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मन्त्रपुष्पम्

MANTRAPUSHPAM

Translation and Explanation

by

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मन्त्रपुष्पम्

INTRODUCTION

VEDA:

What is the essence of the world we perceive which includes our own individual bodies as parts of it?

The essence of all that exists is 'Vid' (विद्/to know), the Knowledge.

Knowledge means what we understand as something.

This understanding nature lies as the essence of all the perceiving entities and objects exist as understood by them. Knowledge alone is the essence of the world that is perceived and also the individual who perceives. 'Vedas' are the essence of all knowledge.

Vedas are not books written in refined Sanskrit that can be translated like a Ramayana or Mahabharata.

Vedas can only be recited; or listened to. They are sounds that contain the supreme knowledge of the meaning of existence. These sounds (as recitals) are not 'understood' with the help of the intellect; but if recited in the correct way, lead you to the state of the Creator Brahmaa who is established in the Supreme state of Brahman.

Creator (Brahmaa) is but the total essence of all that exists as this world, conscious and inert alike.

We, the points of consciousness in his mind-structure will melt in the source through the recital or hearing of Vedas and remain as the quiescent state of the Self.

MANTRA:

Vedas are Mantras; sound modifications which affect the mind of the person and raise him to the level of Brahman-state.

Mantras are particular sound-patterns hidden in some formation of letters with or without meanings. These sound-structures are very powerful; and when recited or listened to, directly take a person to the highest level of human existence ever possible.

How can mere sounds affect a person's brain?

Sound does not exist in the outside part of the world. There is only silence outside; absolute silence. It is the silence of all sense perceptions along with the mind and the intellect.

Sounds belong only to the mind (neural processes).

If a Sage with a powerful sound making capacity like a Vishvaamitra or a Durvaasa utter sounds which affect the brain of the person who hears it, he will immediately have a different view of the world. (Curses also work the same way. You cannot just wish a curse on somebody, unless you have mastered the science of sounds through penance under the guidance of a realized Sage.)

Vedas also are such powerful sound-processes which change the mental level of the person who hears it with full concentration. He will in no time melt off into the Para Brahman state and stay as the Self.

PURAANA:

Even the eighteen Puraanas are Mantra-formations revealed by Sage Vyaasa which leads one to the contact of the particular deity to which the Puraana is addressed to. Puraanas are not just fairy-tales of India composed by a great Sage to entertain kids and the old people alike.

In all these works, perfect sound-formation capacity is very important when reciting them.

SHABDA:

Vedas carry another name also as 'Shabd' – 'Sounds'.

LOST KNOWLEDGE:

Unfortunately, as time went by and Sages left this world, Vedas attained the degraded position of meaningless sounds recited by some belly-worshippers for acquiring wealth alone (due to some curse incurred by the creator of this world, as mentioned in the ShivaPuraana)

No one could recite them in the perfect manner and the real source of wisdom which could directly raise a person to the level of Brahman was lost.

UPANISHADS:

With the forethought of the incoming disaster awaiting the value of Vedas, Sage Vyaasa assisted by Shri Krishna VaasuDeva separated out the knowledge portion from the Vedas; and left it as an heirloom to the upcoming world of ignorance and selfishness.

These texts are known as Upanishads and could be understood through the intellect rather than getting listened to. The word 'Upanishad' means that which destroys ignorance and leads one towards knowledge, according to Shankara.

CODE-WORDS:

The Mantras of Vedas were converted into ordinary sentences describing Self-knowledge. Even in these great texts of knowledge, code words were used so that ordinary men will not be able to grasp the meaning ever; because if these great truths were left in the hands of the ordinary souls, they will misinterpret everything and use the great texts for hoarding wealth and fame alone.

Even the great Shankara does not dare to reveal the code-meanings of the words used in the Upanishads and offers us only the surface meaning in his Bhaasyas.

MANTRA PUSHPAM

Let us now analyze the meaning of the MantraPushpam (from Taittareya Aaranyakam) – recited by many without even an iota of understanding of what the words truly refer to.

We the adherers of Vedic Knowledge do present a pathetic figure when we recite these Mantras, the meanings of which seem to be nothing but nonsense! We have to bend our heads in embarrassment, when the meanings of these Mantras are like words recited by a grandma to her grandchildren to amuse them.

But are these Mantras meaningless?

Let us dig out the meanings and understand the great truth hidden in them.

OM TAT SAT

मन्त्रपुष्पम्

HYMN-FLOWER

योऽपां पुष्पं वेद
 पुष्पवान् प्रजावान् पशुमान् भवति।
 चन्द्रमा वाऽपां पुष्पम्।
 पुष्पवान् प्रजावान् पशुमान् भवति य एवं वेद।
 योऽपामायतनं वेद आयतनवान् भवति ॥

*He who knows the flower of the waters,
 he becomes endowed with the flower, people, and animals.
 Moon is the flower of the Waters.
 He who knows this
 becomes endowed with the flower, progeny, and animals.
 He who knows the support of the waters
 becomes endowed with the support.*

(Such simple words – flower, moon, and waters; but so meaningless!
 And a promise also is made that if you understand what these words mean, you will get
 all the prosperity of the earth, a good family, and all the animals you require.
 In those days progeny and animals were considered as highly valuable and these things
 include a lot of wealth too as their accompaniments.)
 Superficially the meaning seems to be:
A flower comes out of the water!
 It is natural! A lotus can bloom in the waters! So what great thing is that?
Moon is the flower of the waters!
 How can that be? It is silly and nonsense! But it is a Mantra; so it does not matter if the
 meaning is silly. Let us believe that also.
And we must also know the ‘support of waters’!
 Ocean? River? Lake? Oh! What do these words mean actually? Were the Sages insane
 by any chance? Or did they love Nature so much that they presented their hymns mixing
 up all the objects in Nature?

No! They were very very clever. Their wisdom is far beyond the reach of ordinary minds. Let us decode the hymns and understand the true meanings hidden in them. First let us get acquainted with the basic truth proclaimed by the Vedas and Upanishads.

BASIC KNOWLEDGE EXPLAINED BY THE VEDAS/UPANISHADS

What is the world?

A 'collection of tiny perceptions' gathered by the mind, through the 'medium of senses'; and the collected data is stored within it as colored by its own ideas and beliefs. The world is different for different minds though all believe that they live in a fixed solid world in fixed time and space.

What are perceptions?

Perceptions are some information about the outside brought to our minds by the senses! If senses are more than five or less than five, the information will vary. If any sense is malfunctioning, the information will vary. If the mind which collects the sense-data is colored by desires, hatred, false beliefs etc, the info will vary. If the hardware of the brain which processes the data is mal-functioning, the info will vary. Anyhow the undeniable fact is that the world we perceive is just a collection of sense information received by the mind continuously without a break.

What is a perceiving process?

A perception of any object in the world is made up of three units, the perceiver, perceived and the perceiving process. If even if one of them is missing, perception is not possible. This perception can be broadly named as an experience undergone by an experiencer (Jeevahood).

What is the meaning of the word Aapa (आपा)?

Aapa means 'Water'. Usually it refers to the 'flow of experiences' in the scriptures. Experience alone forms the basis of all the knowledge we have of the world. Like waves after waves rising in the ocean without a break, experiences pop up in our lives one after the other without a break. This continuum of experiences alone is the life lived by us from birth to the death of the body. Each person is a mould of experiences. He is what his experiences are. Experiences can be of any object from a ghost to a god; but valid for the experiencer alone; like a dream-experience for the dreamer.

A human being is just a collection of experiences.

He is a heap of waters.

His existence is based on these waters.

And these waters (AAPA) give rise to the lotus of knowledge (PUSHPAM/flower) or the information about the world.

*He who knows the flower of the waters,
he becomes endowed with the flower, progeny and animals.*

If you obtain the knowledge that the world is not a solid world in space and time, but a collection of information gathered by the mind (even the mind is part of the information that enters our conscious being) you will become endowed with the flower (PUSHPAM), progeny (PRAJAA) and animals (PASHU).

What is PUSHPAM (पुष्प) (flower)?

The root-sound 'PUSH' (पुष्) means nourishment -filling up.

'Pushpam' means the flower which is fully blossomed; a well-nourished outcome of a plant.

'PUSHPAM' in this Mantra means: information/knowledge.

What is PRAJAA (प्रजा) (progeny)?

'Prajaa' means any thing that is generated.

'Prajaa' in this Mantra means: good Vaasanaas.

Vaasanaa means an unfulfilled subtle seed of an experience which resides in the mind. A person who gains knowledge through experiences becomes endowed with good Vaasanaas which manifest as good experiences.

What is PASHU (पशु) (animal)?

'Pashu' - सर्वमविशेषेण पश्यति - sees everything without any particularities.

A person who knows the flower of the waters becomes endowed with the vision of seeing everything without particularities; he understands that he as the Self (Brahman) alone is shining as the world bereft of differentiations.

(Chandramaa)Moon is the flower of the Waters.

What is CHANDRAMAA (चन्द्रमा) (moon)?

Chandramaa means that which shines.

Chandramaa means the moon.

Chandramaa in this Mantra means: 'Mind'.

Moon is of the nature of waxing and waning.

Mind also is of the nature of waxing and waning.

Mind oscillates from joy to sorrow as it wades through various experiences.

Mind is the flower of the waters namely experiences.

The store- room for all the information of the world gathered through senses is the mind. It does not reside in the heart or brain; it is not a visible organ; but just a process of collecting information.

This mind-process is different for different individuals.

*He who knows this
becomes endowed with the flower, progeny, and animals.*

If you understand that –
the world is nothing but a network of perceived patterns experienced by countless perceivers, through which information gets generated and stored by a process called the mind-
then you get the true understanding of the world; will develop good Vaasanaas and the vision Supreme as the Self.

*He who knows the support (Aayatanam) of the waters
becomes endowed with the support.*

What is AAYATANAM (आयतनं)? (आयतनं - आयतते अत्र)
'yat' – which means usually 'effort', is used in the Mantra with the meaning of 'support' (आधार)

Experiences are waters.
What is the support of these experiences?
On what stable ground does the river of experiences flow?
'Brahman' alone is the support of these waters.
'Brahman' is the 'principle of conscious-understanding' that forms the essence of every perceiver who experiences a Vaasanaa-unfoldment.
Without this essence of consciousness, nothing can be experienced by anybody.

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'Pure awareness/Pure consciousness/ Brahman/Atman/Self -
is the support of all waters.'

*He who knows the support of the waters
becomes endowed with the support.*

One who knows that
Brahman (Pure Consciousness) is the support of all experiences
gets established in the Brahman-state.

अग्निर्वा अपामायतनम् ।
 आयतनवान् भवति ।
 योऽग्नेरायतनं वेद आयतनवान् भवति ।
 आपो वाऽग्नेरायतनम् ।
 आयतनवान् भवति य एवं वेद ।
 योऽपामायतनं वेद आयतनवान् भवति ॥

*Fire is the support of waters.
 He becomes endowed with the support.
 He who knows the support of Fire
 becomes endowed with the support.
 Water is the support of Fire.
 He becomes endowed with the support who knows this.
 He who knows the support of the waters
 becomes endowed with the support.*

What is AGNI (अग्नि) (fire)?

‘Agni’ means अग्निः अंगते ऊर्ध्वं गच्छति- that which moves up.

‘Agni’ in this Mantra means the ‘perceiver-Jeeva’ who as a ‘Vaasanaa-channel’ is forced to go through countless experiences.

Life is a continuous stream of experiences.

Each individual has different experiences that belong to him alone.

These experiences alone make him an individual who lives a life.

He superimposes all the information got from the outside world and creates an idea of ‘I’ as himself.

This ‘I’ is a collection of all ideas he has about himself as a physical entity bound by space and time.

It is known as ‘Ahamkaara’ (ego) and is an imagined entity (like a ghost) created by his ignorant mind.

And this ‘I’ which is based on the identity with the physical form is built by the stacking of countless bricks of information got through experiences.

This 'I' is the 'fire'!

Why is it a fire? Because it burns! It blazes high! It suffers a lot!

Experiences are the fuel which keeps the fire burning.

Fire goes on consuming more and more experiences and suffers because of delusion. So,

Water is the support of Fire.

Life of a person in a physical form is based on the nature of the experiences one has. The experiences are possible because of the existence of a perceiver (Fire) who experiences (consumes) the experience (water).

Unless a conscious perceiver is there, experiences cannot be had.

Experiences are said to belong to the ego- the imagined 'I' – the Fire.

So waters are dependent on the perceiving consciousness which is deluded into thinking that it is a physical body.

Fire is the support of waters.

If you understand the nature of the super-imposed 'I', you will be established in the Brahman-state.

He becomes endowed with the support.

He becomes endowed with the support who knows this.

He becomes established in the state of realization.

*He who knows the support of Fire
becomes endowed with the support.*



'Pure awareness/Pure consciousness/ Brahman/Atman/Self -
is the support of all waters.'

*He who knows the support of the waters
becomes endowed with the support.*

One who knows that
Brahman (Pure Consciousness) is the support of all experiences
gets established in the Brahman-state.

वायुर्वा अपामायतनम् ।
आयतनवान् भवति ।
यो वायोरायतनम् वेद आयतनवान् भवति ।
आपो वै वायोरायतनम् ।
आयतनवान् भवति य एवं वेद ।
योऽपामायतनं वेद आयतनवान् भवति ॥

*Wind is the support of waters.
He becomes endowed with the support.
He who knows the support of Wind
becomes endowed with the support.
Water is the support of Wind.
He becomes endowed with the support who knows this.
He who knows the support of the waters
becomes endowed with the support.*

What is VAAYU (वायु) (wind)?

‘Vaayu’ means that which blows.

The fire burns fiercely because of the wind.

What is this wind?

It is Praana, the principle of contact.

It is the medium which connects the changeless Brahman to the changing patterns of the world.

Vaayu helps the consciousness to perceive the objects of the world.

On one side is the pure Consciousness which is aware of itself only as the Brahman-state; on the other side, experiences await the contact of the 'pure consciousness', so that they can be experienced.

Wind or Praana or the vibrating power of Brahman provides the contact between the world and the Aatman, the essence of consciousness in an individual. This contact principle alone causes the experiences to unfold.

Wind is the support of waters.

Wind is there because the experiences are to be unfolded.

So,

Water is the support of Wind.

One who knows that Brahman (Pure Consciousness) is the support of all experiences gets established in the Brahman-state.

He becomes endowed with the support who knows this.



'Pure awareness/Pure consciousness/ Brahman/Atman/Self -
is the support of all waters.'

*He who knows the support of the waters
becomes endowed with the support.*

One who knows that
Brahman (Pure Consciousness) is the support of all experiences
gets established in the Brahman-state.

असौ वै तपन्नपामायतनम् आयतनवान् भवति ।
 योऽमुष्यतपत आयतनं वेद ।
 आयतनवान् भवति ।
 आपो वै अमुष्यतपत आयतनम् ।
 आयतनवान् भवति य एवं वेद ।
 योऽपामायतनं वेद आयतनवान् भवति ॥

*This one, burning like this in the abode of waters
 becomes endowed with the support.
 He who burning like this knows the support,
 becomes endowed with the support.
 Water is the support of this one who burns.
 He becomes endowed with the support who knows this.
 He who knows the support of the waters
 becomes endowed with the support.*

तप means to burn – produce heat
 One who burns is the fire/ sun.

Who burns here?
 This one – the fire!
 But he is not the fire!
 This one who is identified with the fire is actually the Brahman who is the
 witness of all experiences.
 He is the Sun!
 Who is the Sun?
 He is the witness consciousness!
 He just is aware of the experiences and makes possible the experiences.
 He is Brahman.
 He is Aatman.
 He is unaffected by the experiences.
 He is the support of waters.
 He is the supporting principle for all experiences.

*This one (fire), burning like this in the support of waters
becomes endowed with the support (as the Sun).*

He who identifies with this witness state and watches all experiences without getting affected by them will get established in the Brahman-state.

*He who burning like this knows the support,
becomes endowed with the support.*

This witness consciousness is there as the essence of the perceiver. He is the manifest Brahman (Chit) who is aware of the perceived phenomena. Because the experiences are there, Brahman is termed here as the witness consciousness.

Water is the support of this one who burns.



‘Pure awareness/Pure consciousness/ Brahman/Atman/Self -
is the support of all waters.’

*He who knows the support of the waters
becomes endowed with the support.*

One who knows that
Brahman (Pure Consciousness) is the support of all experiences
gets established in the Brahman-state.

चन्द्रमा वा अपामायतनम् ।
 आयतनवान् भवति ।
 यः चन्द्रमस आयतनं वेद आयतनवान् भवति ।
 आपो वै चन्द्रमस आयतनम् ।
 आयतनवान् भवति य एवं वेद ।
 योऽपामायतनं वेद आयतनवान् भवति ॥

*Moon is the support of waters.
 He becomes endowed with the support.
 He who knows the support of Moon
 becomes endowed with the support.
 Water is the support of Moon.
 He becomes endowed with the support who knows this.
 He who knows the support of the waters
 becomes endowed with the support.*

Chandramaa/Moon or Mind is the support of all waters (experiences.)

Moon contains nectar.

Mind alone experiences the bliss.

Moon vacillates between light and darkness.

Mind wavers between happiness to sorrows.

Moon (Mind) is never stable like the Sun (Witness state of Brahman).

Moonlight is actually the reflected light of the Sun. It has no shine of its own.

Mind is inert. It is conscious of the sensations because of the witness-consciousness, supporting it.

Though its awareness is due to the witness-consciousness, it appears as if it is separate from the Sun and seeks enjoyment from the perceived world.

The bliss experienced in the mind actually belongs to the Brahman or Self which is the support of the mind. But mind is deluded and seeks the same bliss from the inert objects outside.

Mind alone is the support of all experiences.

Therefore,

Moon is the support of waters.

All experiences are centered on the moon, the mind-principle.
Mind comes into existence to gain the experiences.

Therefore,

Water is the support of Moon.

The existence of the mind is there because of the experiences.
The experiencing process brings into existence an entity called mind.
Water and Moon are supported by each other.



‘Pure awareness/Pure consciousness/ Brahman/Atman/Self -
is the support of all waters.’

*He who knows the support of the waters
becomes endowed with the support.*

One who knows that
Brahman (Pure Consciousness) is the support of all experiences
gets established in the Brahman-state.

नक्षत्राणि वा अपामायतनम् ।
 आयतनवान् भवति ।
 यो नक्षत्राणामायतनं वेद आयतनवान् भवति ।
 आपो वै नक्षत्राणामायतनम् ।
 आयतनवान् भवति य एवं वेद ।
 योऽपामायतनं वेद आयतनवान् भवति ॥

*Stars are the support of waters.
 He becomes endowed with the support.
 He who knows the support of Stars
 becomes endowed with the support.
 Water is the support of Stars.
 He becomes endowed with the support who knows this.
 He who knows the support of the waters
 becomes endowed with the support.*

What is Nakshatra (नक्षत्र) (star)?

‘Nakshatra’ means that which does not perish or melt away. (न क्षरति नक्षत्रं)

Stars do not change their positions.

They are fixed.

They are the fixed rules ordained by the Creator.

Brahmaa, the Creator is the total mind structure of all the individuals.

He is the Lord with the golden womb (HiranyaGarbha) who experiences all the experiences of all the perceivers of his creation.

But as the Creator remains always in the witness state, he is not affected by the perceptions.

He fulfils his ‘creation-Vaasanaa’ by creating a world according to his ideas. He sets the rules for his creation.

These ideas of the Creator alone form the basis of all the experiences of the created beings.

Therefore,

Stars are the support of waters.

And the creation is there for fulfilling the experiences; or Vaasanaa-fulfillments.

Therefore,

Water is the support of Stars.



‘Pure awareness/Pure consciousness/ Brahman/Atman/Self -
is the support of all waters.’

*He who knows the support of the waters
becomes endowed with the support.*

One who knows that
Brahman (Pure Consciousness) is the support of all experiences
gets established in the Brahman-state.

पर्जन्यो वा अपामायतनम् ।
 आयतनवान् भवति ।
 यः पर्जन्यस्यायतनं वेद आयतनवान् भवति ।
 आपो वै पर्जन्यस्यायतनम् ।
 आयतनवान् भवति य एवं वेद ।
 योऽपामायतनं वेद आयतनवान् भवति ॥

*Cloud is the support of waters.
 He becomes endowed with the support.
 He who knows the support of Cloud
 becomes endowed with the support.
 Water is the support of Cloud.
 He becomes endowed with the support who knows this.
 He who knows the support of the waters
 becomes endowed with the support.*

What is PARJAANYA (पर्जन्य) (cloud)?

‘Parjanya’ means thundering cloud/Rain-cloud.

Cloud is the collection of water vapors that are ready to pour down as rains. The ‘collection of unmanifest Vaasanaas’ which is ready to use a Jeeva as its channel and manifest within a frame of space and time is - Parjanya.

These unmanifest Vaasanaas alone are experienced by a Jeeva in some manifest field of space and time.

Parjanya – the thundering noise represents the deviation from the silent Brahman state to the level of the ignorant Jeeva who lives imprisoned in a world of sound (names) and forms.

Cloud alone pours down as waters.

Therefore,

Cloud is the support of waters.

Jeeva is a continuity of Vaasanaa-unfoldment processes.

At each Vaasanaa-fulfillment (each drop of rain), there arises a three-fold phenomenon of the perceiver, perceiving and perceived.

Though rain-drops are separate, the downpour gives an illusion of continuity. Similarly, though a Jeeva's experiences stay broken after each experience-field, an illusion of continuity is felt because of the connecting memory thread.

As a Jeeva keeps on perceiving the Vaasanaa-fields, one after another, he produces more Vaasanaas (desire-seeds) which are kept in wait to turn into future experiences. Experiences again form the basis for the birth of many more Vaasanaas.

Therefore,

Water is the support of Cloud.



‘Pure awareness/Pure consciousness/ Brahman/Atman/Self -
is the support of all waters.’

*He who knows the support of the waters
becomes endowed with the support.*

One who knows that
Brahman (Pure Consciousness) is the support of all experiences
gets established in the Brahman-state.

संवत्सरो वा अपामायतनम् ।
 आयतनवान् भवति ।
 यः संवत्सरस्यायतनं वेद आयतनवान् भवति ।
 आपो वै संवत्सरस्यायतनम् ।
 आयतनवान् भवति य एवं वेद ।
 योऽप्सु नावं प्रतिष्ठितां वेद ।
 प्रत्येव तिष्ठति ॥

*'Year' is the support of waters.
 He becomes endowed with the support.
 He who knows the support of 'Year'
 becomes endowed with the support.
 Water is the support of 'Year'.
 He becomes endowed with the support who knows this.
 He who knows the boat stably established in the waters
 becomes himself stabilized.*

What is SAMVATSARA (संवत्सर) (year)?

संवसन्ति ऋतवोऽत्र - the seasons stay in it as connected.

Samvatsara is span of time where changes of seasons occur.

Samvatsara is the measure of time.

Samvatsara is the time-frame which allows the Vaasanaas to manifest.

Samvatsara is the time-frame inside which, a Jeeva identified with the physical body goes through the six-fold changes of birth, youth, growth, old age, decay, and death, like a year has the six seasons as its counterparts.

Life lived within the boundary of a time-span undergoing the changes of birth etc. alone, forms the basis of all experiences.

Therefore,

'Year' is the support of waters.

The unmanifest Vaasanaa which is the essence of Brahman like the tree for a seed, is the cause of a Jeeva's experiences within a time-frame. Each Vaasanaa comes with a built-in frame of time and space.

Vaasanaa-fulfillment (experience) alone forms the basis of the limited existence of a Jeeva.

Therefore,

Water is the support of the 'year'.

All these experiences, Vaasanaa fulfillments and the pains gone through as the ego; all these are caused by the ignorance-level of the Jeeva.

Because of forgetting the true nature of the Self (Brahman), there arises the identification of the physical body like a ghost in darkness.

This identification with the physical form alone is the basis of experiences (water), information (flower), contact (wind), unmanifest desires (cloud), and the changing patterns experienced in life (year).

This false superimposition of the Self on a physical frame is due to ignorance of one's true nature.

Knowledge alone destroys the delusion, like light destroying the darkness; like the ghost vanishing when reasoned properly.

Knowledge alone acts as the boat to cross over the waters of experiences.

If a man stays unattached to the outside surroundings like a traveler in a boat untouched by waters; goes through the life-experiences without identifying with the body, but established in the true nature of Self (Brahman-state); he is known as a 'SthitaPrajna' - a man of stable intellect.

He is free of all Vaasanaas which act as the seeds of all the experiences in the limited time-frame. He is freed of his Jeeva-hood which is chained to the Vaasanaas. He remains as the witness-consciousness and is freed of all the six fold changes of the body.

Even when the body dies, he remains deathless as Brahman-state.

A man who has realized the true nature of the Self is Brahman itself.

A knower is not different from Brahman the only stabilized state.

*He who knows the boat stably established in the waters
becomes himself stabilized.*

ॐ

‘Pure awareness/Pure consciousness/ Brahman/Atman/Self -
is the support of all waters.’

*He who knows the support of the waters
becomes endowed with the support.*

One who knows that
Brahman (Pure Consciousness) is the support of all experiences
gets established in the Brahman-state.

(Note: The hymn praising Kubera does not belong to this Mantra section.
How can one who realizes the Brahman-state, praise an ordinary deity like Kubera, asking for the boon of material wealth? It is just an
ordinary verse added to this great Mantra section by some greedy minds; and can be ignored.)

॥ मन्त्रपुष्पविवरणं समाप्तम् ॥

॥ EXPLANATION OF MANTRAPUSHPAM COMPLETE ॥

ABOUT THE AUTHOR

Narayanalakshmi, also known as Tejaswini in her ascetic life spent most of her life in the Himalayan terrain, engaged in the penance of knowledge. She is well-versed in all the Knowledge-scriptures of the yore and is a scholar in Sanskrit language. Her mission life is to retrieve the lost knowledge of the ancient Rishis and offer it unblemished to all the seekers of the Truth.