

**CONCEALED MEANINGS
OF
THE TERMS
USED
IN THE
UPANISHADS**

by

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ॐ

नैवेह किञ्चनाग्र आसीत्
 मृत्युनैवेदमावृतमासीत्
 अशनाया अशनाया हि मृत्युः
 तन्मनोऽकुरुत आत्मन्वी स्यामिति ।
 सोऽर्चन्नचरत्
 तस्यार्चत आपोऽजायन्त
 अर्चते वै कमभूदिति
 तदेवार्कस्यार्कत्वम्
 कं ह वा अस्मै भवति य एवमर्कस्यार्कत्वं वेद ॥

AUM

NOTHING WHATSOEVER EXISTED HERE IN THE BEGINNING.

THIS WAS AS IF COVERED BY DEATH.

HUNGER HUNGER INDEED IS DEATH.

**THAT WILLED
‘LET ME HAVE A MIND’.**

IT MOVED WORSHIPPING ITSELF.

AS IT WORSHIPPED WATERS WERE PRODUCED.

‘AS I WORSHIPPED WATERS OCCURRED’ (SO HE THOUGHT)

THAT ALONE IS THE ARKATVA OF ARKA.

**WATERS HAPPEN TO THIS ONE
WHO KNOWS THIS ARKATVA OF ARKA IN THIS MANNER.**

CONCEALED MEANINGS OF WORDS USED IN UPANISHADS

INTRODUCTION

The given hymn is from Brhadaraṇyaka Upanishad!

Upanishads abound with such mysterious incantations in every chapter.

Can any one make any sense out of these words? Of course not!

These hymns are not meant to be understood by anybody and everybody. They are as obscure as any equation or formula from the world of Maths or Physics. Only one who is thoroughly trained in the subject can understand the vague terms.

They were not even written in a well worded script. They were sounds which passed on from a Rishi's mouth to the ear of another Rishi (Shabda).

They were Secret Knowledge not to be revealed to ordinary denizens of the world. Even Devas had to serve a Rishi with extreme devotion to get a glimpse of these Truths.

Each word was phonetically coined and the Truths were transferred using commonly known words. Any one who just understood the surface meanings of the words would get a completely misconceived Knowledge and miss the real meaning of the words.

This work is intended to help the Seekers of Knowledge in decoding the ancient Knowledge.

The most misinterpreted subjects in this world at recent times are the Vedas, the Upanishads and the Life-stories of Avatars!

Vedas are a mix up of Karma (Ritual) section and Knowledge Section.

Upanishads belong to the Knowledge Section coded in ordinary language.

Vedic verses are nowadays recited mechanically without any idea about the truths conveyed by them. Upanishads are understood at their face value with no Knowledge of the coding method used by the ancient sages.

In the hectic pace of the modern world no one has time to study the original scriptures; very few have an expertise in Sanskrit language; very few understand the Vedic language; realized souls who alone can convey the true purport of the scriptures are a rare category. And even the printed versions of the scriptures we now have are mostly corrupted versions of the originals.

Studying Upanishads without ever understanding the hidden Truths in their words is like parading equations like $E=MC^2$ on T-shirts never ever knowing what they mean actually. This work is intended to decode the $E=MC^2$ of the Vedas and Upanishads.

Salutations to all the Vedic Seers
Salutations to all the Realized Sages

VEDAS AND UPANISHADS

VEDAS

The word 'VEDA' is coined from the root letter –'VID' – 'to know'.

The word VEDA means Knowledge.

Vedas were not written.

They were transferred from Guru to disciple in spoken language only.

They were known as 'SHABDAS' – 'SOUNDS'.

These Vedas are not the work of one person.

Any one, who had a revelation of the Supreme Truth, just passed it on to his son or disciple.

There were two classes of Truth-Seekers; those who performed sacrificial rites to please the Gods through hymns; and those who lived in forests contemplating on the mysteries of Existence itself.

Only close disciples of the Great Sages had access to the Knowledge of the Self and even they never ventured out of their forest dwellings to reveal these Truths to others. Only seekers very keen on learning and who could gain confidence of these Sages were taught the sacred Knowledge. They had to face a lot of hardships of the forest life before any Sage condescended to explain his personal revelations. Most of the Upanishads contain such dialogues or discussions revealing the Knowledge of Brahman.

VYAASA

Sri Krishna Vaasudeva was a contemporary of the venerable Sage Krishna Dvaipaayana Vyaasa. The Sage was named Krishna because he was dark; he was Dvaipaayana because he was born in an island; he was Paaraashara because he was the son of Sage Paaraashara; he was Vyaasa because he edited the Vedas. The dark handsome youth assisted the ugly dark old man in the compilation of all the 'spread out revelations' of all known Sages at that time. It was not an easy job. They had to collect all written and non-written hymns; understand the inner meaning of all revelations and sort them out. Since Krishna Dvaipaayana was respected among one and all, everyone offered him any Knowledge they possessed. Both Krishnas sorted out the huge pile of all available data. They separated the 'Ritual portion' from the 'Knowledge portion'. They divided the Vedas into two categories – one filled with descriptions of rituals accompanied by appropriate hymns - Karma Kaanda and the other devoted to only discussions on Para Brahman- Jnaana Kaanda. If Karma Kanda portion gives a detailed description of ASHVA MEDHA – Horse Sacrifice to be performed by Kings, Upanishads will have sections describing in detail as to how the entire perceived world is a horse and how to cut it asunder.

UPANISHADS

Knowledge section of the Vedas was known by the name - Upanishads.

According to Adi Shankara, the word Upanishad is made of three root letters.

Upa - close or near; Ni - to carry; Shad- to destroy.

The complete meaning of the word Upanishad according to Shankara is – 'That which takes you near Truth and destroys ignorance'.

Upanishads are also known as VEDAANTA –the concluding portion of Vedas.

KARMA/JNAANA

The Karma Kaanda believers were opposed to Jnaana Kaanda followers.

The former category believed that 'Karma' (Sacrifices -Rituals performed with hymns), was capable of fulfilling all their desires and take them to Swarga – Heaven, and bestow on them eternal pleasures after the death of the mortal coil.

The word 'Karma' as used in Bhagavad-Gita refers only to the 'Rituals performed with hymns'.

In modern times, Karma is translated as any action performed by one, or 'Fate', or (Results of) the actions of previous births, as per the context.

The Knowledge-seekers were not after heavenly or Earthly pleasures. They stayed away from crowded cities, lived a life of contemplation and realized the Para Brahman as their own Self. They never bothered much about the Gods or Heaven.

CODES

At the time of Swami Vivekananda, most of these unseen scriptures took a printed version and were brought to the purview of public, with great effort by his followers. But it was a literal translated version that was made available to the public. Nobody knew the hidden meanings of the Vedic statements. Since the Rishis were not there to explain them, all Sanskrit words used in the Scriptures were taken at their face value. Even the word Karma was given the translation as 'Action', any general action performed by body, mind and intellect by any person.

The Upanishads were actually written in a 'code-language' so ordinary people would never grasp the meaning. The reason was that the Knowledge of Brahman was considered too sacred to be offered to any person who had not qualified himself by the rise of dispassion and discrimination. The seeker had to prove his intense desire for liberation through strenuous ascetic practices and please the Guru; otherwise he could beg and plead; no Sage would explain anything to any ordinary seeker. All truths were supposed to be learnt at the feet of the Rishis who had direct experience of the state of Brahman. But in the modern era, the Upanishads were translated into all popular languages, just taking the literal meaning of the words used there. They were never decoded in the correct way. The key was lost.

PURANAAS

PURANAAS composed by Sage Vyaasa were not actually a fairy tale of Heavens.

The phonetic vibrations which invoked the powers of respected deities through sound were hidden inside the ordinary looking words of the Puraanas. Only few trained ones could recite the Puraanas in the prescribed tones to reveal the hidden phonetic vibrations or sound waves.

These Puraanas also like Upanishads were translated in a word to word format just taking the literal meanings of the words and we now have a pile of miracle-stories, which are supposed to be the occurrences in a God-world abounding in magical mumbo jumbo.

DEVAS

'Div' means light or shine. The Devas have bodies made of light or shine of different hues. They are residents of a world of a better design. They might have interfered in the Earth-World just projecting their 'Light-forms'. They might be projected 'computer avatars' playing around in a parallel Universe like ours. They have created our world and programmed our existence and are in full control of our world. Maybe the ancient world of Rishis had the courage to interact with them. Maybe the Sages were intellectually at par with those God-world residents. But now, in the 21st century, lacking the actual Knowledge of anything and misled by the portrayal of the media, the Earth residents might not be intellectual enough for the God-world residents to bother about contacting us. Why would a God or a Scientist of the next world visit a slum like ours? Why should he care? Whereas in the ancient times Rishis cared not for these projected Light-forms! Their search was more for 'THAT SUPREME TRUTH' which makes 'all these perceptive worlds' possible!

This is how the Teacher and the Taught offered their Prayers to the Supreme:

ॐ

सहनावतु सह नौ भुनक्तु

सहवीर्यङ्करवावहै

तेजस्विनावधीतमस्तु

मा विद्विषावहै

ॐ

शान्तिःशान्तिःशान्तिः

Let both of us be protected together.

Let both of us experience together.

Let us both raise the valor together.

Let the ever shining one be attained by us both.

Let there be no cavalry between us.

OM Peace Peace Peace.

LOST KEY TO THE TREASURE-HOUSE OF VEDAS

How do we open the treasure box of Knowledge?
Where is the key?

Here is an attempt to decode the sayings in Upanishads, the Concluding portion of the Vedas!

Hope this will open the door to THE SUPREME TRUTH.

Try replacing these code words for the ordinary words of the Upanishads and understand the Meaning!

These Codes were mentioned in a worn out palm-leaf said to be the instructions of a Sage Vishvaamitra to his close disciples.

Sage Vishvaamitra gave the Sacred Gaayatri Mantra also to the World.

Salutations to the Compassionate Sage
May He lead all the sincere seekers of Knowledge towards Self-Realization.

ॐ भूर्भुवस्सुवः तत्सवितुर्वरेण्यं भर्गोदेवस्य धीमहि
धियो यो नः प्रचोदयात्
ॐ शान्तिःशान्तिःशान्तिः

OM BHOORBHUVASSUVAHA

TATSAVITURVARENYAM BHARGODEVASYA DHEE MAHI

DHIYOYONAH PRACHODAYAAT

OM SHANTI SHANTI SHANTI

*He who is the Supreme Sun,
He who shines as the Self of all individuals
should be contemplated upon.
Let him inspire our thinking to understand this great truth.*

PART ONE



AUM

Everything originated from AUM.

AUM - AA+U+M is the symbolic sound representation of 'all the sounds emanating from the region below the throat ending in the labial region'.

AUM is the 'Beginning'.

AUM is the First Vibration in the Vibration-less BRAHMAN.

AUM is the First Wave in the Ocean of PARABRAHMAN.

AUM is the First Manifestation of the Unmanifest.

AUM is the First Gross manifestation of the Subtle CHIT.

CHIT is Pure Awareness. AUM is the throne for the CHIT to sit and act.

AAKAASHA

From AUM arises AAKAASHA.

AAKAASHA is the idea of space-time.

AAKAASHA is the first vibration in the manifest world.

AAKAASHA is not the blue sky above your head.

The word-derivation in Sanskrit is as follows: AA – whole, complete; KAASHA – contains.

AAKAASHA contains within it everything that has existence; everything that can be perceived.

Space and time are the co-ordinates of any object that is perceived in the world.

AAKASHA refers to the 'idea of space-time' which contains all the perceptions conceived by our brains.

SHABDA

AAKAASHA is connected to SHABDA - SOUND.

SOUND is the gross manifestation of CHIT.

A 'HELLO' from the UNMANIFEST!

SHABDA is the symbol of 'individuality'.

SHABDA is the symbol of 'duality'.

SHABDA is the symbol of 'I' and the 'world',

SHABDA is the symbol of the 'arising' of JEEVA, the LIFE PRINCIPLE.

JEEVA

JEEVA is the channel manifesting all 'UNMANIFEST VAASANAAS'.

JEEVA is one who lives; one who experiences a particular span of life events within particular space time boundaries.

JEEVA is the expression of VAASANAAS.

VAASANAA – means 'THAT WHICH RESIDES'

Vaasanaas are the unmanifest potentialities residing in Brahma who is a random vibration of Brahman.

Since VAASANAAS are countless, JEEVAS are also countless.

Each JEEVA manifests a single VAASANAA at one instant, in his own 'space time bubble'.

In the scriptures this JEEVA, who acts only as medium for the manifestation of a Vaasanaa, is referred by the name JANTU.

JANTU means – organism – a creature which is born, lives, reproduces and dies.

As long as a person, even if be in a human garb, acts as just a bio-chemical organism, only reacting to outer circumstances, he is only a JANTU.

He has no 'Essence'. He has no 'Atman'.

He is just a collection of living cells randomly formed in the evolutionary cycle.

There is no after-life or identity for such human shapes. They are only gene carriers on the physical side and Vaasanaa-carriers in the psychological side. They live only at the animal level of intelligence, even if they are acclaimed persons in the world-story.

They have no control over their actions or emotions. The chemicals in the brain and body control them. Their Vaasanaas decide their fate. They are always slave to their Vaasanaas. Like an Earthworm which reacts to a pin prick, the JANTU reacts to the outer circumstances. He [or she] RE-ACTS; DOES NOT ACT!

This JANTU becomes a JEEVA, through the rise of 'self-awareness' and 'self analysis'. It gets trained to ACT in this world.

AAKAASHA GIVES RISE TO SOUND; 'SPACETIME IDEA' GIVES RISE TO THE 'LIVING' IDEA.

VAAYU

VAAYU means that which blows.

Next one to rise after AAKaasha is VAAYU- WIND -the 'CONTACT PRINCIPLE'.

VAAYU gives rise to SPARSHA - TOUCH.

VAASANAA needs an arena to manifest. VAAYU arranges it.

VAAYU makes the FIRE burn.

SPARSHA

CONTACT – SPARSHA - arises out of the JEEVA principle - towards the fulfillment of the VAASANAA.

TOUCH is the 'CONNECTION' to the things around us.

TOUCH is the 'Dividing- Line' in CHIT, which creates a 'duality'.

TOUCH gives rise to 'I, YOU, WORLD' and innumerable relationships with everything.

TOUCH gives a 'solid experience' of the world around oneself.

AGNI

VAAYU gives rise to AGNI.
 AGNI means that which keeps rising high.
 AGNI is FIRE; the ever unsatisfied principle.
 AGNI symbolizes the gross individual Ego with Vaasanaas.
 AGNI symbolizes Vaasanaas getting ready to manifest.
 FIRE arises.
 EGO arises.
 INDIVIDUALITY arises.
 'I' arises.

ROOPA

FIRE gives rise to the principle of form.
 ROOPA is form; shape.
 ROOPA means 'to appear'.
 FIRE -EGO is provided with a 'suitable form' to 'fulfill the Vaasanaas'.
 The individual ego has to perceive forms and get perceived also as a form by others.
 FIRE needs FUEL to survive.
 FIRE needs FIREWOOD.
 EGO needs Perceptions to survive.
 EGO needs FUEL.

AAPAH

FIRE gives rise to WATER.
 AAPA means to attain, to obtain.
 AAPA means water.
 WATER is the Experience.
 WATER is the continuous flow of experiences.
 WATER is the potential Vaasanaa turning into gross experience similar to the water vapor in the cloud ready to burst into a downpour.
 WATER symbolizes Vaasanaa changing into DESIRE.
 Vaasanaa is the potential desire; Water is the grossified Vaasanaa.
 Vaasanaa is just a potential state; unmanifest vibration.
 Desire is the actuality of the Vaasanaa; manifest wave.
 Desire fulfillment needs a space-time arena.
 WATER is the experience of fulfillment (rains) or un-fulfillment of desires (cloud).
 WATER symbolizes arising of 'Desire and its fulfillment'.
 WATER is the EXPERIENCE arising out of DESIRE.

[NAARAAAYANA- the word is derived thus: AAPAAH are known as NAARAAH;
 AAPAAH means Human clan; He is their abode. So He is Naaraayana. Humans are Experiencers of
 Vaasanaa fields. Naaraayana is the abode of these subtle Vaasanaas. His son Lord Brahma creates the rules
 and channelizes these Vaasanaas.]

RASA

RASA means Essence, Juice.
 WATER has 'TASTE' – 'RASA'.
 WATER has different tastes.
 EXPERIENCES are also variegated.
 The world around you is nothing but water with different tastes.

PRTHVEE

PRTHVEE means 'to spread out'.
 PRTHVEE is EARTH - BHOO spreading out (not the planet Earth, but anything you can perceive in any space-time boundary).
 TASTE in WATER gives rise to EARTH.
 EARTH is the field created for experiences to occur.
 EARTH is the 'platform' where the 'VAASANAAS' wear the costume of EGO and 'dance'.

OSHADHI

EARTH has OSHADIS.
 OSHADI means PLANTS and TREES.
 OSHADI means that which ripens.
 OSHADI is Nature.
 OSHADI is 'nourishing food'.
 OSHADI belongs to 'BHOO'.
 BHOO is NOT the 'Planet Earth'
 BHOO means 'that which becomes'.
 BHOO is anything that changes into something else.
 BHOO is this UNIVERSE.
 BHOO is the EARTH.
 There is no solid Earth around us.
 There is only a space-time perception which keeps changing continuously.
 This flux is BHOO the Universe around us.
 Each person has his own Universe around him.

(The word 'He' in Upanishad verses always refers to PURUSHA – one who resides in the city of nine gates; both women and men are referred to by the term 'He')

There is no absolute space, no absolute time and there is no solid Universe around us.
 Each person's time perception is different from that of the other person.
 Everything is just a perception of the brain.
 Vaasanaa creates a new Universe every second for its manifestation. Every fraction of a perceiving moment, the brain creates a new Universe bound by space and time.
 The Universe which spreads out through the senses is BHOO.
 The Brain is like the projector with the small reel of the film of Vaasanaa-possibilities inside it and it projects out the film through the senses and the world-film is screened in the space time theatre.

Adi Shankara explains this fact in detail in his UpadeshaSaahasri.
 We do not experience the world already outside us, through the senses.
 On the contrary, we create a Universe 'as if outside us', through the senses.

*Senses are not the physical organs;
 but the faculties which create a particular form of perception.*

The AAKaasha Principle in the Chit creates a projection of space and time.
 The Vaayu Principle in the Chit creates the ability to contact.
 The Agni principle in the Chit creates the visual Universe.
 The Water Principle in the Chit creates the Experiences.
 The BHOO Principle in the Chit creates the perceived Universe around the Jeeva.
 With all these principle acting at once, we see a world around us; rather we create a world around us every moment.

PRTHVEE means spreading out.
 The Universe spreads out as much as the Chitta is able to project out.
 Chitta is the thinking faculty.
 Universe expands if the AAKaasha principle in the Jeeva expands.
 Universe of the cat is the rat-hole and the milk bowl.
 Universe of Homo sapiens stretches out beyond the stars.
 As per the capacity to think, that much is the BHOO arises in our mind-screen.
 OSHADI is the plant-life of the Universe.
 OSHADI is the variegated perceptions of the Jeeva.

GANDHA

EARTH has SMELL - GANDHA.
 BHOO is the field where the plants and trees arise.
 BHOO is the field where perceptions arise.
 BHOO is the arena for experiences.
 Waters help the plants to grow.
 Desires keep the perceptions well nourished.
 Experiences give rise to memories.
 Plants and trees give out smell.
 Smell is good or bad.
 Memories are good or bad.
 Smell persists even after the object disappears.
 Memories persist even after the experience is over.
 The faculty of smell – NAASIKA (a combination of tongue and nose) is necessary to distinguish the qualities of objects so that we avoid the bad and seek the good.
 Memories are a like the persisting smell of the perceptions.
 Memories help us to evolve.
 Memories help us to avoid the bad and seek the good.

PARJANYA

PARJANYA is THUNDERING CLOUD.

Clouds are unmanifest desires.

Rain is a continuous grossification of water vapor into water.

Water Vapor becomes water due to a slight Variation in temperature.

The Want that accompanies the Vaasanaa to get manifested, the 'Hunger' is the heat which makes the manifestation possible.

NAKSHATRA

NAKSHATRA means STAR.

NA+KSHARATI – does not perish.

Stars are 'Fixed ideas'!

These Stars namely 'fixed ideas' in the brain as programmed by the Creator Brahma make us perceive a Universe in which we are all common inhabitants.

We all see the same objects because we are all programmed in the same way to see the same objects. This common perception gives rise to the delusion that there is a solid world outside us with absolute space and time.

Ideas which we are certain to be true are -Space time idea; the 'Up/down idea'; 'Directions' idea; 'I am a person different from the other person' idea, etc etc.

Actually all our world consists of 'ideas' only.

It is enough for the brain to have just the idea-'there is tree in the garden'; the tree need not exist as a solid object outside; because there is no 'outside', unless you yourself take the trouble of walking a few steps and perceiving the tree and check out its existence.

Only the ideas exist as the proof of a world external to us.

When we move our hands and feet, the space gets formed.

Self cannot move; because there is no space for it to move. We, who are Vaasanaa manifestations of the Self, create the world by moving our hands and feet.

Karmendriyaas create the space-time arena by movement; Jnaanendriyaas cognize it as a solid world.

Star is the code word for the 'ideas' common to all selves of one particular Universe.

Planet is the code word for our particular personal ideas of family, etc. as connected to our gross body of nine holes. That is why the nine-planet idea is in vogue; these nine planets - the nine holed city alone controls our lives; not the gross planets of the solar system. If we learn to have full control of our body and practice dis-identifying with it, we will no more be controlled by these NAVA-GRAHAAS.

GRAHA means that which holds you in its grasp; the nine holes of the body keep you in their grasp forcing you to chase pleasures in the world; not the planetary system!

Space contains within it all the stars and planets.

Space time idea – AAKAASHA contains within it all the 'ideas of existence'.

CHANDRA/SOORYA

CHANDRA! The glittering Moon! The waxing and waning Mind!
 Moon gets its shine from the Sun.
 The Mind is a perturbation in CHIT.
 Moon waxes and wanes! Either it is full moon or it is new moon.
 Mind also waxes and wanes; either it is happy or sad.
 Moon circles the Earth!
 The mind constantly perceives the world and experiences pain and pleasure.

SOORYA! The ever-shining Sun!
 Sun prompts the people to engage in actions continuously.
 The Sun by its very existence makes the Earth alive with beings.
 All activities on Earth are due to the existence of the Sun.
 Sun is the 'Witness consciousness'.
 Para Brahman is aware of the perceptions but remains un-affected by them.
 Sun appears to move but does not actually move.
 Self appears to act; but does not act.
 Awareness is just a witness; the light by which all lights shine.
 But for the Awareness nothing exists.
 Whatever be the actions of the mind or the body, 'Awareness' forms the silent support for everything.

PART THREE

ASHVAMEDHA (HORSE SACRIFICE)

This is the Horse Sacrifice mentioned in the Brhadaraanyaka Upanishad.

It is like a satire of the Karma Kaanda Horse Sacrifice.

Here the entire perceived world is sacrificed through Knowledge.

The term 'Ashva' is derived as 'अश्नुते अध्वानं व्याप्नोति महाशनो वा भवति'

(eats, pervades, fills up the road, consumes all, moves fast etc.)

According to Upanishads, Ashva is the perceived phenomenon of the world.

Ashva is what swells up continuously consuming food..

When you slice its head namely the perceived phenomenon, the horse dies.

Perceiver is released from the bondage of perception.

This is the true Ashva Medha according to Upanishads.

When you understand that the Upanishads always have the subject matter as the Brahman-Aatman identity, then all the analogies in the Vedaantic texts are to be decoded to mean the same truth- 'Self-realization'.

Reciting these hymns with perfect intonations, understanding the meaning, truly raises one to the state of realization instantly.

If the meanings are not understood, it is just a hotch potch of nonsense.

This is just a little hint in understanding the mysterious hymns of Upanishads.

But a seeker after Self can surely understand these sacred scriptures by sincere efforts and hard work.

All that all Upanishads declare is

AHAM BRAHMAASMI -I AM BRAHMAN

AND

TATVAMASI- THAT THOU ART

Truth is very simple; but explanations are varied! But all explanations have only one target - AHAM BRAHMAASMI AND TATVAMASI!

The Upanishads may sometime contain the Karma Kaanda portions also describing in detail the rituals to be performed desiring some result. They need to be ignored by the seeker of Knowledge.

PURPOSE OF THE HYMNS

Actually what is the purpose of such analogies and allegorical representations about the one and only Truth of the 'oneness of the individual Self and the Supreme Self'?

Just reverse the whole hymn and think backward; it becomes a step by step contemplative process to the state of Self-Realization!

For example, we can start from ARKA state- the Experiencer, mentioned in the verse given at the beginning of the book.

The hymn is a help-line for contemplation.

From the Arka state you have to recede back to the ‘There was nothing whatsoever but Hunger’ ‘There was only the Unmanifest; only the Self’

What is ARKA? Ar+Kam – when one worshipped himself, waters (Kam) arose.

When ego appeared, experiences arose.

Arka is the one who has the idea of his limited identity and goes through many experiences.

You are ARKA; analyze the whole of your life from birth to until the present instant as much as you can remember.

What is life, but a collection of experiences within some space time boundary!

Instead of identifying with the experiences, segregate yourself as an audience of all episodes that happened in your life!

Be a witness to all your life events; contemplate it as ASHVA – ever changing ephemeral phenomenon; how it expanded from the tiny world of a baby to the present world you are experiencing as an adult, with the scope for more expansion still.

Do not chase the KAM (experiences) as ARKA (experiencing Ego).

Realize the whole world as an unreal picture drawn by the senses.

Recede back to what existed before ‘before and after’!

Nothing existed; the world did not exist then, like it does not exist in deep sleep state!

Remain silent in that nothingness; the realization will occur that you alone exist as the Nirvikalpa Brahman; remain as THAT alone!

‘JUST BE’ as Ramana says.

Every hymn of Upanishads is a helpline offered to contemplate in the reverse way and realize the Self.

You can just play with contemplation practices of all Upanishads and reach the same state of BRAHMAN!

That is why these hymns are known as UPANISHADS – that which destroys ignorance and leads you closer to Knowledge.

PART FOUR

FIVE ELEMENTS

Beautiful blue sky like canopy spreads above hiding the infinity behind it.
Sun looks on unperturbed by anything that happens anywhere like a mute witness; yet is the cause of all activities on Earth.

Earth spreads out with countless varieties of plants and trees.

Water pouring from the clouds helps the seeds to sprout and grow.

A raging fire, a symbol of the Sun continuously swallows all that appears in front of it.

As waters make more fuel, the fire consumes more and more fuel.

The winds fan vigorously increasing the capacity of the fire.

The process is never ending.

The sky is ever expanding.

Air never stops blowing.

Fire never stops burning.

Water never stops pouring.

Plants never stop growing.

Sun looks on silently.

Fire crawls further and further consuming everything as its fuel.

Fire changes form as its fuel changes.

Jeeva continues its unending journey assuming different forms experiencing all the perceptions created by its Vaasanaas!

The Witness Consciousness CHIT silently exists as the Supreme cause of all the Universes.

Where is the UPANISHAD – the Truth which destroys ignorance and leads towards the Supreme? All around you!

Just analyze the characteristics of the world around you.

Nature silently teaches you the structure of this perceived Universe like

Shree DakshinaaMoorthy, the Manifest Brahman.

The Sages were not Nature worshipers as the history text books inform; they used the simple workings of the Nature to explain the Highest Truths.

Ordinary people could not grasp the hidden meanings in the Upanishads. The surface meaning was only understood and the theory of five elements forming the world arose. So it was stated in the texts of Hinduism, that Hindus believe that Earth, water, fire, air and sky are the five elements which make up the world; and so on.

Of course the gross bodies are a combined form of the five elements.

However Upanishads give instructions only about how Brahman appears as this perceived world and not about the formation of gross physical bodies.

Understand the code-language taught by Sage Vishvaamitra and decode the Upanishad-words properly and grasp the hidden Truths.

PART SIX

STUDY OF UPANISHADS

In Upanishads many words are used which have to be understood according to the context of the 'Teaching'.

BRAHMAN {GREATEST}
 ATMAN [SELF]
 OM [MANIFESTED BRAHMAN](UDGITHA)

All these three sounds -refer to the same thing.

Why 'Sounds'?

Vedic language is sound based.

Vedic language is phonetic based.

It had no script as such.

All communications were verbal.

Vedas are also known as Shabdās; Sounds!

A slightest mistake in pronunciation and the meaning would change drastically.

Memory had to be perfect; Hearing had to be perfect; Sound producing mechanism in the body – throat and mouth section had to be perfect. That is why AUM is considered as the complete sound principle which contains all the possibilities of all sound effects.

Women were not banned from the Vedic world. Female Sages like Gaargi, Maitreyi were well versed in all the Vedas and were equal to male Sages in the Knowledge of the phonetic Science of Vedas.

Vedas were not written.

It was not so rigidly bound by grammar rules. Since it was a chemistry of sounds, any Sage could utter any new sound and create a desired effect.

Mantras (magical chants) were also sounds perfectly coined which could affect the brains of the other organisms and create a change in the perceived worlds. After all it is not a solid world out there. Everything that is perceived is just a conception of the mind.

So by affecting the brains of less intellectual brains, the whole world could be made to change. Rains could be caused by a Mantra; Fire could be caused by a Mantra and so on. The brains perceiving a rainless world had to see a world filled with rains; that is all.

Anything could become a perception by the power of the Mantra and create the illusory effect. If one is cursed to become a fish, his brain and the other brains which perceive him will see the fish-form; that is all. The curse gets redeemed by changes in brains.

There is no solid world out there. Brains only create perceptions. Mantras or phonetic waves create changes in brains to perceive particular things in a particular way.

So Mantras were considered to be powerful.

But these Mantras cannot be recited like songs or repeated parrot like. Only a person who is well-trained in phonetic emanations of the throat can utter a Mantra and create an effect.

The phonetic science is as dangerous and as powerful as chemistry lab concoctions. An ordinary person without the Knowledge of the chemicals inside the lab cannot be adept in creating wonders like a chemistry Professor; nor will he be safe in the midst of such dangerous chemicals and acids.

However nowadays no one is adept in this science and no one can perform any magic with Mantras. The present day Homo sapiens do not have such sound producing systems like the Sages of the yore.

When any sound is recited as a Mantra, it is supposed to affect the whole physical and mental system of the person who utters it. The whole body vibrates to the sound of the Mantra. Gaayatri Mantra is a very powerful Mantra which can improve one's intellectual capacity only if the phonetic pronunciation is perfect; otherwise just muttering it like a 'Naama-japa' does not serve the purpose of the Mantra.

If a Sage curses a person with a Mantra, the brain of the victim remains still and changes its configurations as per the sound waves emanating from the mouth of the Sage.

You cannot just scream – 'I curse you' and get anything to happen. You need to be trained under a perfect Master of phonetics and learn the secrets from him. But the science cannot be reinvented now as the present physical structures do not have the capacity to make perfect sounds like the Sages of the yore.

SHABDA [SOUND]; VAAK [SPEECH]

Both words refer to the same thing.
VAAK is just modified sound.

Any perturbation in the CHITTA> appears as a Thought in the mind> appears as sound in the mouth> appears as language in the mouth.

Vikalpa is the Unmanifest Vaasanaa in Brahman> is perturbation in Buddhi> a thought in the Mind> sound in the mouth> language in the World.

In Nirvikalpa state of Brahman, no Vikalpa exists; no perturbation in Buddhi; no thought in the mind; no sound in the mouth; no language!
Only THAT exists! Silence alone exists!

Other than Mantras, words have to be invented which is commonly understood by all the people and so language evolved.

The Vedic Language which was the secret coded sound system of the intellectuals and divinities was brought under the disciplinary rules of Grammar in the recent times by Paanini, the great scholar who invented SAMSKRTAM- 'Well- modified Language' – Sanskrit as we say now.

Dammed for the general good like the uncontrolled River Ganges, Sanskrit was perfected with strict rules of Grammar. Coded Vedic language vanished into oblivion. The true meanings of Vedas were lost!

One should also have a 'thorough Knowledge' of Sanskrit language before one starts studying the Sacred scriptures.

'Each word' has to be understood thoroughly.

'Each word' is a derivation of a particular 'root-letter' with its own unique meaning.

Translated words in English do not convey the full-meaning of the Sanskrit words. English does not have so many words as can be formed in Sanskrit.

To give an example –The word LOTUS is the same 'translated word' for –
Jalaja – water born; Pankaja – mire-born; Saroja – lake-born; Kamala – water decoration;
Neeraja- water born; Padmam - attractive

Every Sanskrit word is a 'coined word'!

Countless new words can be formed by using the 'root letters' according to fixed rules made by Paanini.

For example-

'da' means 'to give'; 'ja' means to 'to get born'.

Adding these 'verb roots' to all the 'synonyms of water' produce many synonyms for 'cloud' - 'water giver' and 'lotus' - 'water born'!

Take the word 'cloud' - Jalada, ambuda, abda etc.
All these words mean 'rain bearing cloud'!

Vedic language was sound-based; but no rules.

Sanskrit is letter based; bound by rules.

If ordinary literature in Sanskrit language can abound in such abundance vocabulary, what can we speak of Vedas and Upanishads!

Even in a simple sentence of the Upanishad, which says for example, 'cut the head of the Ashva' - the 'translated English' gives the 'literal meaning' and we may explain it as 'horse Sacrifice'!

Since the term 'Ashva' can have different derived meanings, it can mean a literal Sacrifice of the animal horse or the cutting the head of the perceived phenomenon which keeps swelling up!

One has to thoroughly analyze each single sound of the Vedas and Upanishads to grasp their true meanings.

Vedas and Upanishads or even Puraanas cannot be read like a text books or story books! The study of these sacred books needs an enquiring mind; a discriminating intellect and a dispassionate attitude. Without purifying the mind of desires and attachments, one can never grasp the hidden knowledge of the Upanishad texts.

Ignorant minds can easily go astray by saying 'I am Brahman'!

The 'I' of the ignorant is the physical shape. The Brahman may easily be misinterpreted by them as a God.

So any idiot who thinks 'I am God' will destroy his own life and others' too.

To understand what is this 'I' and what is this 'Brahman' is not so easy.

If it was just a matter of reading printed texts or attending lectures every one would be a Ramana or a Vivekananda. It is not so.

Only a mind without attachments and desires can grasp the real meanings of the Upanishadic statements. Discriminative power of the intellect accompanied by dispassion alone can reveal the Truths of the Upanishads. Even Shankara presents only the surface meanings of the texts in his works; but kept the secret knowledge hidden only to be shared with his closest disciples who were qualified to receive such knowledge.

Gender is not important for recital of Vedic hymns. Vaani is the female deity who instructs Lord Brahma about Vedas. The Upanishads speak of MAITREYI, GARGI as 'female Sages'. Even SITA, the 'beloved daughter' of King Janaka was well-versed in all Upanishads. She was present always in the countless intellectual debates held by her father in his court. Even Rama had attained the 'Essence of Knowledge', at the feet of Sage VASISHTA, before he even left with Sage VISHAVAAMITRA to fight the demons.

Even so, unless one at least has a basic Knowledge of Sanskrit, it is difficult to study Upanishads. More than that, one should have the Knowledge of the 'secret codes' employed by 'Rishis' who hid the 'Supreme Knowledge' in ordinary words.

When studying Upanishads understand-

First – the 'word meaning';

Next the 'denoted meaning';

Then the 'context';

Then the 'hidden meaning';

Then 'chant in correct meter', to get the phonetic effect.

'Upanishad hymns' have to be chanted in exact phonetic measures.

They can't be sung in filmy tunes.

They need special training.

Women are not banned from reciting any Mantras.

If their voice can have unfaltering flow of sound from the stomach to the mouth, they can also chant! But if it is a 'shrieking soft mellowed' voice, one cannot recite hymns; even if it be a male voice.

If one understands the general 'concept', then it is easy to follow any Upanishad easily.

Check the code-meanings with the random passage from Brh.Upanishat and reason out the truth of the statements thereof:

अथ हैनं वाचकनवी पप्रच्छ

याज्जन्वल्क्येति होवाच

यदिदम् सर्वप्स्वोतं च प्रोतं च कस्मिन्नु खल्वाप ओताश्च प्रोताश्चेति ।

वायौ गार्गीति ।

कस्मिन्नु खलु वायुरोतश्च प्रोतश्चेति ।

अन्तरिक्षलोकेषु गार्गीति ।

कस्मिन्नु खल्वन्तरिक्षलोका ओताश्च प्रोताश्चेति ।

गन्धर्वलोकेषु गार्गीति ।

कस्मिन्नु खलु गन्धर्वलोका ओताश्च प्रोताश्चेति ।

आदित्यलोकेषु गार्गीति ।

कस्मिन्नु खल्वादित्यलोका ओताश्च प्रोताश्चेति ।

चन्द्रलोकेषु गार्गीति ।

कस्मिन्नु खलु चन्द्रलोका ओताश्च प्रोताश्चेति ।

नक्षत्रलोकेषु गार्गीति ।

कस्मिन्नु खलु चन्द्रलोका ओताश्च प्रोताश्चेति ।

नक्षत्रलोकेषु गार्गीति ।

कस्मिन्नु खलु नक्षत्रलोका ओताश्च प्रोताश्चेति ।

देवलोकेषु गार्गीति ।

कस्मिन्नु खलु देवलोका ओताश्च प्रोताश्चेति ।

इन्द्रलोकेषु गार्गीति ।

कस्मिन्नु खल्विन्द्रलोका ओताश्च प्रोताश्चेति ।

प्रजापतिलोकेषु गार्गीति ।

कस्मिन्नु खलु प्रजापतिलोका ओताश्च प्रोताश्चेति ।

ब्रह्मलोकेषु गार्गीति ।

कस्मिन्नु खलु ब्रह्मलोका ओताश्च प्रोताश्चेति ।

स होवाच

गार्गी मातिप्राक्षीः

मा ते मूर्धा व्यपतत्

अनतिप्रश्न्यां वै देवतामतिपृच्छसि गार्गी मातिप्राक्षीरिति
ततो ह गार्गी वाचक्नव्युपरराम ॥१॥

Gaargi, the daughter of VACHAKNU, and the Great Sage YAAJNAVALKYA, once faced each other in a discussion on BRAHMAN.

Gaargi, the mischievous Seer wanted to test Sage Yaajnavalkya's ability to comprehend the hidden meanings of the Upanishad Truths. She asked many questions and he answered them all immediately.

G: If everything here is filled with waters (experiences) what are these waters pervaded within and without (filled)?

Y: Winds, O Gaargi!

[Attachments]

G: What are the winds filled with?

Y: Worlds of space, O Gaargi!

[Antariksha- Space time conceptions- Boundaries- Limitations]

G: What are these Worlds of space covered with?

Y: Worlds of Gandharvas O Gaargi!

[Illusions- Mind conceptions]

G: What are these Worlds of Gandharvas covered with?

Y: Worlds of Sun O Gaargi!

[Conscious observer – witness]

G: What are these Worlds of Sun covered with?

Y: Worlds of Moon O Gaargi!

[Mental faculty]

G: What are these Worlds of Moon covered with?

Y: Worlds of Stars O Gaargi!

[Fixed conceptions or ideas]

G: What are these Worlds of Stars covered with?

Y: By the Worlds of Gods, O Gaargi!

[Thoughts –Flashes in Consciousness- Perturbations in the brain]

G: What are these Worlds of Gods covered with?

Y: Worlds of Indras O Gaargi!

[Sense perceptions]

G: What are these Worlds of Indras covered with?

Y: By the Worlds of Prajaapatis O Gaargi!

[Individual worlds created by Vaasanaas]

G: What are these Worlds of Prajaapatis covered with?

Y: World of Brahmas O Gaargi!

[Jeevas –Individual Creators of their own worlds-
Totality of all Jeevas- HiranyaGarbha]

G: What are these World of Brahmas covered with?

[Yaajnavalkya lost patience at her impudence. The argument had gone too far.]

He said-

“Gaargi! Do not transgress your limits lest your head fall off!

You are questioning about the deity (Brahman) who should not be reasoned about.

Do not push your enquiry too far.”

Gaargi the daughter of Vacaknu remained silent.

Brhadhaaranyaka Upanishad [III.v.1]

If the codes for these simple words are not known, the whole passage will appear to be some tribal explanation of reality!

If the hierarchy is known as-

Para Brahman
Manifestation as Jeevas
Individual worlds
Sense perceptions
Thoughts
Fixed ideas
Mind
Witness Consciousness
Illusions
Boundaries
Space Time conceptions
Contact
Experiences

- it makes better sense!

We can re-write the same passage as:

What is the world around us?
 Experiences!

How does it occur?
 Contact through the Praana!

What is the result?
 There is some space around us and some sensation of past present and future.

What does it lead to?
 The conception that we live in a solid world of a fixed time and space.

What are these worlds bound by space and time?
 Just Illusory worlds!

Who perceives them actually?
 Pure Consciousness which is a silent witness unaffected by all experiences.

Then who is affected?
 The mental Faculty!

Why it gets affected?
 Because of ascertained conceptions about the world.

What is the nature of the mind?
Flashes of unceasing thoughts or perturbations.

How is the world cognized?
Through Senses!

What is the result of all this?
Each perceives a world based on his own mental conceptions.

Who is the perceiver?
The individual Self!

Who is the individual Self?
A point in the Totality of Selves – Brahma.

What is this based on?
Since the intellect is incapable of comprehending the nature of the Para Brahman, it will shatter into million pieces if it ever tries to reason out the Para Brahman.
All analysis stops at this point of understanding.

CHIT – PURE AWARENESS - BRAHMAN

CHIT!
THAT CHIT!
CHIT means - to be conscious of, to be aware of, to perceive etc.
This Awareness alone existed even before the perceptions get perceived.
The Pure Awareness where nothing is perceived is CHIT.

Since it is not a person, it is referred to as TAT – THAT!
It is similar to a canvas without pictures; a mirror without reflections.
But the potentiality of reflections exists as its inherent nature in the mirror.
The potentiality of paintings exists as the inherent nature of the canvas.
The potentiality of perceptions exists as the inherent nature of the CHIT!

THAT is Existence – SAT!
THAT is Knowledge – CHIT!
THAT is Bliss- AANANDAM!
THAT CHIT - exists 'before' the 'beginning'!
THAT CHIT - is beyond 'Space and Time'!

THAT CHIT - out of which
AAKAASHA arose –
VAAYU arose –
AGNI arose –
AAPA arose –
BHOO arose!

THAT PURE AWARENESS – out of which
 SPACE TIME arose –
 CONTACT arose –
 JEEVA arose –
 WANTS arose –
 FIELD [Stage] arose!

THAT CHIT out of which
 SPACE TIME IDEA with SOUND arose – (Aakaasha/Shabda)
 CONTACT PRINCIPLE with TOUCH arose – (Vaayu/Sparsha)
 EXPERIENCER with FORM arose – (Agni/Roopa)
 WANTS with TASTE arose – (Aapa/Rasa)
 STAGE with SMELL arose! (Prthvee/Gandha)

When
 Fuel thins out;
 Fires stops burning;
 Waters stop forming;
 Winds stop blowing;
 Boundaries disappear;
 Moon vanishes;
 Stars vanish;
 Sun alone shines.

Transcend the Sun also.

CHIT ALONE REMAINS!
 PURE AWARENESS ALONE REMAINS!
 SILENCE ALONE REMAINS!

ॐ

सहनावतु सह नौ भुनक्तु
 सहवीर्यङ्करवावहै
 तेजस्विनावधीतमस्तु
 मा विद्विषावहै
 ॐ शान्तिःशान्तिःशान्तिः

Let both of us be protected together.

Let both of us experience together.

Let us both raise the valor together.

Let the ever shining one be attained by us both.

Let there be no cavalry between us.

OM Peace Peace Peace

About the Author:

Maa Tejasvini

The author spent many years doing research on ancient Sanskrit texts in the Himalayan region. She was exposed to many unique spiritual experiences which are beyond human comprehension.

Her mission in life was to translate all renowned spiritual texts and literature of Sanskrit and bring them to the light of the public.

