

Kenopanishad Part 2

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 ॥

Last time we started with [Kenopanishad]. I just briefly gave an introduction and I hope, if not all of you, some of you must have been able to visit the original text and tried to prepare yourselves.

This [Upanishad] starts with the word [kena], hence it is called [Kena Upanishad]. [Kena] means 'what'. This [Upanishad] is from [Samaveda] from the [Talavakara shakha]. It is in the 9th [adhyaaya] of [Jaimineeya Brahmana grantha]. This consists of 4 major chapters [khanda], of which the first two are of the nature of poems [padhya], that can be sung and chanted as [Samaveda] is a Veda of singing and chanting the Vedic verses. This two first poetic [paddhyaatmak] chapters, talk about the knowledge of the self [aatma swarooma]. The other two chapters are of prose in nature and speak about how the Almighty expresses Itself (the [swarooma] of [eeshwara]), then how to worship and how to acquire that knowledge and the personal experience [aparoksha anubhuti] of the Supreme knowledge and the ways to achieve, such as control of mind [shama], control of sense organs [dama],

state of mind which is beyond dualities [uparati], attitude of forbearance [titiksha], unwavering faith [shraddha] and single pointed focus [samadhana] and so forth.

This [Upanishad] is of the nature of a conversation. The teacher (Guru) and the disciple or taught [sishya] are unknown here, yet there is only one question and that is what we will be dealing with. Now the scripture called [Jaimeneeya Braahman grantha] is presently not available. It is lost in the passage of time. However, the [Kenopanishad] part that is what we will be dealing with today. In the beginning there is only one question that is asked and the question is as follows.....

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

The purport of this is, our mind when it goes and attaches itself on any subject of interest, who propels the mind? Who makes it go there? This life [praanic] energy that we have, who is the one who propels this [Praanic] force? We all have a gift of speech. We talk. Now, this ability to speak and the words that form and the thoughts behind that, who is the propeller? From where or who is the driver who drives this power of speech as we have eyes and ears. How do they function? Who is the maker or the doer of these functions so that all our abilities that we have, we are able to function them. Now this is the main question. So we are trying to go to the root of the question or the root of the self as such.

The self could be called as Usha, as Charlie, as Srivalli or Krishna or Padma, so and so forth. Every individual soul [jeevaatma], everyone either a boy or girl, doesn't matter, they are embodied souls and they each one cherish and know themselves by their name (the one that was given). So, the name is given to the body. Yet the one who dwells in the body can be called in simple words as [Aatma] or the virgin self or a crude word is the Soul, in its virgin self, as per the English language. Here is an example, for example Charlie when he hops into his car, the car cannot drive itself. Charlie turns on the ignition and navigates the car. So the car does not drive by itself. It is Charlie who is driving the car. Now, what is it making Charlie to drive the car? What is the source from where this charge, this power, this ability is received by Charlie to drive that car? Likewise, the [Vedic] description given is if there is a chariot. The horses are harnessed to the chariot in front of the chariot. The charioteer, he holds the reins and he navigates the horses and hence the chariot but the chariot moves by virtue of its wheels. And the wheels have a hub and there are spokes that go in the wheel of the chariot. The hub is what hold the wheels in place and makes the chariot move. Yet, the charioteer is the one who moves the entire chariot.

So, similarly when we dwell in this human form, human body, instantly we have all the attributes such as the ability to see, ability to hear, ability to speak, the sense organs and so forth. The eyes, we believe that they see but the eyes are merely the instruments. They cannot see. If the eye wanted to see its own self, you would have to pluck the eye and see but then there is no eye to see the eye. The seer of the eye, to see the seen is entirely different, unknown or invisible because the gross body by virtue of its attributes, meaning the mind, intellect, the 5 sensory organs (i.e. the [karma indriyaa] or the [gyaana indriyaaa] they are merely instruments. The one, who propels them to see and to do and to think and to speak, is somebody else and that somebody else is the subject that we need to explore, understand and discover.

Now, all these sensory organs, they operate by virtue of the energy, [shakti] or the Force, the source of which is none other than the Soul itself or the [Aatma]. So the [Aatma] is the one who has the power. So let us call it the one with the Power or the Powerful one is the [Aatma] itself. It is the [Aatma] or the self is making anything function and by virtue of its own power. So this power, we have gone through this earlier, that the Power or the fire [agni] or the [chetanaa] [chetanaa] is a [sanskrit] word; there are no parallel very good words which could aptly describe what this means [chetanaa] and [chaitanya] and things like that, in English, so please bear with me, Charlie) the Power and the powerful One are inseparable. It is like the light that is emanated by fire cannot be separated from the fire. Likewise, on a gross plane, the heat that is experienced, the warmth that is experienced by all cannot be separated from the fire. Yet the fire can it burn itself? No, the fire cannot burn itself. The fire with additional fire is still fire. So [Aatma], the self and its Absolute nature, what we understand as Almighty God, is essentially the same but in an Absolute, unconditioned, unqualified state. And that is what we have to understand, experience and the One who do so discover, experience that and know that, do free themselves of any and all problems of life and are free of the syndrome of birth and death.

Now, who is worthy that this knowledge can be given? Earlier, when we were talking about [Paingalopanishad], the 6 [Rishi]s approach [Angirasa Rishi] and the [rishi], the great One, he says that you should stay here for one year [samvatsara], observing all the disciplines and thereafter you can ask me the questions and should I know, then I will tell you all that I know. So these great Rishis stay there in that [Aashram] for one year, observing all those disciplines and thereafter they ask the question. So, in other words, no matter who the seeker is, the seeker has to go, there is no escape, from the disciplines.

The disciplines are intended to free oneself from the drives of inner passions and desires, to be able to control them and using your own free will and your will power (superior will power), one is able to understand the Real and Unreal and search for the Truth. When searching for the Truth, what is Truth and what is untruth, that discrimination [viveka] or sense of judgment comes by virtue of the intellect [buddhi] and the intellect and the mind as it gets clarified or purified and gradually things appear in their true sense and one is able to dispel the ignorance and free oneself.

For example, we gave that example of rope and a snake. Someone saw that rope and believed it to be a snake and was afraid of that snake. And lived with that fear and not only this individual, but there are so many of us that we are in fear of so many unknown. And when the unknown becomes known, the fear instantly dispels. So there is this wise one who shows, throws some light on that believed-to-be-snake and then it is revealed that it is not a snake and merely a rope. Instantly, when the Truth is known the fear is gone and gone forever. So, likewise here the fear and the pains and the misery and the agonies in living life, the cause of that, when known, then instantly, all the fears are gone and you have freed yourself from the phenomena of birth and death and you are one with the Supreme. That is the state where [Aham Brahmasmi] is one of the words or as the Bible says, I and the Father are One or in one of the Upanishads [Tvam Tattvam Asi]- Thou Art That. That means it is indicated, the Supreme Truth that is what it is.

What is the nature of this Truth? The nature of this Truth is, in simple words, [Vimalam Achalam].[Vimala] means there are no qualifications, no attributes and it is changeless. It does not change, does not move, nothing of that. There is no space around it nor is it within the realm of space and time. So it is beyond space and time. So when it is beyond time and space, automatically yesterday, today, tomorrow or now, all this past, present, future concept of time, which are relative, none of them exist. Yet, in that Supreme Truth is all that there is. Last time when speaking, it is this (let us call this Supreme Truth as Brahma for convenience) [Brahma] is this Supreme power, all-knowing, all-pervading. This power has no shape nor form nor color. There are no attributes but it assumes the attributes of whatever form and shape that there is. It is beyond name [naama] and form [roopa].

But it is very difficult to comprehend and we try to understand this by virtue of our intellect. But this intellect and mind are of the nature of psychosomatic man. In other words, they are of the nature of the physical body [dehaatma bhaava] meaning the physical body and the one who dwells in that physical body believing that I am the body. So the intellect and mind is inseparable from the physical body as such. Through these means it is impossible to comprehend, understand and experience that which is infinite. It is utterly not possible. Yet these are necessary tools to reach there as

those 6 [Rishi]s had to do the disciplines. [tapaacharan]. The disciplines, essentially purify the nature of our intellect and the nature of our mind itself. When this is purified then one becomes fit instrument to go beyond all this.

We have 2 ears, but the hearer of what is heard through these ears, there is a third ear that is the ear of the self, the Soul or [Aatma] as such. There are 2 eyes that we have but there is a third eye that we have and this eye is of the beholder of this i.e. self. Likewise, the speech, the power of speech is of a limited nature and it is absolutely incapable to describe what is infinite and beyond the scope of all our faculties of touch, smell, think, speech and so forth, [karma indriyaa] and [gyaana indriyaa]. There is a mantra here:

Na tatra chakshuhu na gachchati vaak na gachchati manaha na gachchati |
Yathaa etat anushishyaat na vijaanim tat viditaat na anyat eva atho |
Avidhitaat adheeyetat na vyaach chakshare |
Eshaam purveshaam iti shushrumaa || @@Natatrachakshuhaverse@@

The purport of this is, the eyes cannot reach, nor the other sensory organs can reach, the speech cannot enter, the mind cannot transcend, so the great [Rishi]s say that this Supreme Truth is beyond all this - beyond the abilities of the human faculties. And hence it is very difficult to make that understood to the disciples. So we have to explain them in the way we ourselves were taught by the Great ones of eternal time. So this is something that as the eyes cannot see oneself, so the self cannot be known by the self itself in the gross form. All the attributes [indriya] that we have-the hands, the nose, the eye, the ear, the mouth that we speak with using our tongue and lips and our throat where from the sound comes, these are all physical attributes and they are driven by the power of the Supreme i.e. the Self, the [Aatma]. They are limited in their own self. So the infinite one cannot be understood by this and the understanding is of the nature of words by language. So that itself is finite. Many of you are familiar with this [mantra]:

Yasyaaha svarupam brahmaadayo na jaananti tasmaaducyate ajyeya |
yasyaa anto na labhyate tasmaaducyate anantaa |
yasyaa lakshyam nopalakshyate tasmaaducyate alakshyaa |
yasyaa jananam nopalakshyate tasmaaducyate ajaa |

ekaiva sarvatra vartate tasmaaducyate ekaa || @@Yasyaahasvarupamverse@@
....from Devi Atharwashirsha upnishad.

For example, if I ask someone, where does Charlie live? They will give a specific direction or a spot that can be indicated that is where Charlie is. But this [Brahma] or the Supreme Truth is all-pervading, all-enveloping, cannot be indicated as to it is in that particular spot or in that direction. Automatically means that it is not there in the other direction. So it cannot be indicated as such. So eventually, last time when I said, the Supreme Power has no form or shape, it cannot be described by virtue of words [naama roopa] yet what essential truth is all-pervading, all-knowing and it is this Supreme Truth that beholds everything and there is nothing beyond that. So whatever form you see, is the form that the Supreme Power has taken that form. By itself, it doesn't have any form but yet the power that has come to be as a form has come from the Powerful One. This Powerful One is none other than the Supreme Truth, absolute which is changeless, which doesn't move and the Self, [Aatma] as such is also in its virgin nature, absolutely identical and can fuse with the Supreme Soul or Spirit [Paramaatmaa] or the Supreme self and yet is an [Aatma] or a soul.

In that sense, then what about the people, particularly the Hindus, that worship so many different different Gods. Sombod loves [Hanuman]ji, somebody worships [Shree Raam], somebody Lord [Ganesha] or [Shree Krishna]. These are all the expressions of the Supreme as well. They can lead you to that but that is not the finite absolute nature of the Supreme Truth. It is beyond all that. It is definitely beyond all that. Now, let us move to the next mantra. That mantra is:

Yat vaachaa anubhyuditam yena vaak abhyudyate |
Tat eva brahma tvam vidhdhi indriyaani yat idam upaasate || @@yatvaachaaanubhyuditamverse@@

Meaning that which cannot be told by the power of speech, but it is the power of speech that is empowered by that Supreme Truth, that is the Truth, Absolute Truth. During the various [yagna]s and various disciplines people follow a discipline [saadhanaa]. These are yet the expressions of the Supreme Truth. The Supreme Truth is beyond all this. These are all necessary, these disciplines are all necessary because it is by virtue of these disciplines that one's inner self [chitta] gets purified, is freed from all the impressions [samskaras] and becomes ready to receive the revelation or the Supreme experience of the Supreme Truth. So, in other words, the Supreme Truth can be experienced. It can be known. It cannot be shown because the shower then is definitely greater than the shown.

Let us say, it is completely dark. The sun rises in the sky and there is daylight. In the presence of that light everything gets enlightened means revealed. So this light that enlightens or reveals anything is surely greater than what is being enlightened. But the one who is able to see that and see the sun as well, the seer of that sun and all that is enlightened, is further greater than the sunlight and the sun itself because it envelopes that. So here again, indication is to the self, the Self meaning the [Aatma], the virgin soul as such. So the soul is the one that beholds everything.

Let me give you a parallel example. Say our Charlie, little Charlie, he is a huge man but when he looks into the mirror to shave his mirror is a small one. No matter how small his mirror is, yet the impression of his full image is able to be contained in the small mirror. Similarly, when Charlie sees the phenomenal world the impression or the image of the phenomenal world occurs into his eye. This is reflected onto the retina but seer of the image on the retina is entirely different. That seer of the seen is able to contain, no matter how small it is, yet it is able to behold anything and everything. So the one who sees all that is seen, is definitely greater than the seen. So the entire creation that there is, that is known by the knower of all this knowledge is definitely enveloping all that there is and surely is the greatest.

So coming back to that example of Devadutta who was singing, dancing, happy, bubbly young fellow, had a massive heart attack and drops, is dead. He has eyes, ears and everything yet they cannot function, nor can he talk to anyone. Nor can he love anyone nor anyone is able to love him and be loved. So what is it that was there that made him operate, made him function. There is some principle that cannot be shown but the expression of that power was there when Devadutta was alive and the absence of power tells us that Devadutta is dead, no more. That spark, that power is there in each and every one of us. As a matter of fact, it is there in anything that has any pulsation in life. The trees have pulsation. The waters, the birds, the ones that live in water [jalachar], in the earth or in the air all have pulsation. There are 4 types of major species, born of womb [Jarayuja], born of egg [andaja], born of sweat [svedaja], born of earth [udbhija]. Likewise animal world also, the 4 legged ones etc.

So these are all the varieties of species and they still have that spark in them. That spark or that [Chaitanya] is the same that is there anywhere and everywhere. There is no difference. This [Chaitanya], Supreme Power, has taken the form of a bird or of our little Charlie or our Usha and so and so forth or a bird, the eagle and what not. Yet the essential spark is the same that prevails in anything and everyone.

Now to prove the existence of oneself, for example today is Sunday. We know that every Sunday we have [satsang]. So if there is Sunday, Sunday has to exist by virtue of Monday and of Saturday. So Saturday and Monday are supportive factors for the existence of Sunday. But for the existence of Charlie; Charlie do you know if you exist? Yes, Charlie knows he exists. His existence is independent of anything else around him. And the knower of that is he alone himself. So Supreme Soul or Spirit [Paramaatmaa] or the Supreme Truth is also cannot be proven [Aprameya], meaning it cannot be proven by anything else. It is proven by its own existence and is known by the Self itself that is Charlie. The same applies to Krishna or Valli or Sharada and to each one of us. So here,

Yad vaachaa na abhyuditam yena vaak abhyudyate |
Tat eva brahma tvam vidhdhi na idam yadi idam upaasate || @@yadvaachaanaverse@@

What it says is 'Yad vaachaa na abhyuditam' that which cannot be expressed by speech [vaani] but the speech is able to speak by virtue of its Grace, by virtue of its power, that power, O my dear disciple, understand that, that is the Supreme Truth and that is the Supreme Truth that you should try to experience and know.

There is a story that I'd like to amplify here. There was this one great disciple. He was with the [Sadguru] for many many years, following these disciplines and when the disciple was ready, that had acquired the abilities to experience the Supreme Truth, the [Sadguru] tells him, that now you go away and find some solitude. And there do self-study [swadhyaya], and meditate [dhyana] and disciplines [saadhanaa] and let me know when you have experienced the Supreme Truth. After years of his practices, the disciple tells the [Sadguru] -now, he doesn't come to tell him but he flashes a message to the [Sadguru], O honorable, beloved, venerable sir, I would like to come to see you because now I believe I know what the Supreme Truth is because I have experienced it so. The [Sadguru] responds (this is all telepathically), yes, my dear child, do come. So this disciple does go and visit his [Sadguru]. He sits there offering his oblations bowing with reverence [pranaam] and very obediently, benevolently he prostrates to him and sits in front of his [Sadguru].

The speech was not used, yet the hearts spoke and the words that came, surged up through his heart, the unspoken words that were expressed were heard by the [Sadguru]. The [Sadguru] said speak my son. The disciple sat in a meditative posture and he went into meditation. When in meditation he was firmly established in that Supreme Truth where, nothing else remained other than the Supreme Truth and its being. That is the

[aseetattva]. I'll explain that sometime later. And when he was fully firmly established in that state of intensive meditative concentration [Samaadhi avasthaa] i.e. dissolved his [Samaadhi avasthaa] they spoke i.e. the two, the disciple and the [Sadguru] spoke to each other. So there are no words that are spoken yet, it is experienced. Now, the one who knows, knows but is unable to articulate it into words. So one who knows this, will say, I know but I don't know. He knows that, whosoever, girl, guy, doesn't mean anything. At that stage it is only one reality or real being of anything [tattva], irrespective of the gender. There are no qualifications, no attributes.

Established in that Supreme state and experiencing that he comes down and transcends to the phenomenal, living level he operating through a being encased in a human form. So he says I know but I don't know. One who says that I don't know, you can surely believe that he may know. But one who says I know, you can surely believe that he does not know. He or she has only fragmented information, information that is far too different from the experience of the Supreme Truth. So what the Upanishad says here:

Yadi manyase suvediti darbha-mevaapi |
Noonam tvam veththa brahmano roopam |
Yadasya tvam yadasya devesh-vathu |
Meemaam-sye-meva te manye viditam || @@Yadimanyaseverse@@

Meaning, if you think that you have known the Supreme Truth, then you have known only little. All that is known even to the Gods and Goddesses even that is fractional, so go back and study and do your discipline. And then he comes back to say, O honorable, venerable [Sadguru], I know so, yet I do not know so. This is a subject for those seekers [saadhakas], that are fairly advanced in their disciplines. This is not for souls that are yet not firmly established in their disciplines and are yet trembling, struggling and are still majority times on the fence and jump the fence on either suitable side as it suits them. Why? Because their faith [nishthaa], is still not firm and well established. So they need to further do [tapa], as there is another corollary example.

There is this [Varuna putra], [Bhrigu rishi]. This is in one of the [Upanishad]s, this story comes. As also in all the 3 [Veda]s, this story also comes. The son that is Bhrigu approaches his father, O honorable father, I want to know and experience what is [Brahma]. So the father says, son, go and do disciplines [tapa]. And this tapa means 12 years. So the son goes and tries to find the Truth and he says that the human being can exist only by

virtue of food [anna] when he comes back after 12 years to the father. O venerable father, I know what the Supreme Truth is. The Supreme truth is [anna] i.e. food. It is because of the food that we are able to sustain ourselves and live. Ah! That is wonderful my son. There is something greater than that. Now go for another 12 years and meditate with all those disciplines. So the young [Bhrigu] continues with his [Agnihotra] and all the other disciplines and realizes that far more important is the mind. He discovers that, and goes back to the father. The father says, wow, wonderful, young lad. You are doing very well. Yet there is more than that. Go for another 12 years of [tapa].

Then he goes, the young boy goes, does disciplines for 12 years. Then he finds that it is the [Praana] i.e. the life force that exists and it is in there that this story comes that, when all the 5 sensory organs, argue that each one of them say, that we are the most important; hearing, seeing and this and that. And then the [Praana] i.e. the life force says, well, it seems you don't need me and starts to walk out of the body. That is when everybody surrenders to the [Praana], the life force and says, no, no without you we cannot exist. So the son goes back to the father saying that it is the [Praana] that is the [Brahma]. I have discovered the Truth!

That is very very wonderful young man, the father says and encourages him. There is some more beyond that and so he eventually discovers that it is nothing other than the self, which is the reflection or the clone, the Absolute nature of the Supreme as encased as [Aatma], is the Supreme Truth. And that is when the father tells him, now experience that Supreme Truth and be firmly established in that and function in your rest of your life as the life unfolds. Because as we have been born, automatically, the plan, the design, which is called as [praarabdha], for this life is already established, done. So we have no choice but to go through the life experiences of this present life and once when one has experienced the Supreme Truth and known that, then, the [praarabdha] cannot affect, cannot affect or alter the state of the living being of the one who has known the Supreme Truth.

The one who has known the Supreme Truth then can be said as one who is [Brahmagya] or [Brahma Vijaanati] or one who knows THAT. In other words, one who is [Brahma Nishtha], that means one with the Supreme. So here is one of the mantras there:

Naaham manye suvediti nona vediti veda cha |
Yo nastadveda tad veda nona vediti veda cha || @@Naahamanyeverse@@

So the disciple then says, after having done his penance and disciplines, now I have known with absolute certainty what the Supreme is. Yet there is so much I don't know and hence I can say that I know, yet I do not know. The [Sadguru] then says, yes, the one who says so, knows so and knows so as he says so. See the way the words are presented. And the [Sadguru] then tries to test him in varieties of ways. And yet the disciple says no matter how you may try to trick me, just trying to see how firmly I'm established, yet I am unshaken and I am well established and it is all Grace, it is all Grace, it is all Grace, O beloved [Sadguru]. That is what he says.

**Yasyaamatam tasya matam matam yasya na veda saha |
Avigyaatam vijaanataam vigyaatam avijaanataam || @@Yasyaamatamtasyaverse@@**

One who says that I have yet not known because this knowing, understanding is a function of the mind. The mind is inseparable from the mind body concept. So the mind and the intellect again has limited ability and will always say no, I don't know. Yet, there is the Supreme Power called [Pragnyaa] that is the Supreme Awareness. In that state of awareness, yes, it is known but in the gross state when one comes to express oneself, then it cannot be verbalized, it cannot be articulated. So, really one who knows this, has experienced this, will always say that this is [agnyaata], meaning unknown to me. But the one who says that he knows it, can say, yes it is known and you can infer from that, that it cannot be known.

So what is it that I'm trying to tell you in this [satsang] today. What I'm trying to say to you is, my dear, please ask yourself, why and how do the winds blow. What causes the rains to shower? How is it that I function in life? I was a child. I'm growing day by day but at the same time I am getting closer to the destined time when I will cease to be as a body. Yet I was born and yet I will discard the body. I lived in this life and how is it that I experience the phenomenal world. Yet how is it that I was propelled to do the disciplines, [tapaacharana]. The disciplines are very very very essential part without that nobody can progress. Because there is a [Veda vachana] or Vedic statement which says [Atapta Tanurna tadamo Ashnute] @@AtaptaTanurnaverse@@ .

Meaning anyone who has not done these disciplines or austerities can never ever experience the Supreme Truth, the Supreme Knowledge. The first hand personal experience of that Supreme cannot be achieved, cannot be revealed.

Hence, these disciplines are necessary. The Supreme knowledge cannot be acquired or experienced by one who are into miracles, miracle-mongering. That the [Sadguru] or Almighty God, wherever they have their faith, should give me a job, should find me a husband, should give me a child or for that past so many years I'm suffering from this, this, this, take away my suffering. That is not what the [Sadguru] or the Supreme is for. We can ask for the ability to go through the traumas of life. Yet ask for that Grace that can guide you, steer you towards your self-evolution or [Aatma kalyaan] or [Aatma uddhaar] and the One that is such that is the venerable, excellent one who can be the [Sadguru]. He can reveal, help you, guide you every step, every breath of the way, till the end that you, personally, first-hand experience and know what that Supreme state is. And once having known that you will be freed completely, totally forever, forever from this traumas of life, death and birth and decay and all that. It is only then that, that living being can become an instrument of the divine will or of the [Paramaatma] or of the Supreme Truth or of Almighty God. And then, there is no difference between the Absolute Supreme Truth and that living being who is existing only and only for one purpose and that is for the good of the fellow human being or of all humanity as such. So that is the only purpose.

हरि ॐ [Hari OM].

यज्ञ दान तपः कर्म स्वाध्याय निरतो भवेथ

एष एवहि श्रुत्युक्तः सत्य धर्म सनातनः @@yagnyadaanaverse@@

Yagna, Daana, Tapah, karma, Swaadhyaaya Nirato Bhaveth

Esha Evahi Shrutyuktaha Satya Dharma Sanaatanaha

Transcribed by Padma Panguluri

Glossary

Hari om Sanskrit phrase of Salutation representing Amen.

Kenopanishad

Upanishad

Kena

Kena upanishad

Samaveda

Talavakara shakha	Adhyaaya	Jaimineeya brahmana grantha	Khanda	Padhya	Paddhyaatmak			
Aatma swaroopa	Swaroopa	Eeshwara	Aparoksha anubhuti	Shama	Dama	Uparati	Titiksha	Shraddha
Samadhana	Sishya	Jaimeneeya braahman grantha	Praanic	Jeevaatma	Vedic	Karma indriyaa		
Gyaana indriyaaa	Shakti Power	Agni	Chetanaa	Sanskrit	Chaitanya	Paingalopanishad	Rishi	
Angirasa rishi	Samvatsara	Aashram	Viveka	Buddhi	Aham brahmasmi	Tvam tattvam asi		
Vimalam achalam	Brahma The progenitor of all creation in the Hindu belief.			Naama	Roopa	Dehaatma bhaava		
Tapaacharan	Indriya	Mantra Chant	Naama roopa	Paramaatmaa	Hanuman	Shree raam	Ganesha	
Shree krishna	Yagna	Saadhanaa						

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; Hrudu- 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.

Samskaras

Jalachar

Jarayuja

Andaja

Svedaja

Udbhija

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.

Aprameya

Vaani

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).

Swadhyaya

Dhyaana

Pranaam

Aseetattva

Samaadhi avasthaa

Tattva

Saadhakas

Nishthaa

Varuna putra

Bhrigu rishi

Veda

Anna

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

Praana

Praarabdha

Brahmagya

Brahma vijaanati

Brahma nishtha

Pragnyaa

Agnyaata

Tapaacharana

Veda vachana

Atapta tanurna tadamo ashnute

Aatma kalyaan

Aatma uddhaar