



VEDA SAMSKRUTI SAMITI

(Regd No.961/2016)

Malkajgiri, Hyderabad-500047, Telangana, India

E-Mail: vedasamskruti@gmail.com

Phone : 92465 72182

2nd Batch of CCSD by VSS & VYV

Upanishads by Dr CSR Prabhu

Date 10 Oct 22

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
ॐ शांतिः शांतिः शांतिः ॥

That is Whole and this is Whole, the perfect has come out of the perfect; having taken the perfect from the perfect, only the perfect remains. Let there be Peace, Peace, Peace. (This shanti-sloka of the Isavasyopanishad indicates the relation of the individual's soul to the divine supreme spirit).

ॐ भद्रं कर्णेभिः शृणुयाम देवाः ।
भद्रं पश्येमाक्षभिर्यजत्राः ।
स्थिरैरङ्गैस्तुष्टुवाग्ँसस्तनूभिः ।
व्यशेम देवहितं यदायुः ।

- 1: O Devas, May we Hear with our Ears what is Auspicious,
- 2: O (Devas who are) Worthy of Worship, May we See with our Eyes what is Auspicious,
- 3: With (Sense) Organs Steady and Body Praying (due to Hearing and Seeing the Auspicious) ...

4: ... May we **Attain** (i.e. Spend) the **Lifespan allotted** by the **Devas** (thus finding fulfillment in our lives).

- ✓ Discussion about Upanishads
- ✓ Vedas are Knowledge, Each Veda have four (4) sub-divisions

➤ **Samhita**

(Mantra Bhaga in Suktas like Purusha Sukta, Stree Sukta, Narayana Sukta, Rudradhyam, etc.)

Dictionary Meaning: the Samhitas (mantras and benedictions)

➤ **Brahmana**

Grandhas (which are operational manuals for performing Yagnas, Vedic books of Mantras chanted in the yagnas and yagas like Soma Yaga, Aswamadham, Vajapayam various procedures are given in the Brahmana Grandhas (Procedural aspects are Brahmana Grandhas, it doesn't refer to Brahmin Caste)

Dictionary Meaning: the Brahmanas (commentaries on rituals, ceremonies and sacrifices)

➤ **Aranayakas**

Contemplatory and Knowledge Base approach rather than Yagna Yagadi approach, which is contemplation in the Aranyas by Muni's, Guru's and Rushi's

Dictionary Meaning: the Aranyakas (text on rituals, ceremonies, sacrifices and symbolic-sacrifices)

➤ Upanishads

Literally means “sitting nearby at the feet of master”, unless and until you have become master at whose feet you sit, you cannot get knowledge and wisdom, like that Upanishad comes from sitting nearby, asking questions and listening to them and pure silence itself like “**Dakshinamurthy**” delivered lectures inside (mounam);

मौनव्याख्या प्रकटित परब्रह्मतत्त्वं युवानं
वर्षिष्ठांते वसद् ऋषिगणैः आवृतं ब्रह्मनिष्ठैः ।
आचार्येन्द्रं करकलित चिन्मुद्रमानंदमूर्तिं
स्वात्मारामं मुदितवदनं दक्षिणामूर्तिमीडे ॥१॥

Mauna-VyaakhyaaPrMauna-Vyaakhyaa Prakattita Para-Brahma-Tattvam

Yuvaanam

Varssissttham-Te Vasad Rssigannaih Aavrtam Brahma-Nisstthaih |

Aacaarye[a-I]ndram Kara-Kalita Cin-Mudram-Aananda-Muurtim

Sva-[A]atmaaraamam Mudita-Vadanam Dakssinnaamuurti-Miidde ||1||+

Meaning:

1: (Salutations to Sri Dakshinamurthy) Whose Exposition through Profound Silence is Awakening the Knowledge of the Supreme Brahman in the Hearts of His Disciples; Who is Himself Youthful ...

2: ... but is Sitting Surrounded by Old and Great Sages who are Devoted to Brahman,

3: The Hands of the Supreme Spiritual Teacher is Forming the Cin-Mudra (gesture of the Knowledge of Brahman) and Whose Appearance is Still and Blissful,

4: Who is Rejoicing in His Own Self which is reflected on His Blissful Face; Salutations to Sri Dakshinamurthy.

So, Upanishads is sitting nearby and near the Guru's, until and unless the Guru compassions, it is not possible to acquire results, that is "Gnana", so, the Gnana Kanda comprises of Upanishads, it is nothing but the Wisdom on the Philosophical Truths, like What is the cause of this Universe? Is there is a Creator or no creator.

What causes the mind to act like that, Upanishad called Kenopanishat which simply means "What is the cause of the mind?", "What is the cause of the Speech?", "What is the cause of the Universe?". And also there are question like fundamental nature which are asked and answered and are profound truths at ultimate level of reality, kindly note that it is all philosophy.

It is Gyana Kanda, it is not ritual, it is not prayer, it is not yoga, and basically there are two parts:

Karma Kanda

Refers to the Samhita, Brahmana
That is various Yagnas & Yagas,
Starting with Agni Hotra.

Gyana Kand

How to get Gyana,
**Geeta Slokam

****Geeta Slokam**

Sarva karma akhilam partha gyane parisamapyate II sloka 33
श्रेयान् द्रव्य मयात् यज्ञात् ज्ञान यज्ञः परम् तप ।
सर्व कर्म अखिलं पार्थ ज्ञाने परिसमाप्यते ॥ श्लोक ३३

Knowledge-sacrifice O scorcher of foes, is superior to wealth-sacrifice. All karma in its entirety, O Partha culminates in knowledge.

CHAPTER 4, VERSE 34 – BHAGAVAD GITA

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।
उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥ 34॥

*tad viddhi praṇipātena paripraśhnena sevayā
upadekṣhyanti te jñānaṁ jñāninas tattva-darśinaḥ*

Translation

BG 4.34: Learn the Truth by approaching a spiritual master. Inquire from him with reverence and render service unto him. Such an enlightened Saint can impart knowledge unto you because he has seen the Truth.

Tatvam, the ultimate Philosophical Truth, the nature of a reality. So, that Tatva Gnanam, Gnan Muktihi (until and unless you have Tatva Gnanam , it is not possible for you to get mukti). Mukti is Freedom from bondage, from suffering, we are all suffering. This ocean of misery thru which we are all passing, every day we face continuous challenges, continuous problem, and we are go on fighting to transcend them endlessly.

Mukti and Moksha are liberation from them, not to be born again, and already born how to be get liberated, when you alive, that is Jeevan Mukthi. Videha Mukti is Liberation after Death.

During Life how to be liberated? The Freedom what we are aiming at is called Moksha, Moksha thru Gyana. All Karma has to end with Gyana, all Sadhana has to end with Gyana, all Bhakti has to end with Gyana (Bhakti is also Karma), all Yoga has to end with Gyana, all efforts with spiritual nature has to end with Gyana. Until and Unless the Brahma Gyana or Atma Gyana or Paratatva Gyana is achieved it is not possible to be get Liberated.

So, importance of Gyana Kanda is much much higher than the Karma Kanda. Gyana Kanda or Upanishads derived from the Veda Samhita

itself, because Vedic Statements mystic and abstract, they are not understandable, they are not in question and answer form, they are declarations. Veda's are (Sanskrit: अपौरुषेय, apauruṣeya, lit. means "not of a man"), meaning "not of human" or "impersonal, authorless"

पुरुष एवेदं सर्वं यद्भूतं यच्च भव्यम् ।

उतामृतत्वस्येशानो यदन्नेनातिरोहति ॥२॥

Purussa Evedam Sarvam Yad-Bhuutam Yacca Bhavyam |

Uta-Amrtatvasye[a-I]shaano Yad-Annena-Ati-Rohati ||2||

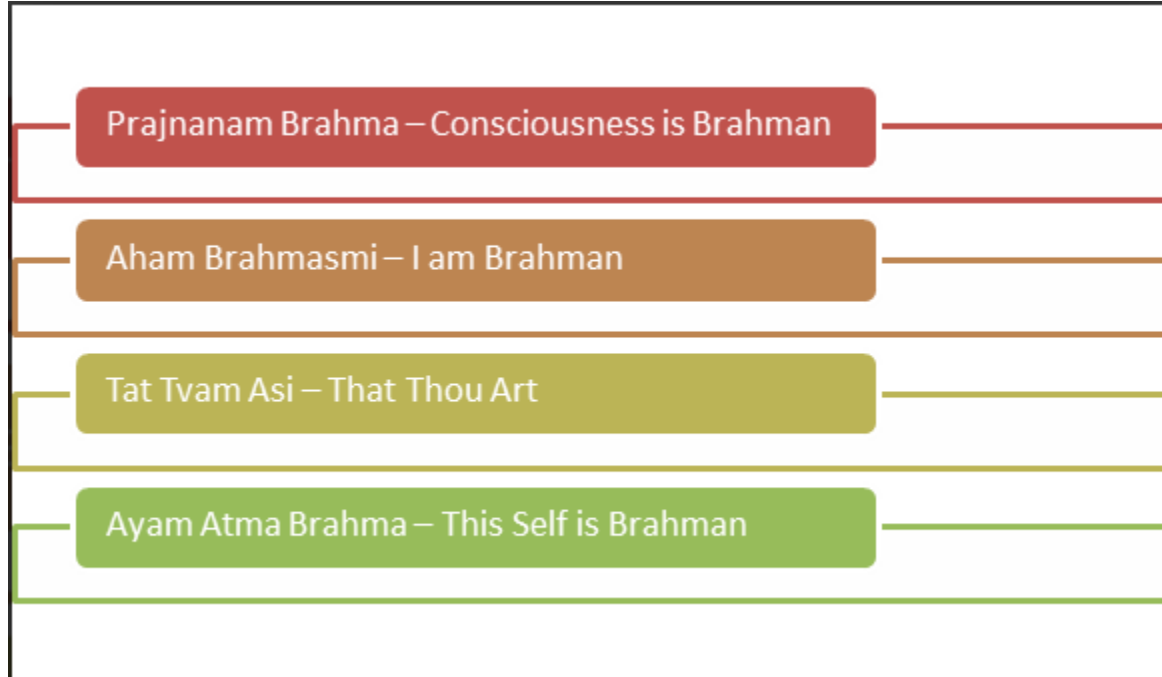
Meaning:

2.1: The Purusha is indeed All this (Creation) in essence; That which existed in the Past, and that which will exist in the Future,

2.2: Everything (i.e the whole Creation) is woven by the Immortal essence of the Great Lord (Purusha); by becoming Food of which (i.e. by getting consumed in Whose Immortal essence through surrender) one transcends the gross world (and becomes Immortal).

Now this one statement is enough that it is profound Wisdom, Knowledge or Gyana from which all knowledge came.

The four Mahavakyas are :



WIKIPEDIA

The **Mahāvākyas** (*sing.*: mahāvākyam, महावाक्यम्; *plural*: mahāvākyāni, महावाक्यानि) are "The Great Sayings" of the [Upanishads](#), as characterized by the [Advaita](#) school of [Vedanta](#) with mahā meaning great and vākya, a sentence. Most commonly, Mahāvākyas are considered four in number,^{[1][2]}

1. *Tat Tvam Asi* (तत् त्वम् असि) - traditionally rendered as "That Thou Art" (that you are),^{[3][4][5]} ([Chandogya Upanishad](#) 6.8.7 of the [Sama Veda](#), with *tat* in Ch.U.6.8.7 referring to *sat*, "the Existent"^{[6][7][8]}); alternatively translated as "That's how [thus] you are,"^{[3][5][9][10]} with *tat* in Ch.U.6.12.3 referring to "the very nature of all existence as permeated by [the finest essence]"^{[11][12]}
2. *Aham Brahmasmi* (अहम् ब्रह्मास्मि) - "I am Brahman", or "I am Divine"^[13] ([Brihadaranyaka Upanishad](#) 1.4.10 of the [Yajur Veda](#))

3. [Prajnanam Brahma](#) (प्रज्ञानम् ब्रह्म) - "Prajñāna^[note 1] is Brahman"^[note 2], or "Brahman is [Prajñāna](#)"^[web 2] ([Aitareya Upanishad](#) 3.3 of the [Rig Veda](#))
4. [Ayam Atma Brahma](#) (अयम् आत्मा ब्रह्म) - "This Self (Atman) is Brahman" ([Mandukya Upanishad](#) 1.2 of the [Atharva Veda](#))

These Great Statements are the substance of all Vedas. For four Vedas there are four Mahavakyas. The entire Vedas are consisting of thousands of Mantras, which is summarized as one Mahavakyam "Tatvam Kalvidam Brahma". So, Gyanakanda/Upanishads are Shruti, Shruti comprises of both Samhita and Upanishads.

So, this is most profound and most important part of knowledge and wisdom in the entire world, in any part of this knowledge systems. Any knowledge other than this is considered as ajnana, which do not lead to liberation. All the eternal and general subject are called ajnanam becoz they do lead us to liberation.

CHAPTER 13, VERSE 8-12 – BHAGAVAD GITA

अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम् ।
एतज्ज्ञानमिति प्रोक्तमज्ञानं यदतोऽन्यथा ॥ १३-१२ ॥

adhyātmajñānanityatvaṃ tattvajñānārthadarśanam
etajjñānamiti proktamajñānaṃ yadato'nyathā

Constancy in Self-knowledge, perception of the end of true knowledge — this is declared to be knowledge and what is opposed to it is ignorance.

adhyātma = pertaining to the self; *jñāna* = in knowledge; *nityatvaṃ* = constancy; *tattvajñāna* = of knowledge of the truth; *artha* = for the object; *darśanaṃ* = philosophy; *etat* = all this; *jñānaṃ* = knowledge; *iti* = thus; *proktaṃ* = declared; *ajñānaṃ* = ignorance; *yat* = that which; *ataḥ* = from this; *anyathā* = other.;

Only one Gyanam is Brahma Gyanam, Atma Gyanam "Sa Vidya Ya Vimuktayet", that which leads to Liberation. So, in this Upanishads we are delving into some of the Upanishads which are focused into Supreme Gyana, Supreme Knowledge, Supreme Wisdom, which is Spiritual Wisdom, it is not understandable to ordinary folks. It is not sensory observation and knowledge of basic worldly subjects, worldly knowledge.

This is Para Vidya not Apara Vidya. Para Vidya is Transcendental Knowledge, because it transcends a human being. The entire Karma Kanda is also considered as Apara Vidya.

CHAPTER 2, VERSE 45 - BHAGAVAD GITA

त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन ।
निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान् ॥ 45॥

trai-guṇya-viṣhayā vedā nistrai-guṇyo bhavārjuna
nirdvandvo nitya-sattva-stho niryoga-kṣhema ātmavān

traī-guṇya—of the three modes of material nature; viśhayāḥ—subject matter; vedāḥ—Vedic scriptures; nīstrai-guṇyah—above the three modes of material nature, transcendental; bhava—be; arjuna—Arjun; nīrdvandvah—free from dualities; nitya-sattva-sthah—eternally fixed in truth; niryoga-kshemah—unconcerned about gain and preservation; ātma-vān—situated in the self

Translation:

BG 2.45: The Vedas deal with the three modes of material nature, O Arjun. Rise above the three modes to a state of pure spiritual consciousness. Freeing yourself from dualities, eternally fixed in Truth, and without concern for material gain and safety, be situated in the self.

There are 108 Upanishads available today, but there are 1118 Upanishads are related to all the Four Vedas. Each Upanishad is attached to a particular Veda, so all have to learn chanting of Vedas and also along with chanting of Upanishads, along with Samhita.

The total subject knowledge is divided into different topics,

There are around 46 Vedanta Upanishads, around 20 Yoga Upanishads, Shaiva Upanishads, Vaishnava Upanishads, Sakteya Upanishads, all put together are 108 (some people say it as 112 also).

My aim to design this course is to elevate the spiritual development of the candidates participating in this course so that they can be finally liberated. The ultimate goal of all Gyana is Liberation “Gyanan Muktihi”.

According to the Muktikopanishad 108 Upanishads are divided according to four Vedas are as follows:

1. 10 Upanishads from the Rigveda
2. 19 Upanishads from the Shukla-Yajurveda
3. 32 Upanishads from the Krishna-Yajurveda
4. 16 Upanishads from the Samaveda and
5. 31 Upanishads from the Atharvaveda.

The Principal thirteen Upanishads, related to the Vedas are:

(A) Upanishads of the Rigveda :

1. (1) Aitareya Upanishad,
2. (2) Kaushitaki Upanishad

(B) Upanishads of the Shukla-Yajurveda:

1. (3) Brihadaranyaka Upanishad,
2. (4) Isha Upanishad

(C) Upanishads of the Krishna-Yajurveda:

1. (5) Taittiriya Upanishad,
2. (6) Katha Upanishad,
3. (7) Shvetashvatara Upanishad,
4. (8) Maitrayaniya Upanishad

(D) Upanishads of the Samaveda:

1. (9) Chandogya Upanishad,
2. (10) Kena Upanishad

(E) Upanishads of the Atharvaveda:

1. (11) Mundaka Upanishad,
2. (12) Mandukya Upanishad,
3. (13) Prashna Upanishad.

Dictionary Meaning: the Upanishads (texts discussing meditation, philosophy and spiritual knowledge).

Transcendental Knowledge, Brahma Gyanam, Atma Gyanam is “Who am I?”, “Who is the God?”, If God exists, who am I and what is it

between God and me, what relation between “I – God – Universe”, which are three things “Jeva – Eswara – Prakruthi”, so, what is the relation between these three? Are they totally independent from each other, are they merged, are they partly dependent and partly independent. So, these questions lead to many many interpretations. The Upanishads are so profound, that Bhavat Geetha is derived from Upanishads.

Brahma Sutras are summary of Upanishads. As Bhagavat Geeta is a popularized summary of Upanishads. Brahma Sutras are scholarly summary of Upanishads. The Upanishads are so profound that no other text comparable to Upanishads, this statement made by all over the world by scholars (not only Indian but Western Scholars) as they are Knowledge Capsules.

Out of the 108 Upanishads Adi Sankarachary who is our Guru, and the Guru of Gurus and Gurus and his Guru Shri Goudapada Govindappa and Govinda Bhagavatpada's, who wrote the Mandukya Sarika (commentary to Mandukyopanishad), the fundamental basis for Advaita, with which Adi Shankaracharya promulgated in a large scale, and defeated in the Logical Arguments the Buddhists and other Nastika and re-established Vedica Sanatana Dharma wholly on the basis of the Advaita Siddanta based on Mayavad.

Upanishads are the whole source of the profound transcendental knowledge system, out of which came all the other Religious Ideologies, Doctrines, Philosophies and even religions. Even the

branches in Hinduism and Sanatana Dharma, around 300 different religions within Hinduism and Philosophical Source of other religions also is from the Upanishads.

They have taken small small parts from the Upanishads and established the one one new religion. On Ahimsa two religions are established "Buddhism and Jainism". The Nirakartva of Eswara is taken out and three religions established "Judaisam, Christianity and .

Sikhism was established to protect Hindusim from the on slot conversion to Islam, but now they are come up and say they are not Hindus. So, truth has to be established and understood deeply by disadmiring by "Swadhyaya and Pravachana", we should not stop delivery of knowledge and receipt of knwoledge. The correct knowledge has to be understood but the correct factual position, what is the accurate real position (vasthava stiti) of knwoledge we should not, then only we can know what is real and what is not real.

All Hindus across the Globe need to understand what is real, accurately and correctly. Shri Adi Shankaracharya wrote commentaries on 10 Upanishads. He wrote commentary for the following Upanishads :

- **Isa Upaniṣad**
- **Kena Upaniṣad**
- **Katha Upaniṣad**
- **Taittiriya Upaniṣad**

- **Bruhadaranyaka**
- **Aitareya Upaniṣad**
- **Mundaka Upaniṣad**
- **Mandukya Upaniṣad**
- **Prasna Upaniṣad**
- **Seta Swetha Upanishad**

The same commentary propagated by Ramakrishna Mission later. After that starvers like Sri Ranganadhananda, wrote commentaries on the same line. Later Chinmayananda Mission also followed the same commentaries. And the same commentaries are followed by Arsha Vidyapeeth. Sankarachary commentaries are still popular and dominant even today. All are delivering Sankaracharyas interepretations to Upanishads and Bhagavad Geeta also.

The three Upanishada, Brahma Sutras and Bhagavat Geeta are called Prasthan Trayam. Adi Shankarachary wrote commentaries for all the three. Anybody who studies in depth and wrote commentaries for these three will become "Acharya" or founder of New Philosophical Interpretation past.

Also Advita, Visistadwita, Dwaitadwita, Sudhadwita there are 55 difference , and there are about 25 different siddantas available in the interpretation of the same text Upanishads, Brahma Sutras and Bhagavat Geeta.

The founders of various Philosophical Systems and Paramparas and the Traditions, Sankarachary is first, then Ramnujacharya, Madvacharya, then Vallabhacharya and so on. We have to understand what they have written in their commentaries, and as far as Advita, Visistadvita, Dwita etc., I would consider them after lot of

study and understanding and analysis, discussion and enquiries with various scholars, I came to the conclusion that all are different stand points, different perspectives and **proofs** but they are not contradictory to each other, as appear to be so to the so called foolish and ignorant people. They are only expansion, elaborations, excavations of the previous ones.

Like Advita is not contradicted , but elaborated Visistadvita. Visistadvita is a Specialized Advita, so, we respect all Acharyas and all Siddantas, we respect all Saints and Scholars of this nation and world, becoz they are all interpreting, connecting and extending the previous knowledge. That is research, Research is extending and expanding the knowledge.

Now, out of the ten Upanishads, Isa Vasya Upaniṣad or Isopanishad is the first one, becoz the word "Isavasyam Idam sarvam" is the first word of the Upanishad. The second is "Kena Upanishad", becoz Kenopanishad starts with "Keneshitam patati preshitam manacha".

DEFINITION - WHAT DOES **ISAVASYAM IDAM SARVAM** MEAN?

Isavasyam idam sarvam is a phrase that is used in yogic philosophy to describe the concept that everything in the entire universe is enveloped by God. *Idam sarvam* means "all this," while *isavasyam* means "pervaded by God" in Sanskrit. It reflects the understanding that everything in the universe is part of one complete whole that is inseparable from God.

Isavasyam idam sarvam is one of the Mahavakyas, which are the "great utterances" or short, truth-filled statements from the Upanishads.

'केनेषितं पतति प्रेषितं मनः।' - 'Keneshitam patati preshitam manaha.' The mana - mind - contemplates. It is a part of the antahkaran, which comprises four aspects - mana, buddhi, chitt and ahamkār - collectively called the four antahkarans. Here, the word 'mana' implies all four antahkarans. So, the meaning of this phrase is, 'O Gurudev! Who is the inspirer who gives these four antahkarans their faculty to function.'

Like wise all these sequence of 10 Upanishads, they all again appearing to be different from each other, but they are all aiming at understanding the same ultimate truth "The Nature of Brahman, The Nature of Ultimate Absolute Reality, The Nature of Self". Each Upanishad is independent, it is a different Veda, it is a different period of time also and different Rushi, but subject matter and target is the Ultimate Truth, Brahma Gyana.

For Example the Taittiriya Upanishad is the conversation between and "Varuna and Bhrugu", Bhrugu was a human being, he lived in Haryana and Rajastan Boarder called Brahmavarta and migrated to Iran thru Gujarat, his house is partly exists, his son is Sukracharya, so these people are the main characters in Taittiriya Upanishad.

Similarly, in Kena Upanishad, Nachiketa and Uddalaka, his house is in Brahmavarta, which is a preserved place. These are exiting Rushis around ten thousand years and they delivered Transcendental Wisdom, Brahma Gyanam thru Upanishads. Infact there are not author names anyware, Vedas and Shruti are Apaurusheya. It is not human authored text, those Rushis are there who delivered this

knowledge, which revealed for them in Samadhi Sthithi (State), So, the enlightened state of realization is delivered in one form or the other, so we have so many Upanishads.

Isa Vasya Upanishad

Verse

ईशा वास्यमिदं सर्वं यत्किञ्च जगत्यां जगत्।
तेन त्यक्तेन भुञ्जीथा मा गृधः कस्यस्विद्धनम् ॥

Transliteration

īśā vāsyamidam sarvaṁ yatkiñca jagatyāṁ jagat |
tena tyaktena bhujñīthā mā gṛdhaḥ kasyasviddhanam ||

Anvaya

जगत्यां यत् किं च जगत् अस्ति इदं सर्वम् ईशा वास्यम्। तेन त्यक्तेन भूञ्जीथाः। कस्यस्वित् धनं मा गृधः ॥

Anvaya Transliteration

jagatyāṁ yat kiṁ ca jagat (asti) idam sarvam īśā vāsyam | tena tyaktena
bhūññīthāḥ | kasyasvit dhanam mā gṛdhaḥ ||

Meaning

All this is for habitation by the Lord, whatsoever is individual universe of movement in the universal motion. By that renounced thou shouldst enjoy; lust not after any man's possession.

Glossary

जगत्याम् - jagatyām - in the universal motion | यत् किम् च - yat kim
ca - whatsoever | जगत् - jagat - individual universe of movement | अस्ति - (asti
) - is | इदम् - idam - this | सर्वम् - sarvam - all | ईशा - īśā - by the
Lord | वास्यम् - vāsyam - for habitation | तेन - tena - by
that | त्यक्तेन - tyaktena - renounced | भूञ्जीथाः - bhūJñīthāḥ - thou shouldst
enjoy | कस्यस्वित् - kasyasvit - any man's | धनम् - dhana - possession | मा गृधः - mā
gṛdhaḥ - lust not after |

The very first sentence says “Idam Jagat Isha Vasyam, Idagum Sarvam”, the whole universe is Avas (Avas means Nivas, House, it is a residence) of Esha (who is Eshwara). The whole universe is resided, not only presided and resident by Esha. What ever little is there in this Jagat is spread.

यच्च किञ्चित् जगत् सर्वं दृश्यते श्रूयतेऽपि वा
अन्तर्बहिश्च तत्सर्वं व्याप्य नारायणः स्थितः॥

Yaccha Kinchit Jagat Sarvam Drushyate Shrooyate'pi Va
Antarbahinscha Tatsarvam Vyapya Narayanah Sthitah

ఇందుగలడందులేడని

సందేహము వలదు చక్రి సర్వోపగతుండు

ఎందెందు వెదకి చూచిన

అందందే గలడు దానవారణి వింటే!

iMdu kala DaMdu IEDani
saMdEhamu valadu chakri sarvOpagatuM

DeMdeMdu vedaki choochina
naMdaMdE kalaDu daanavaagraNi viMTE

So, the universality and the presence of Eswara, how is it possible, same as same the Gold is spread in all the Ornament made of Gold and Mud is not there in a Pot, we cannot say. Like that What every subsistence out of which the Universe is made it is imperishable, so, that is called Brahman and Eswara also at a later stage, though there is a difference between Brahman and Eshwara in the terminology of polemics but here we are focusing on the Mystical Abstract truth has been depicted, not to get lost in the polemics, so, those who get lost into the polemics doing arguments, fights insted of reaching the ultimate Goal.

Ramakrishna Paramahansa said correctly “The person who goes counting the leaves correctly in a Mango Tree is a fool, a person who get the fruit the only fruit and consumes is wise man”. The essence of Philosophy, Spirituality is to understood, not to waste your time in polemics “Nahi nahi rakshati dukrumkarane”.

So, what is the spiritual truth, wisdom, para vidya as a transcended reality , para tatvam which is being delivered in the statements of Upanishads that is what is to be understood, but don't get lost with small small details of grammar or polemics or arguments of all kinds.

Since the whole Universe is pervade, spread and made up of one Brahma Padardham one Esha, there is nothing it is yours, there fore this is my land, my house. etc., the greatest foolishness to think that this thing belongs to me, noting belongs to you, this body itself doesn't belongs to you, "Unrutham Pancha Bhouthikam", the universe and the body is made up of 5 elements :

1. Akasha mahabhuta
2. Vayu mahabhuta
3. Agni mahabhuta
4. Jala mahabhuta
5. Prithvi mahabhuta

It don't belongs to you, you do holistic claim the ownership of those five elements, combination of the five elements is body, that there is nothing which belongs to you, don't try to grab from others, that what this statement profoundly says.

Now, if that is the case if the whole universe is nothing but The Lord, "Sarvam Khalvidam Brahma", the sum and substance of this statement. So, what should we do ;

कुर्वन्नेवेह कर्माणि जिजीविषेच्छतं समाः ।
एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे ॥ २ ॥

kurvanneveha karmāṇi jijīviṣecchataṃ samāḥ |
evaṃ tvayi nānyatheto'sti na karma lipyate nare || 2 ||

2. Should one wish to live a hundred years on this earth, he should live doing Karma. While thus, (as) man, you live, there is no way other than this by which Karma will not cling to you.

So, you do your job, your duty, as required by your Swadharma, your Karma, without attachment, infact in Karma Yoga it is delivered in the Chapter-3 of Bhagavad Geetha is adding its origin in this statement. "Kurvan Dehena Karmani" you should do your karma, swadharma, swakarma perfectly without obsession, without attachment to its results, becoz nothing is yours, it is your duty, you cannot sit idle all your life, you have to go on doing things, you should do what is required to be done by you.

Those who do not understand this fact that;

असुर्या नाम ते लोका अन्धेन तमसावृताः ।
तांस्ते प्रेत्याभिगच्छन्ति ये के चात्महनो जनाः ॥ ३ ॥

asuryā nāma te lokā andhena tamasāvṛtāḥ |
tāmste pretyābhigacchanti ye ke cātmahano janāḥ || 3 ||

3. Those births partake of the nature of the Asuras and are enveloped in blind darkness. After leaving the body they who kill their Atman attain them.

They are engulfed in darkness, they lived in worlds darkness, so what is happening in today in the world, it is explained clearly in this mantra of the Isavasyopanishad and also in Bhagavad Geeta in the 16th

Chapter. What all people are doing, they are destroying themselves, they are killing themselves.

So, we are lost in Tamasic State of life ultimately. Everybody is in turmoil, they create their own turmoil, they are in conflicts, they are fighting with each other like mad dogs. So, the Upanishad is referring to the people to stop that and realize that what is the truth, and think about the onness of God and onness of self, that is yourself and the universe, and everyone around you are all one. That is Advitam.

So, that ONE is called God or Eshwara, either objectified description, but in reality it is not an object, it is subject, It is one feeling | | | | |... so, there one "I" "Brahmadi Sabha Paryantam", there is only one "I"

बाल्यादिष्वपि जाग्रदादिषु तथा सर्वास्वस्थास्वपि

व्यावृत्तास्वनुवर्तमानमहमित्यन्तः स्फुरन्तं सदा ।

स्वात्मानं प्रकटीकरोति भजतां यो मुद्रयाभद्रया

तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥७॥

Baalya-Adissv(u)-Api Jaagrad-Aadissu Tathaa Sarvaasv[u]-
Avasthaasv[u]-Api

Vyaavr[tt]aasv[u]-Anu-Vartamaanam-Aham-Ity[i]-Antah Sphurantam
Sadaa |

Sva-[A]atmaanam Prakattii-Karoti Bhajataam Yo Mudrayaa-Bhadrayaa

Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye
||7||

Meaning:

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence)

7.1: During Boyhood and Other stages of Life (Youth, Old age etc), during Waking and Other states (Dreaming, Deep Sleep, Turiya etc) and Similarly in All Conditions ...

7.2: ... the Atman Always Shines as the "I" Within, Free from All Conditions but at the same time Present in All Conditions,

7.3: The Inner Guru Awakens this Knowledge of One's Own Atman to those who Surrender to Him; this Knowledge which is represented by the Auspicious Cin-Mudra,

7.4: Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy.

To realize that onness, and what is the benefit of realizing that onness, you will be liberated from misery, from re-birth, from un-truth;

ॐ असतो मा सद्गमय ।
तमसो मा ज्योतिर्गमय ।
मृत्योर्मा अमृतं गमय ।
ॐ शान्तिः शान्तिः शान्तिः ॥

Om Asato Maa Sad-Gamaya |
Tamaso Maa Jyotir-Gamaya |
Mrtyor-Maa Amrtam Gamaya |
Om Shaantih Shaantih Shaantih ||

Meaning:

Lead us from the unreal to the real
Lead us from darkness to light
Lead us from death to immortality
Aum peace, peace, peace!

You become immortal, the Upanishad says "Oh Amrutasya Putrah", Oh Children of Immortality. Our culture is one which has no death, becoz that the body dies, the soul continues to another body, another body to another life... so, there is no death. In fact only changes occur, but there is no death. Realize the Amrutatvam, that you are deathless, immortal, "Mrtyor-Maa Amrtam Gamaya |" which is possible only when you have " तमसो मा ज्योतिर्गमय ।", that is Darkness which is Desires to Light to the Gyana, and "Ganantih Muktihi", that onness realization will alone lead to Universal Love and Onness that is Moksha (Liberation).

अनेजदेकं मनसो जवीयो नैनद्देवा आप्नुवन्पूर्वमर्षत् ।
तद्भावतोऽन्यानत्येति तिष्ठत्तस्मिन्नपो मातरिश्वा दधाति ॥ ४ ॥

anejadekaṃ manaso javīyo nainaddevā āpnuvanpūrvamarṣat |
taddhāvato'nyānatyeti tiṣṭhattasminnapo mātariśvā dadhāti || 4 ||

4. *It is motionless, one, faster than mind; and the Devas (the senses) could not overtake it which ran before. Sitting, it goes faster than those who run after it. By it, the all-pervading air (Sutratman) supports the activity of all living beings.*

Upanishads are in Archive Sanskrit, they are not in Modern Sanskrit, they are different from Vedic Sanskrit, Upanishads are much earlier than Classical Valmiki Sanskrit, which is followed today.

So, realize that Atma Tatvam;

तदेजति तन्नैजति तद्दूरे तद्वन्तिके ।
तदन्तरस्य सर्वस्य तद् सर्वस्यास्य बाह्यतः ॥ ५ ॥

tadejati tannaijati taddūre tadvantike |
tadantarasya sarvasya tadu sarvasyāsyā bāhyataḥ || 5 ||

5. *It moves, it is motionless. It is distant, it is near. It is within all, it is without all this.*

Atama tatvam, it goes, it doesn't go, it is far, it is near, it every where, the concept of far and near, inside and outside, those that doesn't go, mobile and stable coming from Space-Time Continuum, Space-Time Continuum is there only in with in maya, within the of mind,

Chapter 2, Verse 45 – Bhagavad Gita

But what we are talking about is beyond, the nature of Atman, the nature of Consciousness or Brahman, Absolute Reality is beyond words.

Sanskrit: यतो वाचो निवर्तन्ते अप्राप्य मनसा सह

Transliteration: Yatho Vacho Nivarthante Aprāpya Manasā Saha

English: "God is that phenomenon that words cannot describe and the mind cannot fathom".

– Taittiriya Upanishad (Brahmānandavalli, Verse 4)

Cannot be grasped by the Mind. Because mind can grasp only certain limited levels of knowledge. Which is Space-Time Continuum, even from the point of Relativity of Einstein, there is a four dimensional Space-Time Continuum including time, there is x,y,z three dimensional substance and fourth dimension is time. Because this Space-Time Continuum is relative if you observed it in a system, as a particular frame work, as a particular co-ordinates, particular version of system, it is a different system of observation.

Though this is not absolute, space and time are relative, change according to the observer, this is the special theory of relativity. The General Theory of Relativity will go into four dimensional Space-Time Continuum, similarly the Quantum Theory, Quantum Mechanics,

Relativity, Relativity Quantum Mechanics, we get to understand what is the ultimate truth.

It is all Maya an illusion, What is the ultimate truth is the Para Brahman, Om, Self, Atma, which is being explained here;

यस्तु सर्वाणि भूतान्यात्मन्येवानुपश्यति ।
सर्वभूतेषु चात्मानं ततो न विजुगुप्सते ॥ ६ ॥

yastu sarvāṇi bhūtānyātmanyevānupaśyati |
sarvabhūteṣu cātmānaṃ tato na vijugupsate || 6 ||

6. Who sees everything in his Atman and his Atman in everything, by that he feels no revulsion.

Once you realize that there is one truth, one Brahman, Om, which is manifest itself as different, different forms in this apparent universe.

Bhagavad Gita: Chapter 2, Verse 17

अविनाशि तु तद्विद्धि येन सर्वमिदं ततम् ।
विनाशमव्ययस्यास्य न कश्चित्कर्तुमर्हति ॥ 17॥

avināśhi tu tadviddhi yena sarvam idaṃ tatam
vināśham avyayasyāsya na kaśchit kartum arhati

BG 2.17: That which pervades the entire body, know it to be indestructible. No one can cause the destruction of the imperishable soul.

All this forms that are appearing are temporarily appearing, they appear and disappear. This body is a “Tolu Bomma (Khut kathali)”, it dances for some time and it dies, it appears and disappears.

Bhagavad Gita: Chapter 2, Verse 28

अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत ।
अव्यक्तनिधनान्येव तत्र का परिदेवना ॥ 28॥

*avyaktāḍīni bhūtāni vyakta-madhyāni bhārata
avyakta-nidhanānyeva tatra kā paridevanā*

BG 2.28: O scion of Bharat, all created beings are unmanifest before birth, manifest in life, and again unmanifest on death. So why grieve?

Why are you getting worried, of temporary manifestation, the body itself is a temporary manifestation. What every this body observes will be interpreted by the mind, which is most un reliable, misleading instruments. So, what knowledge you are getting above universe is misleading, all these incidents are leading to a transcendental reality beyond all. If you are really able to see all that behind manifest universe;

यस्मिन्सर्वाणि भूतान्यात्मैवाभूद्विजानतः ।
तत्र को मोहः कः शोक एकत्वमनुपश्यतः ॥ ७ ॥

*yasmīnsarvāṇi bhūtānyātmaivābhūdvi jānataḥ |
tatra ko mohaḥ kaḥ śoka ekatvamanupaśyataḥ || 7 ||*

7. When to the knower, all Bhutas become one with his own Atman, what perplexity, what grief, is there when he sees this oneness.

How we can have misery and how we can have illusion, for he who sees oneness will not be suffering from misery and sorrow of all kinds. That is the secret of Moksha, what is moksha is freedom and liberation from Dukha. Dukha is coming due to multiplicity and body consciousness, identify with other bodies, all these.

स पर्यगाच्छुक्रमकायमव्रणमस्नाविरंशुद्धम् अपापविद्धम् ।
कविर्मनीषी परिभूः स्ययम्भूर्याथातथ्यतोऽर्थान्व्यदधाच्छाश्वतीभ्यः समाभ्यः ॥ ८ ॥

sa paryagācchukramakāyamavraṇamasnāviraṃśuddham apāpavidham |
kavirmanīṣī paribhūḥ
syayambhūryāthāthathyato'rthānvyadadhācchāśvatībhyaḥ samābhyaḥ ||
8 ||

8. He pervaded all, resplendent, bodiless, scatheless, having no muscles, pure, untouched by sin; far-seeing, omniscient, transcendent, self-sprung, (he) duly allotted to the various eternal creators their respective functions.

Now the interesting thing, what is this Self? What is Brahman? What is Eswara? What is God? How do I explain all these, because they are all one at the same. When I say I,I,I I am talking about my self, you are talking about yourself, he is talking about himself.

बाल्यादिष्वपि जाग्रदादिषु तथा सर्वास्वस्थास्वपि

व्यावृत्तास्वनुवर्तमानमहमित्यन्तः स्फुरन्तं सदा ।

स्वात्मानं प्रकटीकरोति भजतां यो मुद्रयाभद्रया

तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥७॥

Baalya-Adissv(u)-Api Jaagrad-Aadissu Tathaa Sarvaasv[u]-
Avasthaasv[u]-Api

Vyaavrtaasv[u]-Anu-Vartamaanam-Aham-Ity[i]-Antah Sphurantam
Sadaa |

Sva-[A]atmaanam Prakattii-Karoti Bhajataam Yo Mudrayaa-
Bhadrayaa

Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye
||7||

Meaning:

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the
Atman within us through His Profound Silence)

7.1: During Boyhood and Other stages of Life (Youth, Old age etc),
during Waking and Other states (Dreaming, Deep Sleep, Turiya etc)
and Similarly in All Conditions ...

7.2: ... the Atman Always Shines as the "I" Within, Free from All
Conditions but at the same time Present in All Conditions,

7.3: The Inner Guru Awakens this Knowledge of One's Own Atman to those who Surrender to Him; this Knowledge which is represented by the Auspicious Cin-Mudra,

7.4: Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy.

In all the circumstances the eye-ness continues to be the same, the eye-ness is the same irrespective of time and space. Like, if you have water in one glass and water in the river or in a lake, water is water (it appears to be difference in color and contamination), but water is the same. In the same way the self which is in everyone is attributeless and is identical, and has to be one, and that is called Paramatma. You are called yourself as Jeevatma, like you say there is Jeevatma and so on.... So, this atman has to be Brahman, Brahman is objectified as absolute reality, Atma is the subject which is observing the object. So, without subject there is no object.

In Upanishads, he is explaining, once you are objectified you are called Brahman, you call it Eshwara, that Eshwara is pervading in all

ఇందు కల డందు లేడని
సందేహము వలదు చక్రి సర్వోపగతుం
డెందెందు వెదకి చూచిన
నందందే కలడు దానవాగ్రుణి వింటే

iMdu kala DaMdu IEDani

saMdEhamu valadu chakri sarvOpagatuM

DeMdeMdu vedaki choochina

naMdaMdE kalaDu daanavaagraNi viMTE

ఎవ్వనిచే జనించు జగ; మెవ్వని లోపల నుండు లీనమై;
యెవ్వని యందు డిందుఁ; బరమేశ్వరుఁ డెవ్వఁడు; మూలకారణం
బెవ్వఁ; డనాదిమధ్యలయుఁ డెవ్వఁడు; సర్వముఁ దానయైన వాఁ
డెవ్వఁడు; వాని నాత్మభవు నీశ్వరు నే శరణంబు వేడెదన్.

Evvaniche janinchu jagamu?

Evvanilopala nundu leenamai?

Evvani andudindu? Parameswarudevvalu?

Moola kaaranambevvalu? Anaadi madhya layadevvalu?

Savramu taane ayina vaadevvalu?

Vaanin, atmabhavunin, Iswarun, ne, saranambu vededan.

Please note the last word, "Atmabhavuni", He is in me, He is exiting,
he is born in me;

అంతా రామమయం

అంతరంగమున ఆత్మారాముడు
అనంత రూపముల వింతలు సలుపగ
సోమ సూర్యులును సురలు తారలును
ఆ మహాంబుధులు అవనీజంబులు

antha ramamayam

antaramgamuna atmaramudu

ananta roopamula vintalu salupaga

soma sooryulunu suralu taaralunu

a mahanbudhulu avaneejambulu

This tells Atmarama is appearing as Anantarupa, So, that is what is being explained here. So, the nature of God, the nature of Eshwara, nature of Brahman, nature of Self, once you realize you are liberated.

अन्धन्तमः प्रविशन्ति येऽविद्यामुपासते ।
ततो भूय इव ते तमोय उ विद्यायां रताः ॥ ९ ॥

andhantamaḥ praviśanti ye'vidyāmupāsate |
tato bhūya iva te tamoya u vidyāyāṃ ratāḥ || 9 ||

9. They who worship Avidya alone fall into blind darkness; and they who worship Vidya alone fall into even greater darkness.

Instantly, the very second, The movement you realize that onness, one truth you are liberated on the spot.

अन्यदेवाहुर्विद्ययाऽन्यदाहुरविद्यया ।
इति शुश्रुम धीराणां ये नस्तद्विचचक्षिरे ॥ १० ॥

anyadevāhurvidyayā'nyadāhuravidyayā |
iti śuśruma dhīrāṇāṃ ye nastadvicacakṣire || 10

10. One result is predicated of Vidya and another of Avidya. We have so heard from wise men who taught us both Vidya and Avidya.

Now there is a discussion of What is Vidya? and What is Avidya? So, first he says those who worship Avidya, they will be going to greater **noutes**, those who worship Vidya also, the are going to greater **noutes**. The second one is most perplexive statement.

विद्यां चाविद्यां च यस्तद्वेदोभयं सह ।
अविद्यया मृत्युं तीर्त्वा विद्ययामृतमश्नुते ॥ ११ ॥

vidyāṃ cāvidyāṃ ca yastadvedobhayaṃ saha |
avidyayā mṛtyuṃ tīrtvā vidyayāmṛtamāśnute || 11 ||

11. He who simultaneously knows both Vidya and Avidya gets over Death by Avidya and attains immortality by Vidya.

He who knows both (Vidya and Avidya), with Avidya he can transcend death (transcend means postponement of death and continuing your living state, with all kinds of medical technologies and techniques probably you can protect yourself from death which is immediate but you cannot become immortal) but with Vidya he becomes immortal.

You can become immortal only if you realize who you are,

अन्धं तमः प्रविशन्ति येऽसम्भूतिमुपासते ।
ततो भूय इव ते तमो य उ संभूत्यां रताः ॥ १२ ॥

andham tamah pravisanti ye'sambhūtimupāsate |
tato bhūya iva te tamo ya u sambhūtyāṃ ratāḥ || 12 ||

12. They fall into blind darkness who worship the unborn Prakriti. They fall into greater darkness who are bent upon the Karya Brahman Hiranyagarbha. (12).

Some of the people in the other religion, they quote this mantra, quiet often, the fundamental tenets of all the Islamic Scholars also saw, "Don't worship the creation, Worship the Creator, as if creation and creator are different".

Now here Sambhooti and Asambhooti. Meaning thereby Sambhooti "A Created Object", so many objects are being created from the Parabrahman, the universe is being created, worshipping any one of them, like worshipping a stone, a mountains, a tree, it is rather foolish,

worship which is not having any death which is not born, "Ajam Anadim", that Brahman taught to be worshipped.

Asambhooti, not born, not creation, creator. Of course here is a big mistake these people making to think that creation is independent of creator. Its not true, creation cannot exists without creator, so, the are ignoring that Creation is the manifestation of the Creator. That's what Hinduism did. So, the objects in the Manifest Universe is only Small Temporary Manifestation of the ultimate truth, Prabrahmam (Om).

061 పశ్య మే పార్థ రూపాణి శతశోధ సహస్రశః నానావిధాని దివ్యాని
నానావర్ణాకృతీని చ
పార్థా! దివ్యములై, నానా విధములై,

062 పశ్యామి దేవాస్తవ దేవ దేహే,
సర్వాస్తథా భూతవిశేషసజ్ఞాన్ బ్రహ్మాణమీశం కమలాసనస్థం,
ఋషీశ్చ సర్వానురగాశ్చ దివ్యాన్
అనేకబాహూదరవక్త్రనేత్రః పశ్యామి త్వాః సర్వతోనంతరూపం నాంతం న మధ్యం
న పునస్తవాదిః పశ్యామి విశ్వేశ్వర విశ్వరూప
ద్రుష్టాకరాలాని చ తే ముఖాని దృష్ట్వా
కాలానలసన్నిభాని దిశో న జానో న లభే చ

पश्य मे पार्थ रूपाणि शतशोऽथ सहस्रशः ।

नानाविधानि दिव्यानि नानावर्णाकृतीनि च ॥ 5॥

पश्यामि देवांस्तव देव देहे

सर्वास्तथा भूतविशेषसङ्घान् ।

ब्रह्माणमीशं कमलासनस्थ-

मृषींश्च सर्वानुरगांश्च दिव्यान् ॥ 15॥

अनेकबाहूदरवक्त्रनेत्रं

पश्यामि त्वां सर्वतोऽनन्तरूपम् ।

नान्तं न मध्यं न पुनस्तवादिं

पश्यामि विश्वेश्वर विश्वरूप ॥ 16॥

Devatas are windows to reach the Parabrahman, so, in vishwa roopa, Arjuna clearly says, I am seeing all Devas in you, every deva in you, all different powers of nature are in you.

अन्यदेवाहुः संभवादन्यदाहुरसंभवात् ।
इति शुश्रुम धीराणां ये नस्तद्विचक्षिरे ॥ १३ ॥

anyadevāhuḥ saṁbhavādanyadāhurasaṁbhavāt |
iti śuśruma dhīrāṇāṁ ye nastadvicakṣire || 13 ||

13. They say one thing results from the worship of Hiranyagarbha and another from the worship of Prakriti. We have thus heard it stated by wise preceptors who taught us that.

The summary of this entire Upanishad is given in its Shanti Mantra :

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते ।

पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

Om Puurnnam-Adah Puurnnam-Idam Puurnnaat-Puurnnam-
Udacyate |

Puurnnasya Puurnnam-Aadaaya Puurnnam-Eva-Avashissyate ||

Om Shaantih Shaantih Shaantih ||

Meaning:

1: Om, That (Outer World) is Purna (Full with Divine Consciousness);
This (Inner World) is also Purna (Full with Divine Consciousness); From
Purna is manifested Purna (From the Fullness of Divine Consciousness
the World is manifested),

2: Taking Purna from Purna, Purna indeed remains (Because Divine
Consciousness is Non-Dual and Infinite),

3: Om, Peace, Peace, Peace.

That is Purna, This is Purna, This Purna has come from That Purna.

Interpretations are:

That is Purna- What is that "Brahmam, Eshwara, Purusha,
Parabrahmam, Bhagava", this is Infinite, Eternal, Anandi, Anantam.

This is also Purna – This means, this Self, this Atma.

Upanishads by Dr C S R Prabhu

How is this come from that – having come from that, that is still remains as it is, it doesn't get deflated, Even this manifest universe have come out from that Un manifest Parabrahman, that Parabrahman remain the same, because this manifest universe is Maya. It appears to be true, but not true.