

## Kenopanishad

Satsang on Aug-21, 2011

Om shree Gurubhyo namaha  
Gurur Brahma Gurur Vishnuhu Gurur Devo Maheshwaraha  
Gurur Saakshaat Parabrahma Tasmai Shree Gurave Namaha  
[Hari OM]. @@GururBrahmaVerse@@

ॐ श्री गुरुभ्यो नमः ।  
गुरुर ब्रह्म गुरुर विष्णुः गुरुर देवो महेश्वरः ।  
गुरुर साक्षात् परब्रह्म तस्मै श्री गुरवे नमः ।  
हरिः ॐ ॥

I am so happy that everyone is here. Our gathering is expanding. I hope our friends from West coast have also joined us. We started the last couple of [satsang]s, the principle question was what is it that once known, having known everything is known. What is that? This is the single most question as it appears in [Kenopanishad]. [Kena] means which one, what; and the [prashna] or the question there is

Keneshitam patitam preshitam manaha | kena prānaha prathamaha praiti yuktaha |  
Keneshitām vāchamimām vadanti | chakshuhu shrotram ka u devo yunakti || @@Keneshitapatitamverse@@

This mind of mine, where does it get its drive or the propulsion, so that it becomes full of desires and chases the subject of desires? We breathe. What makes me breathe? I speak with my lip, tongue and so many other attributes. What makes them, what drives the? I see with my eyes, so I hear

with my ears but ears alone cannot hear nor the eyes can see. What enables them to see and who is the seer? So I live in this human body, yet what makes this human body operational, make it functional, makes it do so many things and so on and so forth.

We gave an example of Devadutta, this fictional young man. Devadutta was one of the sons of a great Rishi, though. You know, he is spoken of several times in the Vedas but for now we will just, instead of choosing Charlie (he might get mad if I pick on Charlie all the time) so I picked on Devadutta. So this Devadutta is a happy young man, lovely, lovely fellow, who has infinite abilities and so and so forth, yet brings a basketful of fruits and a whole bunch of flowers. And as he is talking, he has a massive heart attack and dies. And there what remains is merely his body. Somebody says, oh who is that? And Usha says that was Devadutta. Obviously Devadutta is not there. It's only his body. So he does have all the attributes, his eyes, his ears, nose, everything, the legs but none of them can function. It is obvious that there was something in him that is not there in him (now). And it is very easy to conclude that this particular whatever is absent, is really what was making the whole equipment of his body. So the body is just nothing but an instrument for the one the was in the body experiencing the phenomenal world, was the one that was able to get mad at Sai or call Sarada and say [Amma] , I am coming for [idli] or could say something and do so many things and sing a song even and all these things. He could even talk on subtle and super subtle subjects yet is now unable to do that.

So, I am trying to recap some of the things that I said earlier that there is a discussion, an argument that ensued within the senses of the body. We have 5 [karma indriyaa]s and 5 [gnyaana indriyaa]s. The 5 instruments of action and the senses behind those (ability to see is the eye, ability to hear is with the ears, smell, touch and so forth) they were thinking that I'm the most important and eventually the [Praana] i.e. the life force which was there says that it seems that I am the least important and none of you need me, so I think I will leave. So when the [Praanic] force itself was ready to leave, the rest of the instruments [karma indriyaa] and [gnyaana indriyaa], they say no, no, no please. You must be there otherwise we cannot function. But when the [Praana] thinks to itself that I keep this [deha] (body) going, but who is propelling me to be active and keep the rest of the equipment. That driver is something which was there in Devadutta and is now not there in Devadutta.

Now, in the pursuit of finding, discovering and experiencing the Supreme Truth there is no shock that there is no MapQuest or anything other than following the disciplines and hence the disciplines are prescribed by the Vedas, yet they have to come from a [Sadguru] (teacher). There are so many, many, many, many teachers, yet a Guru or a teacher and a [Sadguru] (you may call the divine Teacher) or the one who has experienced the

Supreme Truth first-hand, only and only he can guide and lead and aspirant in the search for the Supreme Truth. You can acquire knowledge, acquire so many things from so many sources until you are fortunate to meet a [Sadguru].

Now, a [Sadguru] is one who is firmly established in Supreme Truth because he alone can guide you. One who has not been there, one who has not experienced that cannot take you, hold your hand and lead you to the Supreme Truth. Now these disciplines are very important. Disciplines such as the [Pancha saadhan] that we have been talking about and I have been trying to teach all over the world. [Pancha saadhan] meaning the 5 principles of [Yagnya], [Daana], [Tapa], [Karma] and Swadhyaya and in which [Agnihotra] is one of the first major steps and whosoever diligently follows [Agnihotra] and the rest of the disciplines as described or spelt out in these 5 principles, they will surely keep marching steadily, surely towards that supreme goal. Yet, a need for the [Sadguru] is absolutely a must. It is not my statement but this has been the experience for so many millenniums. And without that [Sadguru], or the teacher who is established with the Supreme Truth, the subsequent, further march cannot be possible because it is the [Sadguru] who really guides to the subtle truths.

Not only that, it is His Grace, His Grace and the Grace of Almighty God are one and the same. There is no difference because this [Sadguru] and Almighty God or the Supreme Truth are no two different things. They are - one is subtle, the other is physically there. Yet people misunderstand that as a human being, not realizing the greatness of such a [Sadguru], such an individual. This individual could be a man, woman, girl or guy, doesn't matter because the Supreme Truth is not conditional at all. This Supreme Truth is absolutely free of any attributes, any qualifications and does not depend upon anything else. As a matter of fact, this Supreme Truth is none other than the very substratum, the very foundation, the bedrock of all creation and the creation thrives by virtue of the Grace or the Power or the [Chaitanya Shakti]. The trees that grow, yield fruit and flowers; this process happens by the same [Chaitanya] or [Chaitanya Shakti]. We are able to talk, hear, love, do so many things. Infinite is the expression of this; that is the Grace of the [Shakti] or the Power of the Supreme Truth. This Supreme Truth dwells in each one of us, every living being. That does not necessarily mean just human beings. It also means any that has life, that has movement and that grows. As a matter of fact, anything that has a shape or anything that has a name, all that is the expression of the Supreme Power and it is the Supreme Power that makes it active.

That Supreme Power is now absent in Devadutta who is just lying there and whose body is there. This body that has been nourished by the food and water and elements that have, that he has consumed (including the air) is what has constituted as a human body. These are the same elements that have made the fruits that he had brought in a basket. These are the same elements that created, nourished those beautiful

flowers that Devadutta brought. And now these elements will be claiming the body, each one of them and this claiming the body is racing towards its source where it came from and this process is called decaying. This is an incessant part of anything that came to be will cease to be because that is the nature of it, whereas the Self or the Supreme Power is absolutely unchangeable. There is not such a thing as a place or a time where it is there and where it is not there. So understand this, very, very important, last time there were 2 mantras I think Usha chanted. One was ---

**Eshaa aatma shaktih | eshaa Vishva mohini | paashaa-ankush-dhanur-baan-dharaa | Eshaa Sri-Mahaa-Vidyaa ya evam ved sa shokam tarati || @@Eshaaatmashaktihverse@@**

What that means is, in simple words I'll try to relate it to you, is let us say Sai, if I ask her say how many hands she has. She will say two, the left and the right one. If I ask our Charlie he will say yes [Guruji], I too have only 2 hands. And if I say to him, yes, you do have 2 hands that are obvious, visible but besides these two you have 2 more hands that are not visible. One hand holds [Paasha] ([Paasha] means attachments) and the other holds [Ankusha]. [Ankusha] meaning it is an instrument whereby the rider of the elephant goads and guides the elephant and he pokes on to the ear. It hangs on his ear, that is called [Ankusha]. But here the [ankusha] means the ability to discern, the ability for discretion, in the sense that in the day to day activities, there are so many, at any given point of time, different, different alternatives that are available. What to do and how to do and why to do and so and so forth. Yet by virtue of your discretion you choose to do something and when you choose to do that; that is by virtue of your own desires and wants and your own discretion. Thereby you choose to do something and automatically you choose not to do the others. So, here this [ankusha] which is [viveka] (or the ability for discrimination) that gives you the ability to choose what is right, what is not right, what is true, what is not true, what is good and what is not good and when you choose to do the right things in life, automatically you are moving forward and forward and forward.

Now all these disciplines such as using the [viveka] or these disciplines that have been described by the Vedas, the ones that I have been talking about i.e. [Agnihotra] or [Mahamrutyunjaya] [Mantra] and so and so forth, the [yagna]s, they help to purify your Self. This purity of the self is essential so that it gives the clarity to the Power of discrimination to choose the right thing that you must do. Not only that, this clarity and purity also gives you the power, the drive to ignore, choose not to do things that you would want to do, because this want is driven by your inner passions, your inner desires, by your inner longings; whereas it is very easy for Sai, being a Saturday or a Sunday, to sleep longer because all week long she works very hard, wakes up early in the morning, runs to the office, comes home late in the night and after the food, the next important thought on her mind is could I get some restful sleep (because she works very hard). And yet she chooses on a Saturday or a Sunday, when she doesn't have to work, she

chooses to wake up and do [Agnihotra], do meditation, do her disciplines and then chooses to do whatever she wants to do. She could very easily (say) today is Saturday, today is my day off. So when she chooses to take the easy way out (oh forget it today is Saturday, I want to sleep) that is also because of her inner drive. And this is common to any and every individual but yet by virtue of your discretion, the clarity of that, you also acquire the ability, the power or [Atmashakti], the will power, to choose the right things to do and executing those things. It also gives you the ability just to do it because that is the right thing to do.

So, in our course of life on earth, there is never a moment goes that we are not doing something or the other, some action or another action and doing all the actions that are right actions and doing it without any attachment; this ability gets clarified, developed and amplified by virtue of these disciplines. And these drive really exist in your own self. They exist in your 6th organ which is the subtle organ called [Chitta]. That is where all the impressions lie. That is where the drives come to surface. These drives in a technical word, are nothing other than [vritti]s. [Vritti]s are like thought waves. I could compare that to a thought. Let us say a very deep lake, the waters are still, clean and clear, when there are no waves on the lake. I'm taking references from [Bindusaar Upanishad]. So when there are no waves, the lake stands still, clear. And you can see the bottom of the lake and the impression of the Sun or Moon on this lake. You can see that reflection in the waters also. But say at any given point of time a thought, maybe an insignificant thought, when this thought spurs up, it is like a little bubble. As it comes to the surface it tends to expand and become more prevalent and as it comes to the surface where it expresses itself and immediately on that lake, there are waves.

These waves are nothing other than thought waves. These thought waves are embedded with your passions, your drives, your desires which include your likes, dislikes, opinions, your past experiences. They in effect are understood by the mind and with the help of the conditioned intellect, you interpret that and you start reacting to that. So the mind using the instruments i.e. the hands, feet, ears, nose, mouth executes or carries out that desire, that wish. This way you are constantly driven to the physical experience of the phenomenal world. And as infinite is the phenomenal world, you will keep on doing that life after life after life and get trapped into that, never knowing what the Supreme joy or the [sukha] is. It is by virtue of these disciplines that your discretion gets clarified and you achieve the power of discretion as also the Power to do the right thing, [Aatmabala] (the power of the self). And that is how you gradually move. Hence these disciplines are so very important.

Now, then the question is now that I have been born, you could have been a bird or a snake or a worm or whatever (still a life) but human life is a very, very rare state of being. Then, the question is should I live my life to the hilt and enjoy because you live only once. Yes, until the death occurs.

Then again you'll be born and you'll live again, just once. There is such a misunderstanding of this particularly among some other faith, that you have only one life. Yes, at a time you have only one life. That is true. So what is the purpose of this life? And what is the most auspicious, the righteous thing to do? I'll read the mantra from [Kenopanishad]. It is as follows---

ha cheda vedidatha satyamasti | na chedi haavedeen mahatee vinashti |  
bhooteshu bhooteshu vichitya dheeraahaa | pretyaa-smaan-llokaadamritaah bhavanti |  
iha cheda vedidatha satyamasti | na chedi haavedeen mahatee || @@hachedavedidathaverse@@

-that in this very life one should acquire that Supreme knowledge or experience the Supreme Truth and the true goodness, [kalyaana] i.e. the absolute choicest best is the only goal of this life. Whosoever is away from that search then it produces nothing other than great destruction in one's own life and creation of the detour and hence the ones that are wise, they do search, discover the Supreme Truth and experience the Supreme Truth and they become immortal. This is the 5th mantra. So this is the only purpose of human life. The purpose of human life is to discover this Supreme Truth. Now when this, our Devadutta was alive he did the same thing. He tries following those disciplines in trying to understand what the Supreme Truth is. This Supreme Truth is nothing other than the self itself because this awareness of the Self is always there, my dear. This awareness of the self is always there. No matter in what state you are.

Essentially you live in three states. The 4th state is, I'll explain that. One is the, presently as you are listening to me, this is the awakened state. Next is when you try to sleep and in that sleep you have dream, then you go in deep sleep and then again when you wake up you are back into the awakened state. But when you are meditating, then you rise in meditation. Then you do come to a state where you experience a [Viraata swaroopa] or where you realize that there is nothing else other than 'I alone' and this 'I alone' is the same state where you believe that you are the sub-stratum for the entire universe. But that also is to change. Hence also these 4 stages of [Viraata Purusha] are also perishable until the fusion with the self and the Supreme self occurs. Thereafter, then there is no return to the phenomena of life and death. This is possible only by virtue of your discretion and control over inner desires and passions and using the abilities, the faculties that you have received to direct them only and only toward the realization of the Supreme Truth. This realization of Supreme Truth is the same as experiencing the Almighty God, the Supreme Truth. Having known that, then, nothing else remains to be known.

This subject of the Supreme Truth is so all-enveloping that the human faculties that we have, including our mind and intellect, it is beyond that. Let us say, Sarada brings a banana. As long as I am not eating that banana, till then that banana has an existence. The instant I experience the banana then, that is the end of the existence of the banana. So that is perishable. Now anything and everything that came to be will cease to be. Similarly, this body that we love will also cease to be. That is what we call as death. In that sense, as the banana is a gross item, similarly this body as long as the power of the self is there, the soul is there, [Aatma] is there. Till then it is an instrument. When that is absent then this body is also gross. The mind that goes with the body and the intellect in that sense, they are also gross, perishable. So whatever is limited, whatever is perishable cannot, cannot ever know the imperishable, i.e. the Supreme Truth. Because the Supreme Truth never dies. It is never born, nor does it die. It may take any shape and form and by virtue of its own ability, becomes the driving force for the hands to work, for the mouth to speak, for the nose to smell, ears to hear, eyes to see. And there was one more mantra which I think Usha last time chanted. This is from [Durga Saptashati]. It is a [Tanrokta Devi Sookta].

Yaa devi sarva bhooteshu maatri roopena samstita |

namastasyai namastasyai namastasyai namo namaha || @@Yaadevisarvaverse@@

O Almighty Goddess, Mother, the one that dwells in all beings, where the motherhood is prevalent, my prostrations or namaskaar to you. Usha, do you remember that? Yaa devi sarva bhooteshu shaanti roopena samstita, namastasyai namastasyai namastasyai namo namaha  
Shaanti means peace. So many times offering our obeisance, our namaskaar to that Devi.

[Kshuda] means hunger. Hunger is there for every living being animals, in worms, birds, fish, human beings all including the plant life. They too have hunger. They too have thirst. [trishna roopena samstitha]. [Trishna] means thirst. So this [trishna] or thirst is there in all living beings or let us say wherever there is thirst, that has to be a living being. So what is that makes it thirsty? What is it that makes it hungry?

[Prema roopena]- some body loves someone and showers so much love, but what makes one to shower that love? [Buddhi roopena] etc, so this power and the Powerful One is none other than the [Aatma] and the [Aatma Shakti]. Follow now. I'm trying to bring back to that. Now it is by virtue of this that people go to church, people go to synagogues, or go to mosques or temples or [stupaas] or holy places or of the mountains or into the caves in search of God or to pray to that God. But for the God that they believe to exist, to that too there is the Supreme Power. That Supreme Power is the Supreme Truth. This Supreme Truth is none other than the Truth that dwells in you and I and every living being. So there is no anything beyond that. This Supreme Truth is also in all of us, all of us, all of us.



So there are so many great philosophies that have been established like [Chaarvaaka] (is one great [Rishi]). [Chaarvaaka], he says that all this life came to be by virtue of the 5 predominant elements such as the earth [prithvi], water, air [vaayu], [agni] and so forth. And these create the creation. But if there is a creation, then the creator has to be there. So this creator is the one that is to be known. So this creator is none other than the Supreme Truth and the Supreme Truth by virtue of its own power creates, destroys also sustains and yet is independent of it, yet is independent of it.

To give you an example, say we heat a piece of steel, rod of steel and it becomes cherry red. Now, this cherry red piece of steel is hot. Should somebody throw a piece of cloth or a paper on this cherry red, hot steel, instantly it burns. Yet, where is the fire there? Fire cannot be seen nor shown but the effect of that, the fire is already there in the steel. The effect is seen, that it burns. Similarly, here the Supreme Power cannot be shown nor be seen with our limited faculties. So then, how is it that we can discover, experience this Supreme Truth? And should one resolve that in this very life, I want to personally experience that Supreme Truth, then yes, is it possible? Of course it is possible. Absolutely it is possible. But there is no shortcut to that. The disciplines are fundamental. Without these disciplines of [Yagnya], [Daana], [Tapa], [Karma] and [Swadhyaya], of which [Agnihotra] is the first step. Without that no one, no one, no one has ever experienced that Supreme Truth. That includes Lord Jesus Christ, that includes the Holy Prophet Mohammed, that includes Lord [Deva deveshwar Bhagwaan Parshuraam], that includes Lord [Bhagwaan Buddha], Lord [Shree Ram], [Shree Krishna] and so on and so forth including the great divinities and saints and so many virtuous ones who have come on this earth only and only to guide and take all those deserving souls into the Supreme fusion, where they become the Truth and never to return to this phenomenal world.

That is also what even Lord [Shree Krishna] in [Bhagavad Geeta], he says yad gatva na nivartante | tad dhaama paramam mama ||  
@@yadgatvanaverse@@

O lord, where do you live? Where are you from? And he says I am there, where the Supreme Truth is there, where nor the Sun nor the Moon can go, the stars don't shine, yet I'm the one who gives the lustre and the power for stars to shine, the Moon to shine or the Sun to stay ablaze. And this Sun with its sun rays gives life to the solar system that it belongs to and this life, the Power to that life, I am the one who is the giver of that. It has nothing to do with a particular individual as such. But it is the Supreme Truth in its un-manifested state, manifests and says so. Please understand this. There is a very, very subtle but definite difference. Now, when this phenomenal world came to be, yet it functions. So the functioning is possible by virtue of the Grace or the power of that Supreme Truth. That is typical of Devadutta who was alive and is now not alive.



Sarada is alive, Sai is alive, Usha is alive or Charlie is alive, Aruna is alive, Goutam is alive and so many others that we are here, we are all alive and we all have that Power. This power is nothing other than what the Supreme Truth is and the Supreme Truth is also with its own Power, with its own prakaash or lustre or light. This light and the inherent abilities are inseparable and they are within each one of us. So God, if you wanted to search, if you try to search yourself, your own virgin nature of yourself then you will start discovering, realizing, experiencing that Supreme Truth within yourself itself. So the Self in its Absolute state is no different from the Supreme State, the Supreme Truth. So the Supreme Truth and the self, as the Absolute Truth, are essentially one and the same. And once they fuse, become one, then there is nothing else and none other. No difference whatsoever. Please understand this.

So God that you understand is an understanding by virtue of your own mind and intellect as you may fabricate or create and adorable, lovable image or perception that you may have but this perception, this image, human mind does need that. Why it needs that? Because, for example Aruna. Aruna has a lovely son by name Goutam. The instant she sees Goutam, when he comes back from his business travel, when she sees him, instantly, a smile spreads on her face. She is happy. There is joy in her heart. She is seeing her son; the son that she knows is her son. She loves this son and this love in her heart spreads over her face. Now when the same Aruna, she sees any young man or woman, may it be Sarada or Sai or XYZ or whosoever and yet is happy and is overwhelmed and oozing (dayaardra), oozing with her maternal love, then she is a universal mother as well. No difference.

The first love that she had for Goutam is a qualified one. The other is unqualified because she is nothing other than the embodiment of love, [aananda], [prema]. Follow me? So these are the stages how one moves from one to the next to the next. So here when Aruna has discarded the qualification that XYZ is not my son, that young man Goutam in her mind, the most handsome fellow, is her son. This is a qualification but when for her love to express, when there are no qualifications, then every young being is her son. And she loves them not as son or daughter but just as love itself because love itself is unconditional; unqualified as the Supreme self is also unqualified and cannot be described. It cannot be known by virtue of your mind or by virtue of your intellect or by virtue of your karma or [gynaana indriya] i.e. the instruments of action and understanding. But knowing who makes them active and perform and only then can you know. Hence it is beyond all this.

Yet, these instruments are very essential. You do need your hands to do [Agnihotra]. You do need your mouth and your mind to chant the mantra. But all this eventually ratifies and develops, blooms into the state of 'I and the Almighty are one'. And then the Supreme experience of that 'I and he are One', where there is no separation, that is a stunning, stunning, stunning personal experience. No question about that. And do not believe

what I am saying. I would even say do not believe the scriptures either. May they be Vedas, the [hindu] scriptures or Christian Bible (the old, new doesn't matter) or the Holy [Quran]. But believe your own experience. That is the Supreme knowledge. There is no knowledge beyond that. And all these talks and all these teachings that they are doing, that is the final goal. There is no other goal. There is no other goal for any creation, particularly for us as human beings where we are all creations of that one creator and yet we identify ourselves as different from one another and hence we create qualifying love for one another that, this is my friend, that is not my friend; I don't like and I like this one; that is my mom and this is my uncle and so on and so forth and all those things.

So now please understand how you should reach that state. How to reach that and the role of a [Sadguru], the teacher, the divine Teacher, is absolutely a must. If someone were to say that I can do that on my own, then they will be sadly mistaken. It is just not possible because this is what the virtuous ones who have gone ahead of me i.e. all the [rishi]s, [brahmarishi]s and all the scriptures; they have also spoken so because they know it so. I also know it so; hence I am letting you be informed that the need for a [Sadguru] is absolutely must because without that [Sadguru] no one can guide you. A Guru surely will teach you so many things but a guru who has not experienced and well established firmly into that Supreme Truth cannot be a [Sadguru].

The concluding part we will talk next time. I think I am overstepping my given time. Usha, if it is ok I could be taking some questions.

हरि ॐ [Hari OM].

यज्ञ दान तपः कर्म स्वाध्याय निरतो भवेथ

एष एवहि श्रुत्युक्तः सत्य धर्म सनातनः @@yagnyadaanaverse@@

Yagna, Daana, Tapah, karma, Swaadhyaya Nirato Bhaveth

Esha Evahi Shrutyuktaha Satya Dharma Sanaatanaha

Transcribed by Padma Panguluri

**Hari om** Sanskrit phrase of Salutation representing Amen.

**Satsang** Sat means the Absolute Truth or God. Sat also means the Atma which is the soul or the Self. Sang means in the presence of or in the company of. Hence Satsang is a sacred or holy gathering in the presence of the Absolute Truth where the knowledge essential for soul evolution or Self-Realisation is imparted.

**Kenopanishad**

**Kena**

**Prashna**

**Amma**

**Idli**

**Karma indriyaa**

**Gynaana indriyaa**

**Praana**

**Praanic**

**Gnyaana indriyaa**

**Deha**

**Sadguru** Sat means the Absolute Truth or God. Sat also means the Atma which is the soul or the Self. Guru is the spiritual master. Sadguru is the Absolute manifestation in human form of the Supreme Truth that is Almighty God or as you may call it Cosmic Consciousness or Allah or whatever, THAT is the ONLY Supreme Truth that there is. Sadguru is the illumined or realized spiritual master who abides in the supreme Absolute truth and guides other souls to be one or merge with the Absolute truth or God. He is a Brahmanishta or one who abides in the Brahman (i.e, cosmic consciousness).

**Pancha saadhan**

**Yagnya**

**Daana**

**Tapa**

**Agnihotra** The healing fire ceremony conducted precisely at the sunrise and sunset timings. Agnihotra purifies the surrounding environment and also the mind simultaneously.

**Chaitanya shakti**

**Shakti** Power

**Guruji**

**Paasha**

**Ankusha**

**Viveka**

**Mahamrutyunjaya**

**Mantra** Chant

**Yagna**

**Atmashakti**

**Chitta** Chitta is part of human mind, and is a very, very subtle part. And this chitta connects the casual body to the subtle body. The nature, the personality of a human being is exposed or made known or is nourished through this chitta. It is here, in the chitta that a thought emerges, and this emergence of thought is nothing different from a word called pravrutti. So there are pent up desires in your casual body, they impact the chitta. That's where, these constant impacts on the chitta, translate into a mental wave that the mind together with the intellect reads as a desire. Trirunnatam sthapyasamam shariram Hrideendriyani manasa sanniveshya Brahmodupena prataretta vidwan Srothamsi sarvani bhayavahani (Swethasara Upanishad 2-8) Word by word meaning- Trirunnatam- stretching three parts of the body (i.e, head, neck and chest) upwards; sthapyasamam- positioned erect; shariram- the body; Hruda- heart; Indriyani- the five senses; manasa- with the mind; sanniveshya-to be put or drawn; brahma- the cosmic consciousness or the supreme truth; udupa- raft; prataretta- crossing over; vidwan- wise ones; srota- ocean; sarvani- all; bhaya-fearful; vahani-flowing Translation- Keeping chest neck and head in a straight line, sitting with an erect body, drawing the senses and the mind within, while focusing or concentrating on Almighty God in the heart (or heart chakra), the wise ones tide across the ocean of fear (implies the cycle of birth and death), with the help of the raft of Brahman or the supreme knowledge of the cosmic consciousness.

Vritti

Bindusaar upanishad

Sukha

Aatmabala

Kalyaana

Viraata swaroopa

Viraata purusha

Durga saptashati

Tantroakta devi sookta

Kshuda

Trishna roopena samsthita

Prema roopena

Buddhi roopena

Aatma shakti

Stupaas

Chaarvaaka

Rishi

Prithvi

Vaayu

Swadhyaaya

Deva deveshwar bhagwaan parshuraam

Bhagwaan buddha

Shree ram

Shree krishna

Bhagavad geeta

Aananda

Hindu

Quran

Brahmarishi