Truth. If one fails to know “It”, great is the loss. The Sagacious are the one who rise from the sensory world to the world of immortality by seeing clearly in all (Jivas), the Atman.

What the Sagacious see clearly, is that Brahman and that Supreme in all the Jivas and find no distinction of the supreme Creation that is “Oneness”.

Chapter 3: – Every manifestation is out of that Supreme thought and this Chapter speaks about such a manifestation as the “Devas” (Demi-Gods).

Once the “Devas” had attained victory because of Brahman, which the Devas failed to comprehend and believed that the victory and all the glory belonged to them. To make them realize their error, Brahman appeared as Yaksha (eternal spirit) in front of them but they failed to recognize who that great Yaksha was.

The Devas said to “Agni”, – “Jataveda, know well what this Yaksha is!” As per the instructions of the Devas, Agni approached the Yaksha and the enquiry started.

Yaksha (Brahman) asked Agni: – “What power do you have and of what nature?”

Agni: – “I am Agni (fire), the Omniscient. I can burn all that is on earth.”

Then Brahman (Yaksha) placed a blade of grass and asked Agni to burn it. Agni applied its full strength but failed to burn the blade of grass and returned to the Devas saying, “What the Yaksha was I could not find out”.

The Devas next sent Vayu (the wind) to learn what that great Yaksha was and from where it had come.

The Yaksha repeated the same question to Vayu and in response to that –

Vayu: – I am Vayu. I am the real master of Skies and all, whatever that is here, I can blow away.”

Again Brahman placed the blade of grass to blow away and Vayu was unsuccessful in his attempt and conveyed the fact to the Devas as had done Agni.

Finally Indra was requested by the Devas to find this Great Spirit Yaksha, and as Indra approached near, the Spirit disappeared.

And in its place Indra found an extremely charming Uma Haimavati (daughter of Himavat). Indra asked Haimavati as to who the great Yaksha was.

Chapter 4: – Haimavati replied that it was Brahman and through Him alone the Devas had achieved victory. With that Indra could realise who that incredible Brahman was.

No doubt, all these three gods were above the rest of the gods and they were the ones who were near and had known about the Brahman. And among the three, Indra was the first to know through Haimavati (goddess Uma) about the Brahman.

Now the reference to Brahman was that “He” appeared as a shining light and disappeared within the winking of an eye.

The second postulate was to think of “Him” mentally as the microcosm (Atman) within the body as Atman. These were the instructions by the Brahman on meditation through the analogy.

Hence, “Tadvanam” is the name to be meditated upon or worshipped mentally. The Atman who knows Him in this way will be extremely loved by all living beings.

Therefore what is extracted from this Upanishad is that nothing can be moved without “His” free will. That “He” in the form of Brahman (knowledge) became “Yaksha” (ethereal Spirit) and stood like a shining light and disappeared within the winking of an eye can also be said to be the “Thought of the Supreme”. The “Thought”, of the Supreme is known as knowledge and also named as Brahman.

Purport

The Upanishads refer to the Creator, Sustainer and Destroyer of this universe as Brahman. This Upanishad too talks about the Brahman and ways to attain It. It is said that having created this universe, He or It is immanent in all Its creations as the in-dwelling Self as well as the controlling spirit and It is variously called as the Atman or the Jiva. By reason of being encased in a corporeal frame the atman is bound, albeit temporarily and by ignorance of “Its” real nature. This (the ignorance) can be removed by various practices, which purify the mind of the Sadhaka, remove his sins and free him from desires. Only then he begins to yearn for the knowledge of Brahman. He starts by observation and enquiry as to the force behind the functioning of each of the sense organs, of the mind and intellect as well as the vital force. It is stressed in this Upanishad that one who is desirous of attaining such knowledge should approach a competent teacher, question him with propriety and serve him in all humility. And then by concentration of the pure mind, by total devotion to and faith in his teacher, control of his senses and absolute truth in practice he attains the knowledge of Brahman and becomes immortal. It is also said in this Upanishad that It (the Brahman) is unknown to those who know and known to those who do not know. That is to say that once the eternal self is realized and knowledge of the Brahman is attained through oneness with the Supreme Self, there is nothing more to learn – knower ship as well as knowledge ceases to exist for the undifferentiated self.

This Upanishad emphasizes the need to attain this knowledge in this life itself, as once lost, it is most difficult to get back this opportunity.

Chapter 5 - Kaivalya Upanishad

KAIVALYA UPANISHAD (Final Dissolution):
(Arthavana Veda)

1. Asvalayana sought from Lord Brahma the knowledge of Brahman (the hidden and highest knowledge) knowledge most respected and revered by the wise, and which cleanses all sins and elevates one to the highest.
2. Brahma answered Asvalayana that the Brahma Jnana could be attained through faith, devotion, meditation and yoga and not by mere words, off-spring or by wealth. 12 It can be achieved through renunciation.
3. Those alone who make rigorous effort to attain the Supreme knowledge can aspire for it. It is beyond the heaven; it shines, hidden in the cave.
4. Through renunciation and with pure minds the ascetics/austere who make efforts, confidently follow the truths of the Vedanta attain the Supreme State of immortality.
5. With reverence and devotion to the master, leading the final Ashrama Dharma of his life and with control over the senses sits in a perfect order (straight line) or a separate place observing purity.

The Ashrama Dharma is categorized in four parts: –

- a) Brahmacharya (the phase of study and celibacy);
- b) Gruhasthashrama (the phase of house holder);
- c) Vanaprasthashrama (withdrawal into the forest);
- d) Sanyasa (complete renunciation of worldly life).

The final Ashrama Dharma relates to Sanyasis who are ready for Kaivalya or perfect isolation.

6. At the center of the lotus of the heart meditating upon that which is pure, without passion, clear, without sorrow, unthinkable, unmanifest, infinite in form, auspicious, peaceful, eternal and the Cause of Brahma.
7. One who is all permeate, blissful consciousness, formless, marvellous, seated next to goddess Uma, the Supreme Lord¹³, the ruler, bearing three eyes, with a blue neck, ever in a blissful state, who is without a beginning, middle or end. The Sages meditate on such a Lord to reach the source of all creation, (who is) the witness of all and is beyond all darkness.
8. The Supreme is in the form of Trinity as well as Indra who is indestructible and self illumined Lord. He is the life giving breath. He can also be said to be time, fire and also the moon.
9. He alone is this, all that was and all that will be and eternal. One excels death by knowing “Him”. There is no other source except this to attain liberation.

10. By no other means one attains the transcendental Brahman except seeing all beings in the self and vice versa.
11. The Sagacious burn all the bondages by generating the flame of knowledge by holding self as the lower portion of the fire stick and the syllable AUM as the upper part.
12. That being (Self) in the body indulges in action with a false belief and believes in pleasure with women, food and drink in a wakeful state.
13. With its (Jiva) own Creation of Maya believes and experiences in the world the happiness or sorrow in the dream state. Whereas the state of happiness prevails with the influence of darkness in a deep sleep state.
14. Based on the deeds of the earlier lives the Jiva wakes up and sleeps. He enjoys in three states and through Him (Jiva) brings out the Contrast. Jiva is the support, bliss and inseparable consciousness and all the three states dissolve in Him (Jiva).
15. All those that support viz the five elements, all the sense organs, the mind and the vital breath are born out of Him (Jiva).
16. That which is the highest knowledge (Brahman), the Self of all, the support of the entire Universe, who is thinner than the thin (minute from the minute), the eternal, that alone you are, you are that alone.
17. That by which the three states of worlds are illumined, that Brahman – “I am”. By realizing this one is freed from all filters.
18. I am the witness, pure consciousness and Sadasiva (the ever auspicious) and different from whatever that exists in the three worlds as the enjoyer, the enjoyment or the object of enjoyment.
19. All this is manifested from me, established by me and merge in me alone. I am that Brahman without plural.
20. I am smaller than the atom and greater than the universal Self. I am absolutely amazing and ancient. I am the Purusha; the Lord of golden hue. I am Siva in manifestation.
21. I am without hands and feet, but with unimaginable prowess. I see and hear without eyes and ears. I know I am formless, unknown to any and always pure Consciousness.
22. From the Vedas I am the one to be known. I am the author of the Upanishad and knower of the Vedas. Merits and demerits do not attach to me and I am indestructible. I am not subject to birth, body, sense or intellect.
23. I have none of the five elements. Without impurities, without duality, being the Universal witness, free from being and non-beings, the one who dwells in the cave of the heart, knowing the true nature of the Supreme Self, attains the being of the Supreme Self.

With this knowledge comes the destruction of the ocean of births and deaths and knowing thus he attains the fruit of Kaivalya (Final Dissolution).

Brahman: – Brahman occupies the highest place as the Creator and enjoyer of all creation. He is without beginning or end, the light and delight of the Universe, the ruler and lord of the Universe; indestructible, indescribable and blissful.

Brahman is the very space and the entire Universe, with billions of galaxies and interstellar spaces and much more.

“Aham Brahmasmi” – I am that Brahman is both taken for granted on the state of Brahman at an intellectual level as well as an expression of an enlightened yogi in a state of self realization.

The first result of an insightful study of “I am” is the state of Brahman. And the second, resulting out of experience (inner) that “I am” none other than Brahman.

In other words Brahman is formless and one with form. That is He is unmanifest as well as manifest. He is here and beyond.

Brahman is also referred to as “knowledge”. Knowledge is of two kinds. One is related to rights and rituals of the smritis, sutras, Puranas, darshanas and vedangas and the second is the supreme knowledge, the knowledge of Atman (Self) and Brahman (Supreme Self).

“Atman”: – can be defined as the imperishable aspect of the perishable existence which exists in all living Creatures. Atman is made to realize and experience the pains and pleasures of this world to learn the divine qualities of microcosm and macrocosm. And for this reason it descended to this earth, induced with illusion and pure delight.

Purport

This Upanishad is from the Atharva Veda. This too glorifies the Brahman and teaches the way to attain “It” through meditation. The teaching is said to have come from Brahma to Ashvalayana on his request. (Ashvalayana himself was a great teacher).

In order to attain the highest knowledge of Brahman, (Brahma says that) one has to have faith and devotion. Through renunciation and meditation one can then achieve the highest goal. The seeker has to purify his mind, be self-controlled and otherwise qualify himself to receive this knowledge. Meditation on the Nirguna aspect of Shiva is recommended by this Upanishad and these aspects are listed and described in Slokas which are named Brahma Shatarudriya to differentiate them from the hundred Slokas of the Yajur Veda in praise of the Saguna form of Rudra.

The characteristics of the Jiva deluded by ignorance or Maya and its existence in the three states of being is well explained as well as the way to realise the Supreme Brahman, by meditating on It in one’s heart. For the initiates who find it initially difficult to meditate on the formless, Nirguna Brahman, it is suggested that he meditate on the Saguna form of Shiva along with Uma. As the other half of the Ardhanareeshwara form,

Uma represents BrahmaVidya. The sincere seeker who has renounced all, if with a pure mind meditates within the sacred space of his heart, the darkness of ignorance is dispelled and he realises the supreme eternal Brahman, knowing Which he transcends death. He sees the atman in all. He realises that he is that Brahman Which is the soul of all, Which has created everything and in Which everything dissolves; Which is the Omniscient, Omnipresent, Omnipotent Entity without a second. Knowing and becoming This is the fruit of liberation or Kaivalya.

Chapter 6 - Manisha Panchakam

MANISHA PANCHAKAM

Adi Shankaraacharya, the expounder of the Advaitic, non-dualistic philosophy, was on the way to the Viswanath Temple after finishing his bath at Kashi. Suddenly he saw a Chandaala (an outcaste), on the way, and gestures to him to keep a distance, as per the practice and custom in those days. That outcaste is none other than the Lord Shankara (Shiva) Himself! At such gesturing, the Lord addresses his devotee Shankaracharya, in the first two stanzas (the prologue), as under:

O great ascetic! Tell me. Do you want me to keep a distance from you, by uttering 'go away' 'go away' taking me to be an out caste?

Is it addressed from one body made of food to another body made of food, or is it consciousness from consciousness – which, O, the best among ascetics, you wish should go away, by saying “ Go away, go away”? Do tell me.

Answer me. While the Supreme Being is reflected in every object as the sun's reflection could be seen in the placid wave less water bodies why this doubting confusion and differentiation i.e. whether one is a Brahmin or an out caste? Who is the superior one etc? Is there any difference in the reflection of the sun in the waters of the Ganges or in the water present in the street of an outcaste?

Likewise, is there any difference when the water- containers happen to be golden vessels and earthen pots?

(Immediately Shankaraacharya realises the presence of the Lord Shankara before him (who has apparently shown Himself with a view to removing the last vestige of imperfection in His devotee) and reels off the following 5 stanzas-constituting 'maniishhaapa.nchakam.h'-ending with a further stanza in the form of an epilogue).

If one is convinced firmly, that he is that very Soul which manifests itself in all the conditions of sleep, wakefulness and dream, in all the objects from the great Brahma (the creator) to the tiny ant and which is also the vibrant, but invisible, witness of all, then as per my clear conclusion, he is the great teacher/preceptor, be he a twice-born (i.e. higher castes) or an outcaste.

I am quite convinced that he is the great Master, be he a Brahmin or an Outcaste, who, dwelling on the pure and infinite Brahman thinks of himself as that very Brahman, of whose manifestation the whole Universe is, though apparently the Universe is assumed to consist of different things, due to ignorance and the three Gunas (Satva, Rajas and Tamas).

I am fully convinced by the Preceptor's words that the entire Universe is a transitory illusion and that the human body is given to constantly meditate on the infinite and supreme Being with a serene and unquestioning mind and thus to burn in that sacred Fire the sins with which the human is born.

In my considered opinion that Yogi is great who has clearly grasped within himself the truth and quality of the supreme Being through which all our activities are performed and whose effulgence is hidden by ignorance [of an ordinary person] even as the sun's halo is covered/hidden by the clouds.

I am convinced that whoever has his mind dwelling upon the Great Being who is being worshipped by Indra and other gods and is thus completely at peace with himself has not only understood Brahman but he is himself that great Brahman!

Oh Lord! In the form of body I am your servant. In the form of life, O three-eyed one, I am part of "Yourself". In the form of soul, you are within me and in every other soul. I have arrived at this conclusion through my intellect and on the authority of the various scriptures.

Chapter 7 - Narayana Suktam

NARAYANA SUKTAM

Patim Viswasyatmeswaram Saswatam Sivamachyutam
Naaraayanam Mahaajneyam Viswaatmanam Paraayanam

The protector of the universe, the Lord of all Souls (or Lord over Self), the perpetual, the auspicious, the indestructible, the Goal of all creation, the Supreme object worthy of being known, the Soul of all beings, the Refuge unfailing (is He).

Naaraayanaa Paro Jyotiratma Naaraayanaa Paraah
Naaraayanaa Param Brahmaa Tattwam Naaraayanaah Paraah
Naaraayanaa Paro Dhyaatah Dhyaanam Naaraayanah Paraah

The Lord Narayana is the Supreme Absolute; Narayana is the Supreme Reality; Narayana is the Supreme Light; Narayana is the Supreme Self; Narayana is the Supreme Meditator; Narayana is the Supreme Meditation.

Yachca Kinchit Jagat Sarvam Drshyate Srooyatepi Va
Antar Bahisca Tatsvaram Vyapya Naaraayanaah Sthitah

Whatever all this universe is, seen or heard of, pervading all this from inside and outside alike, stands supreme the Eternal Divine Being (Narayana).

Narayana Upanishad (Krishna Yajur Veda)
Maaya thath karyamakhilam yad bodhadhaythya pahnavam.
Tripam narayanakhyam thath kalaye swathma mathratha.

I would tell you about that knowledge called "Narayana principle with three aspects" knowing which Maya (illusion) and all that which happen because of Maya will vanish entirely.

Om adha purusho ha vai Narayano akaamayath. Praja srujeyethi. Narayanath prano jayathe. Mana sarvendriyani cha kham vayur jyothirapa prithvi viswasya dharini. Narayanath brahma jayathe. Narayanath Rudra jayathe. Narayanath Indro Jayathe. Narayanath prajapathi prajayathe. Narayanath Dwadasa aadhithya Rudra Vasava sarvaani Chandamsi Narayana deva Samudpadyanthe. Narayanath pravarthanthe. Narayane praleeyanthe. Eethath Rig veda siro adithe.

Narayana desired to create people. Because of this thought, Soul (Prana) rose from him. Mind and all body parts, sky, air, light, water and the earth, which can carry all these created being took their form. From Narayana, Brahma was born. From Narayana, Rudra was born. From Narayana, Indra was born. From Narayana those people who rule these human beings were born. From Narayana, the twelve suns, eleven Rudras, eight Vasus and all those meters (for writing) were born. All these function because of Narayana. All these end in Narayana. Thus is read, the Upanishads of Rig Veda.

[The twelve Adithyas (sons of Adithi) are Datha, Mithra, Aaryama, Rudra, Varuna, Surya, Bhaga, Vivaswan, Poosha, Savitha, Thwashta and Vishnu.

The eleven Rudras are Manyu, Manu, Mahinasan, Mahan, Shivan, Ruthudwajan, Ugra rethas, Bhavan, Kaman, Vamadevan and Druthavruthan.

The eight Vasus who are children of Vasu who is the daughter of Daksha are Dharan, Druvan, Soman, Ahass, Anilan, Analan Prathyushan and Prabhasan.]

Atha nithyo Narayana. Brahma Narayana. Shivascha Narayana. Shankrascha Narayana. Kaalascha Narayana. Disascha Narayana. Vidhisascha Narayana. Oordhwascha Narayana. Adhascha Narayana. Anthar bahischa Narayana. Narayana evedam sarva yad bhootham yachcha bhavyam. Nish kalanko niranjano Nirvikalpo niraakhyatha shabho deva eka Narayano na dwitheysthi kaschit. Ya evam veda sa vishnureva bhavathi sa Vishnureva bhavathi. Ethad Yajur veda siro adithe.

He is perennial. Narayana is Brahma. Narayana is Shiva. Narayana is Indra and Kaala (God of death). All directions are Narayana. All sides are Narayana. Inside and outside is Narayana. Narayana is what has happened, what is happening and what will happen. Narayana is the only God who is blemishless, stainless, orderless, and endless and who cannot be described and when Narayana is there, there is no second. He, who knows this, becomes himself Lord Vishnu. Thus is read, the Upanishads of Yajur Veda.

So from the above verses it is clear that Narayana who has also been named as Purusha, who manifested from the thought of the Nirguna is the one who dwells in all Jivas and these when they realize and attain salvation merge in that Supreme Nirguna. Hence as rightly said by the School of Adi Shankara, that all will merge in god and be in the state of oneness is the universally accepted truth. No doubt the other two schools of thought made an excellent study but some followers of these schools refused to accept that Jiva could ever attain the stage of Narayana but can be liberated and be subservient to the Supreme as said by Visishta-Advaita; and as in Sad Vaishnavam it is said Jiva can never even attain the stage mentioned in Visishta-Advaita but will remain in the state of sin.

The Suktas and Upanishad of Krishna Yajur Veda, which are faithfully followed by the Visishta Advaitis as well as Sad Vaishnavas, raise a contradictory verdict that sinners would remain sinners and Jivas can be only subservient to the lord. As the Upanishad itself speaks “Ya evam veda sa Vishnureva bhavathi “He who knows this, becomes himself Lord Vishnu without a second.

Therefore what I would like to conclude here is that the Supreme Itself manifested into many and merged the manifestation into It. Hence how the term Narayana is to be understood is: “Na” – That which does not exist; “Ra” – means Roopam. That which exists in some form; “Anu” stands for “Atom”. “Narayana” the formless one takes the state of some form present in all the atoms.

Purport

This Upanishad from the Krishna Yajur Veda deals with the rituals, knowledge and meditational aspects of the Vedic religion. Mantras used in daily rituals like Sandhya, the Gayathri hymns of various deities and certain vedic sutras are given to us by this Upanishad. The ways of purifying oneself to qualify for seeking Brahmajnana is enunciated here. This Upanishad also stresses the importance of austerity, sense control, truth and righteous living in a spiritual seeker.

Chapter 8 - Advaita

How was Advaita created?

(Athaha) – what is this? What is the beginning? What is the end? What has happened is not known; what is going to happen is not known. What was there before will be there later. What is not known before; what will be later...

Athaha signifies the beginning, the end and the continuation.

Athah Vedam – That is Veda; that which was there in the beginning.

Athah Dvitham – That thing which was in the beginning; that which was one has become two.

Dvi – two

(Tham) – That

Here that signifies the Vedas.

Athaha veda – two meanings – nobody knows the beginning or what comes later.

Initially only the Veda was there. That Veda had become two. You, O Veda, were the beginning, the end and You (the Veda) have become two.

karma – deed

narayanam – Narayana

With the result of Veda Karmana, You have become Narayana. Due to this the Veda has become Narayana. For instance, Light when unconnected is without deed. Once it has been switched on, the karma starts. Similarly with Narayana actions starts. Thus when Narayana has incarnated from the form of Veda, karma theory is initiated.

The karma of Narayana is:

1. Srishti

He is assigned the job of creation. This is His first karma.

2. Prapancha

What does He have to create?

HE has to create the world or the universe.

3. Jagat

He created the people, the living creatures and the non-living ones.

4. Maya (chatura Maaya) is the fourth stage. He has created everything in the universe – the living and the non-living beings. The influence of living and non-living beings on one another is Maya. Eg. Plants and trees giving fruits and vegetables can be called non-living beings. We are utilizing them and benefiting from them. The same reaction goes back to them. It is a symbiotic relationship in the form of demand and supply. The action's reaction has taken place – this is Maya. We are not concerned with Narayana or Veda. We are concerned with his creation; hence we get more and more involved in this process and get caught in illusion. The main creator Veda or Narayana is hidden because we give more importance to His creation. When this happens what we find is that the Narayana has come as one of us as well as the One Who is the illusion in the

form of creation.

Demand and expectation – hence it becomes dvaita. But it is part and parcel of Narayana. Swami has told in His discourse that you all are god. Then what is He? If He is God, what are we? How have the two become one or the one has become two?

5. Moha

Moha is attachment. As and when we descended on this earth, we never found God to exist in this world. The way we have been brought up is to work hard to earn our livelihood. But we are given to understand that God is somewhere else fulfilling our desires. But He has not been introduced as One Who will teach us spirituality. It is because of attachment that we are not getting enlightenment.

Bodily attachment – mind is concerned with preserving and protecting the body by all means available. In order to give up our bodily attachment and get enlightenment we try to understand Dvaita and Advaita.

When there is a lot of disorder and discomfort, man begins to analyse and tries to understand his attachment to his body. In this process he thinks of his body first and not of God. The first is his mind and then only he thinks of his soul. When the body and soul become two separate entities, we need to synchronise the two to understand what exists in this universe. Is the body permanent or the soul – Dvaita?

Body is a temporary phenomenon; only the soul exists – Dvaita again.

Where does the soul exist?

The soul and cosmos – which of these is permanent?

Cosmos is temporary. At one point of time even the cosmos will get destroyed. When creation has been destroyed what remains is the soul – here again dvaita comes into the picture – the Creator and the soul.

When there is no Universe, only this remains.

Where is He the Creator? – This question arises.

The soul starts searching and craving for the Creator. Finally the Creator presents Himself before the soul and takes it into Himself – the Creator and the soul become one.

If He takes us into Himself, then how far have we achieved salvation?

As per karma theory, he undergoes Karma, Bhakthi, Vairagya etc., and realises and merges with God. There is duality here – the process and the person.

Who created who?

1. The God Who created and liberated us
2. When we realise that we are God, are we God?
3. When we claim to be God have we created this cosmos?

Whether we created God or God created us, we realize ourselves to be God.

Swami says that unless we realize ourselves we cannot say that God created us.

Hence it is said At> that for which we do not know the beginning. For every act we need evidence – from this point of view – God created us first and we created God – how is this to be explained –

Athaha that Creator who was in the form of Veda, Who created everything, has brought us to the stage of realizing that we are God. We are well tested in this process. While

undergoing the test, when we accepted the test it means that we have accepted God and accepted that He exists. This way we have created God. If what we have done is wrong or if we believe that whatever happens is by His Will, we have created God.

6. Deeds

The process of analysis is Karma and that leads to its effect. What this analysis yields is wisdom.

7. Wisdom

The seventh stage he attains Jnana, (This knowledge speaks about the dual qualities of the world i.e. good and bad which is the best to adopt can be learnt) he reaches the next stage which is:

8. Effects of the Deeds

One has to undergo the reactions of one's action. Whatever the seed is sowed as a Karma the effect of that ripe is to undergo and no chance to skip the reactions or escape the consequences.

9. Godhood – One can realize god but cannot address “Self” as a God.

10. Control of senses

One learnt about the God but how to reach “That”, only when senses are brought under control. With that one can step into the next stage called – “Unity”.

11. Poorna Sanathanam (Salvation). It is the state of Unity were one realizes that God and I are one.

Poorna – full

sah – that

na – No. Does that exist or not?

sana – something that exists which we claim does not exist – that which is hidden.

sam! – The best, the good. How do we analyse this ‘good’– the good that has become God?

God has created “Good”. We know “good” before we know God. Remove what is not good from ‘good’ and you realize God.

Why remove only the ‘O’ from good?

Go

Goo

Good – “D” removed, what remains is ‘Goo’ (worst). From this remove one ‘O’, saying go! When the worst part of the happenings in our life is sent away, what remains is God! The worst has gone and God has come. This way we are attaining the Poorna Sanathana – we become full. No bad qualities exist in this soul. It merges with God and becomes full.

Then it can claim to have created the Universe. The realized soul can then claim to be God – he does everything – creation, protection and destruction.

12. State of Complete (Oneness) There is no more any need for claim. The identity with God is complete

Dvaita and Advaita are interdependent. God and devotees are – Dvaita. When they become one, it is Advaita. Then it again becomes Dvaita when you have to discharge your duties. You are one entity and the action/deed is another entity.

Even God cannot live without Karma. He has his duties and responsibilities. He has separated Himself from the duty/karma. Hence it is Dvaita. At the end of Kali Yuga, after total destruction, He merges everything into Himself. He becomes Advaita again. How long does He remain so in the state Advaita?

Dvaita is when you think of something, analyse and come to a conclusion. God cannot always remain in a thought-free stage. When thoughts begin He is then in the state of Dvaita.

Where then is the need to talk of Advaita?

Till the stage of realization, Advaita is needed so that you will not feel jealousy, hatred or envy. You think we are all one. Once the realization dawns, you can manifest. When all six vices go away from you, you will not know the difference between Dvaita and Advaita. When they are still in you, you need to follow Advaita to overcome them.

Chapter 9 - Bhakta Prahalad

Bhaktha Prahalad was born as a son to Mother Leelavathi and Father Hiranyakashyapu. He had been initiated by his mother in the spiritual path. At the tender age of 3 years, Saint Narada became his Guru and blessed him with the Mantra "Om Namoh Bhagavate Vasudevaya".

He had been taught by the Saint, "God indeed is to be worshipped all the time with all ones feelings without a care". "Sarvada Sarvabhaavena Nishchintaihi Bhagavaaneva Bhajaneeyaha" – Narada Sutra–No.79.

Narada gave him the determination i.e. "Sarvada" that is all the time without any end, whether in conscious state or semi-conscious state; if a person remembers god in these two states then only can he be in the state of remembrance even during the unconscious state. How can one remember during the unconscious state?

In the unconscious state a person dies bodily to some extent (deep sleep state) but his sense organs are active. The prayer a person has done in the former two states continues in this third state. That is why it is said "Sarvada"– at all times, one should contemplate on god.

"Sarvabhaavena"– which means with all ones feelings and in all manners. By feeling is meant that by thought, word and deed (Trikarana) one should completely contemplate on god; all manners refer to the state of Duality. One should never feel high or low, success or defeat, whatever comes on the way is to be accepted and one should continue with one notion of "Devotion".

"Nishchintaihi"– literally meaning without a worry, but in the context of the sutra it means without any care or restraint. It means pursue your Bhakti with abandon and fully immersed in your worship.

Generally people do penance with some expectation. The term expectation always leads to fear, failure and frustration. It is a known fact that everyone is manifested out of the Divine and finally has to merge in the Divine. Therefore in following Bhakti one should not expect something as a fruit. What one sows (the seed) accordingly one reaps. But because of expectation one fails to have perfection and concentration for the lord and this results in failure, frustration etc.

"Bhagavaaneva Bhajaneeyaha"–Without any second thought if one continues with penance on the Lord, one no doubt attains salvation.

By this way Saint Narada encouraged Prahalad in the Bhakti Marga, who (Praladh) did not accept any mortal (his father Hiranyakashyapa) as Supreme. As a result his father sent him to Gurukul to make him learn to worship him (his father) as Supreme Lord of the 3 Lokas, where Hiranyakashyapa was being adored as God. As directed by Hiranyakashyapa, the Guru of the Gurukul taught Prahalad to worship his father but the

attempt of the Guru turned futile, since the initiation of Narad Muni made Prahalad so strong he could not have a second thought to adore any mortal as Supreme.

Thus, his actions provoked Hiranyakashyapa and he made Prahalad undergo many trials. Each time he (Prahlahd) escaped from the impending danger created by his father. But he strongly believed in the Veda Vakya of Narada Muni "Sarvada Sarvabhaavena Nishchintaihi Bhagavaaneva Bhajaneeyaha", and followed contemplating and adoring the Supreme. This was like adding fuel to fire and made Hirayankashyapa seek the help of his sister Holika.

Who was Holika and how she got this name?

The term Holika is derived from the Sanskrit word Hola meaning grains. From Holika the word Holi is derived and this festival is celebrated in the month of Phalgun (Sanskrit word Phagwah) heralding the Hindu New Year. Holika was the aunt of Prahalad, who had been given a boon (which made her immune to the effects of fire) by the Supreme for her nine types of devotion (Nava-Vida Bhakti). Prahalad's resistance angered his despot father who ordered that Prahald be placed on the lap of his aunt. But miraculously he escaped unscathed and the fire consumed Holika.

As a result Hirayankashyapa lost his temper and tortured his son in many ways and finally he ordered that Prahalad be thrown into the river. As per the direction, Prahalad was flung into the river. Three days passed but this time Prahalad did not return, due to which Hirayankashyapa felt pain that he had lost his son forever. Hirayankashyapa was still displeased and was worrying within his mind as to why his son had failed to accept him as Lord. Because of Prahalad's resistance the son died at the hands of the father. Hirayankashyapa was deeply affected by his action against his son because of his true love and affection for the son and waited with hope for his son's return to the palace. Fortunately when Hirayankashyapa found his son returning home, his joy knew no bounds and hugged his son on arrival and asked how he felt. But he still asked, "Do you accept me as the Lord of the Universe?"

Prahalad answered with bliss "O father I saw no difference earlier and none now and I had accepted the parents as the prime God. But the Supreme is the highest God to whom all should surrender. So I request you to surrender to Sri Hari and forego your ego".

Hirayankashyapa agitated by his son's answer questioned further. What experience did you have? What Knowledge did you attain?

Prahalad answered that the experience which one gains would be lost with one's death. That which has been gained by one out of experience will not be called as Knowledge. Knowledge is the one, which is eternal, imperishable, and indestructible. It is that Supreme which exists in all atoms. It is formless and one with form. It cannot be gained out of experience but can be achieved out of interest and effort. To attain this one must have the equanimity of thought, word and deed. One should always cultivate love for

others in action, should have compassion in words and a right notion by thought. Only such a person attains that Knowledge.

Hirayankashyapa finally questioned, "Does that Knowledge or Supreme exist here and in this pillar and can you show that Supreme?"

Prahalad replied, "Yes father" and Hirayankashyapa struck the pillar with his mace and Nari Hari appeared from that and took away the life of Hirayankashyapa and enthroned Prahalad as Ruler of the kingdom. Finally Prahalad made a revelation, 'My Knowledge ends with my salvation in the form of oneness (Nirguna).

So from the story of Prahalad one can learn how to reach Brahma-Padam with unity in thought, word and deed as well as to have Unity-Purity-Divinity.

In a nutshell, the Jiva, which overcomes the body consciousness, will attain liberation; the Jiva, which learns from experiences in life, realizes God is the Knowledge and the Jiva, which finally merges in God, attains Salvation that is Oneness. The state of oneness is Brahma Padam, after which no Knowledge exists.

With this I conclude and dedicate this work as service, at the Divine Feet of Beloved Bhagawan who made me an instrument to put together this Grantha.

"The End Of Knowledge Is Oneness – Brahma Padam".