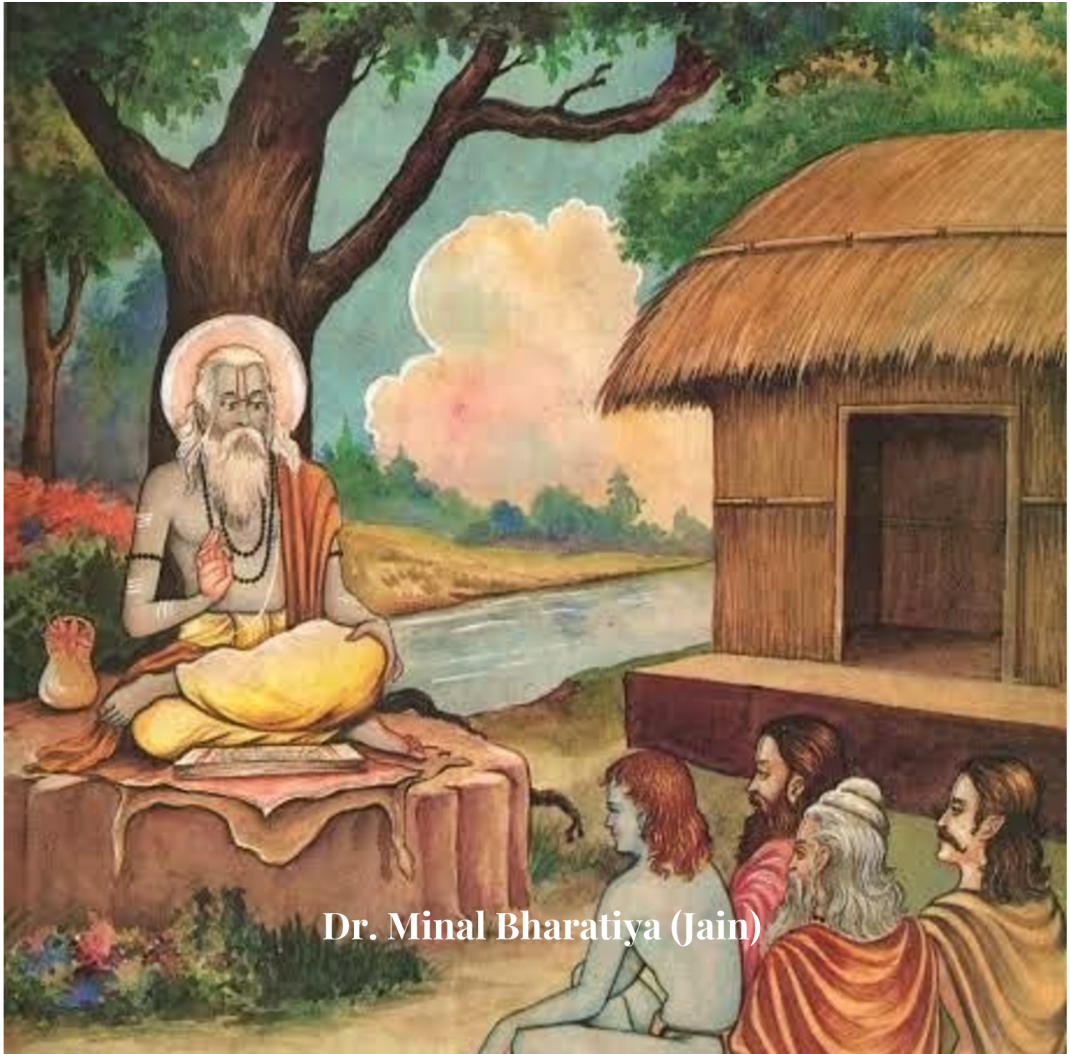




E-Divine Souls®
Journey to Eternal Happiness

Integrated Therapeutic Life Balancing Research Gurukulam

ESSENCE OF UPANISHADS



Dr. Minal Bharatiya (Jain)

ESSENCE OF UPANISHADS

**DR. MINAL
BHARATIYA (JAIN)**

INTEGRATED HEALTH SCIENCES CONSULTING

Cognitive Neuro-Psycho Treatments (Research) | vis medicatrix
naturae | IAYT for Diseases | Lifestyle with Nadi Tarangini |
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*Our Obeisance to
eternal **Divine** **Souls***

*Let's pray for Mother Earth and all her beings,
for showers of
Divine
Infinite bliss of
Vitality.*

*Let **Innovative** Ideas come to
Nurture
Enlightened
Serenity
We bow our
Obeisance to the
Union of all the
Liberated
Souls, by total
extinction of all our flaws.*

About Us

eDivineSouls, Integrated Life Balancing Research Gurukulam, central BHARAT's 1st of its kind centre. The centre works an ICMR approved research based Integrated Therapeutic Health Sciences Model suiting current and future problems with patient centric approach. Our online Gurukulam has an amalgamation of ancient foundation, sharing wealth of knowledge Ganges, rich healthy living Life style management with lead by example and mentoring to living a life of significance. We deliver knowledge on best food for body, mind and soul as per basic constitution for each individual for fostering a balanced approach to holistic health care.

The institution's commitment to enhancing well-being extends to various programs, courses and consultation services. In essence, eDivineSouls stands as a sanctuary for comprehensive well-being by applying Sages of SIVANAS wisdom and practices with learning varied skills, tech-know-how, psychology, neuro and allied sciences, impact of social media & gadgets on future of human race – an inside out journey. This infusion creates a unique blend of science and spirituality.

Extends our services to address the intricacies of modern life, offering solutions for Work-Life and Parenting issues overcoming emotional, mental and psychological health challenges. Self Help Portfolio for Life (SHPLife) based on her learnings and experiences from world class organizations and an outcome of Dr. Jain doctorate degree. This is a framework solution for all four stages (as ashrams) of personal and professional well-being.

About Founder, CEO



Dr Minal Bhartiya (Jain)

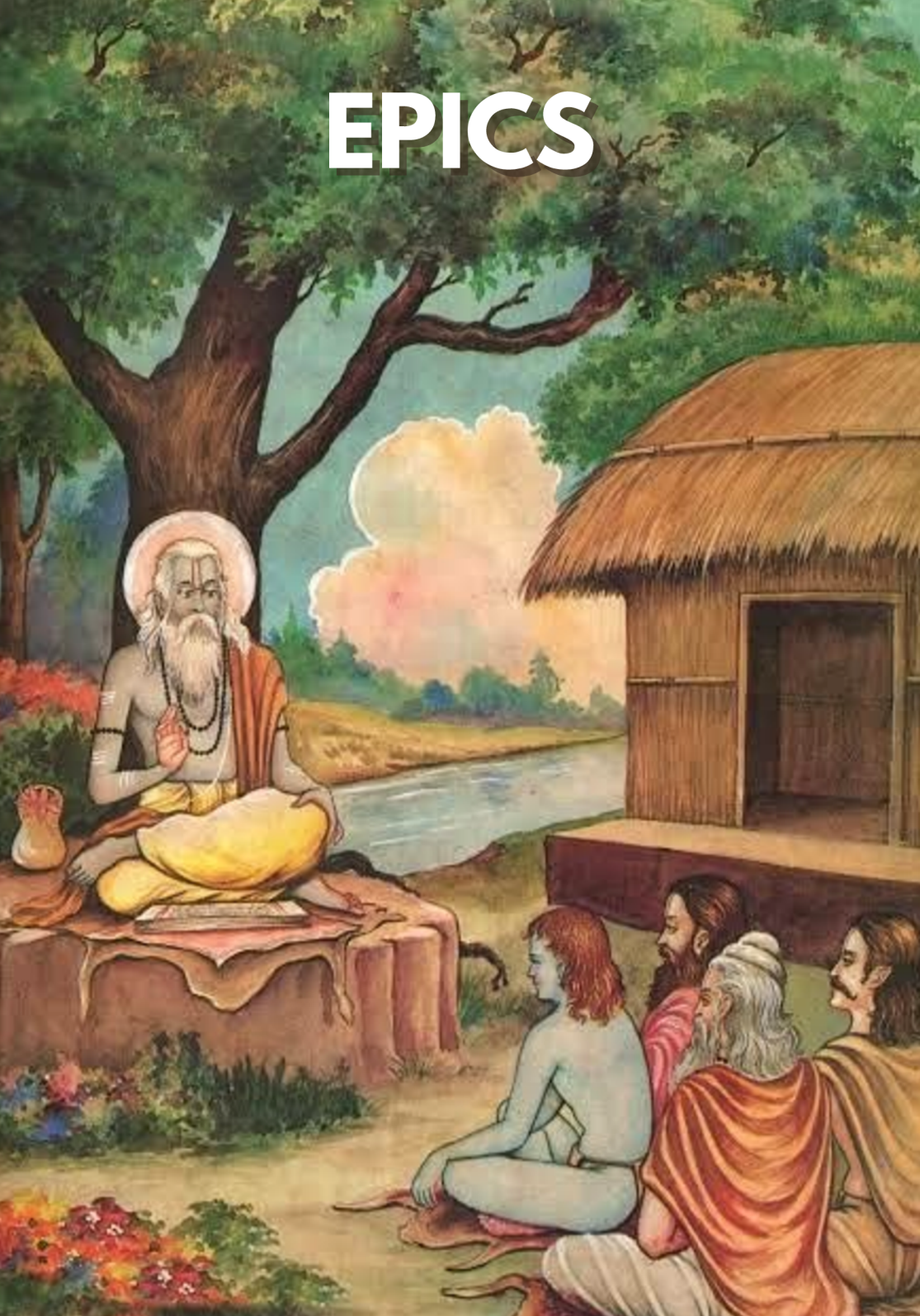
A daughter of Bharat, she embodies cultural and ethical values, a doctorate in Work-Life Balance. Pursued her career in varied Health Sciences. Realized the integral relationship among them.

She blends best of ancient healing health systems wisdom with modern relevance. Continual research on Integrated Therapeutic Life Balancing Solutions.

Since 2011, she has been on a transformative journey shaped by unwavering faith and the metaphysics of Scientific Spirituality, which she continues to explore through a 12-year degree program. Rooted in true scriptural knowledge and ascetic practices, her path reflects a deep connection to divine wisdom and an enduring commitment to holistic well-being.

Her empathetic nature and love for Mother Earth have driven her to explore diverse healing modalities and advocate for sustainable, sattvic living. With studies in Astrology, Occult Sciences, and Vastu, she addresses life and health challenges at their roots. Her professional journey includes roles as a visiting faculty at Devi Ahilya University and World class IT corporations as TCS, IBM and Ericsson, showcasing her versatile expertise and dedication to empowering others.

EPICS



JOURNEY TO ANCIENT WISDOM

UIP3 SERIES




SMRITIS - VEDIC LORE

The subtle and intricate significance hidden beneath them requires illustrative, expository and meaningful narrations in the Epic and purana treatises.

**SMRITIS: Gita, Manu Smriti,
Mahabharatha, Ramayana, Puranas.**

**Bhagavadgitha - geethopanishad.
Essence of vedic knowledge.**

1. It contains the comprehension of 5 basic truths:
2. Ishwara—SUPREME;
3. Jivas - living entities;
4. Prakriti — material nature;
5. time — duration of existence of whole universe;
6. karma - activity.



**Our great Epics,
written in magnificent
heroic poetry**

EPIC RAMAYANA BY VALMIKI

Lyrical mellifluousness and a subtle inwardly moving force of the poetry of Valmiki. Its beauty may be compared to a flowering rose or lotus in the morning and its irresistible force of conviction to the unshakeable Himalayas.

Superb heroes -

- Rama - divine majesty and power.
- Lakshmana - indomitable strength and chivalry,.
- Bharata - heart-rending goodness and sacrifice.
- Hanuman - astounding energy and invincibility.
- Sita - touching simplicity, honesty and straightforwardness.

with a common loyalty and togetherness of all these personages in a grand consummation of achievement humanly conceivable.

EPIC - MAHABHARATA BY VYASA

Virile tumult of the waves of stupendous thoughts that drown the reader and at once lift him up to the surface to dash him on its own body, an attempt to energetically portray the frailties of human nature and the irresistible power of God, continuously operating, winklessly awake, in the universe.

Heroes:

- **Krishna** - an incarnation of God, with his resistless will and knowledge,
- **Yudhishtira** - extreme righteousness and virtue breaking with its own weight;
- **Bhima** - iron man, pounds tens of elephants with the blows of his hand, irascible and quick inaction;
- **Arjuna** - Great Achilles, with his ambidexterous archery, focussed only on aim, the ideal friend of the ideal divinity.
- **Draupadi** - vigorous lady, an incomparable expression of womanly feeling and comforting grace as well as a manly relentlessness in undertaking and action.

EPICS MESSAGE

Art of teaching - psychological with emotions and reasons.

To stimulate the longings of the deepest soul of everyone.

If the Veda glories in its peak of sublimity looking on all things down on earth with a condescending concern for even the lowest to enable it to rise to the requirements of the highest attainment.

Epics speak as a

father – admonish;

mother – instruct,

friend – advise

beloved – coerce.

They comprehend in one grasp the needs of people as souls seeking a ray of light from the horizon of life, as verily Heirs-apparent to the throne of Immortality.

PURANAS - 18

Chronicles of ancient history, mythology and discourses in religion, philosophy, Yoga, mystical attainment and spiritual realisation, and other kindred subjects.

Devoted to a glorification of the exploits of the great Divinities; Vishnu, Siva, Brahma, Devi, Ganesa and Skanda; either in their original forms or through their manifestations.

Surya and Vayu occupy prominent places in the Puranas, and receive great attention.

Also describe SUBJECTS:

medicine, art, rhetoric and literary appreciation, grammar, ethics, politics, ritual, social laws of the classes and the stages of life, pilgrimage to holy places, religious vows and observances, exposition on the value of charitable gifts, and the philosophy of Samkhya Yoga and Vedanta, in a variety of ways.

Embody vivid biographies of sages, saints, kings and stalwarts who lived and moved in this world as paragons of wisdom, power and moral toughness.

Of the 18, devoted to

6 - Brahma,

6 - Vishnu

6 -Siva.

From view point of their essential content, philosophical profundity and religious impressiveness, the most important – Vishnu purand, Srimad bhagavata purana.

The cosmography of the puranas includes descriptions of the astronomical universe, the solar system and the 14 worlds / realms of creation. Physical plane itself is said to consist of 7 continents and 7 oceans, all concentric in their arrangement, every succeeding continent and ocean being double the preceding one in extent.

Calculation stating 5 elements -

Earth, Water, Fire, Air and Ether – every succeeding element is 10 times the preceding one in largeness.

18 PURANAS

1. Padma Purana
2. Vishnu Purana
3. Shiva Purana
4. Bhagavata Purana
5. Narada Purana
6. Markandeya Purana
7. Agni Purana
8. Bhavishya Purana
9. Brahmavaivarta Purana
10. Linga Purana
11. Varaha Purana
12. Skanda Purana
13. Vamana Purana
14. Kurma Purana
15. Matsya Purana
16. Garuda Purana
17. Brahmanda Purana
18. Vayu Purana- Nyaya Prasthana

Brahma Sutra - Logical texts that sets forth the philosophy systematically in the form of aphorisms or sutras.

The Brahma sutra consists of 555 aphorisms or sutras, in 4 chapters, each chapter being divided into 4 sections each.

1. **Chapter (Samanvaya: harmony)** - Vedantic texts talk of Brahman, the ultimate reality, which is the goal of life.
2. **(Avirodha: non-conflict)** discusses and refutes the possible objections against Vedanta philosophy.
3. **(Sadhana: the means)** about the process by which ultimate emancipation can be achieved.
4. **(Phala: the fruit)** about the state achieved in final emancipation.

ESSENCE - VEDAS AND UPANISHADS

**Lead me from the Unreal to the Real.
Lead me from darkness to Light.
Lead me from death to Immortality.**

Vedas embody the profound spiritual truths and revelations of the early Seers. The message of the Vedas has stood the test of time because they consider and express the essential spiritual nature of man and God.

The four key ideas of vedas

This is the first, the central teaching: the central aim is the seeking after the attainment of the Truth, Immortality and Light. There is a Truth higher and deeper than the truth of the outer existence, there is a Light greater and higher than the Light of human understanding which comes by extraordinary and transhuman sight, hearing. There is an Immortality towards which the human soul has to rise. We have to find our way to that and get into touch with that Truth and Immortality.

We have to be new born into the truth, to grow in it, to ascend in spirit into the World of Truth and live in it. Such a realization alone is to pass from mortality to Immortality, to unite with the supreme Godhead.

Here is the second doctrine of the Mystics: There is an inferior truth of this world because it is mixed with much falsehood. There is another higher truth, the Home of Truth, The Truth, the Right, the Vast as taught in the mantras. True knowledge there is termed rta-chit, Truth-Consciousness. And there are other worlds, but the highest is the World of Truth and Light.

**This is the World celebrated as the svar
the Great Heaven And this is the
substance of the third Doctrine:**

In the world-journey our life is a battlefield of the devas and asuras; the Gods dev are the powers of Truth, Light and Immortality and the asuras, the powers of the opposing Darkness. These are Vrtra, Vala, the Panis, the Dasyus and their kings. We have to call in the aid of the Gods devah to destroy these powers of Darkness who cover the Light. We have to invoke the Gods devah in the inner sacrifice by the voice potent with the power of the mantra.

To them offering of whatever is ours is made; receiving all that is given by them in return, we shall be enabled and competent to ascend the path towards the goal of all round perfection and bliss.

Finally, this is the supreme secret of the vedic rishis: At the summit of all the mystic teaching is "The One Reality", 'That One' which later became the central goal of the rishis of the Upanishads, taught with explanation in detail.

The Vedas have emphasized that man will be truly human only when he lives up to human values and practices the good life. The Vedas have a universal outlook, embracing all that is noble and sacred. They have taught the principle of samatwa (equality) in respect of everything. They have proclaimed the concept of oneness. They taught men to face joy and sorrow with equal serenity.

**“Om Sahanavavathu; sahanau bhunaktu;
sahaviiyam karavaavahai”.**

What does this signify? “Let us move together in unison.

Let us live in harmony in communion with each other.” A wide vision is present in this mantra!

In Sanskrit Upanishad literally means ‘sitting near devotedly’, and so brings to the mind an earnest disciple devotedly sitting near his Guru and learning from him the highest secrets of life. Shankaracharya defined Upanishads as knowledge of God.

And since they were placed in the end - anta- of Vedas they were also called as Vedanta. Figuratively, they mean goal or purpose of Vedas and of life.

YAJUR VEDA

"VEDA OF RITUALS"

1975 verses / mantras in 40 chapters, used in rituals, 109 branches of knowledge.

- These contain different levels of knowledge and wisdom. only 7 are found,
prominent. - Vajasaneyi
- **2 Samhitas, / collections of verses,**
 - White Yajur Veda (Vajasaneyi Samhita) with the hymns and rituals,
 - Black Yajur Veda (Taittirya Samhita) with their interpretations.
- These were primarily for the priests to use as a guide in performing sacred rituals, Ashvamedha / Rajasuya.

SAMA VEDA

“VEDA OF MELODIES”

- **1549** verses as **songs** in various ceremonies
- arranged as per use as utilized in particular rituals.
- Of original **1000** branches, 3 are still available, prominent are **KAUTHUMIYA & JAIMINIYA.**

ATHARVA VEDA - “VEDA OF CHANTS”

- **50 branches**
- 5977 verses in 20 chapters has prayers, spells, and incantations.
- Has small section of verses of instruction, wisdom, descriptions of the soul and God.
- Has rules for worshiping the planets, rules for oblations and sacrifices, prayers for averting evil and disease, mostly for the material needs of people.

BRAMANAS & ARANYAKAS

- Both, Upanishads – 1180 branches, Only few remains.
- Upanishads – To continue the explanation of these Vedic divisions of knowledge and practice. 200 available.
- Brahmanas are compositions that accompany different portions of the Veda
- Samhitas with additional directions, contains details that the brahmana priests would use when performing the sacrificial rituals, along with some of their histories.
- Include the Brahmanas that are connected to the Rig Veda.

A. **AITAREYA,**

B. **SHANKHAYAN / KAUSITAKI,**

C. **SHATPATH**

D. **TAITTARIYA**

Brahmanas also hold cosmological legends and stories that explain the reason for performing the Vedic rituals, along with the esoteric significance of the mantras and sacrificial rituals.

SAMHITAS-

- **SAMA VEDA - PANCHVINSHA, SHADVINSHA, TANDYA BRAHMANAS.**
- **ATHARVA VEDA. - JAIMINTYA AND GOPATHA BRAHMANAS.**

ARANYAKAS

- Sacred writings that are supposed to frame the essence of the Upanishads and are considered to be secret and dangerous to the uninitiated.
- Reveal esoteric aspects of the rituals and their purposes than Brahmanas.
- Meant only for brahmana priests and kshatriya warriors who renounced all materialistic activities, and retired to the solitude of forests.

- Include a strict style of worship to particular forms / aspects of God.
- Instructions consists of which mantras to use for particular purposes, how to sit, in which time of the morning to practice, the devotions to incorporate into the practice, and so on.
- Contain knowledge meant for introspection and contemplation.
- 4 main Samhitas and Brahmanas deal primarily with ritual are of Karma-Kanda, meant for appeasing Gods for one's necessities and desires.
- Upasana Kanda has instructions on devotional service to God.

UPANISHADS AND ARANYAKAS - PART OF JNANA-KANDA SECTION.

JOURNEY TO ANCIENT WISDOM

UIP4 SERIES



ESSENCE OF UPANISHADS

- Nature of Brahman, Universal soul and the fundamental doctrine is expounded. It is the identity of Atman or the innermost soul of each individual with Brahman.
- Formulations of this doctrinal truth are stressed throughout the Upanishadic writings.
 - Other topics include the nature and purpose of existence, various ways of meditation and worship, MOKSHA / LIBERATION, and the THEORY of the transmigration of souls.
- When all these three are seen as one, the Self Reveals his universal form and serves As an instrument of the divine will.

- We are also in essence this Highest Reality, our true nature is divine.
- Due to cosmic ignorance - Maya, the Reality appears to get identified with our body-mind complex and we begin to perceive ourselves as this limited body and senses.
- Based on the qualifications and path undertaken by the spiritual aspirant / the sadhaka may experience a particular stage, and at higher level they all become one.
- It may be path of either Bhakti yoga / Karma yoga / Jnana yoga / Raja yoga.

Statements indicating ultimate unity of the individual (Atman) with God (Brahman)

1. Pras yanam Brahma -

"the self, the consciousness - Brahman*" / "knowledge (Prajya) is Brahman" (since self itself is all knowing intelligence thus both the meanings indicate same thing in principle all knowing self is Brahman). Explained in Aitreya Upanishad and its called i pra ya qpgt (Lakshanavakya) - characteristic of Brahman.

2. tat tvam asi -

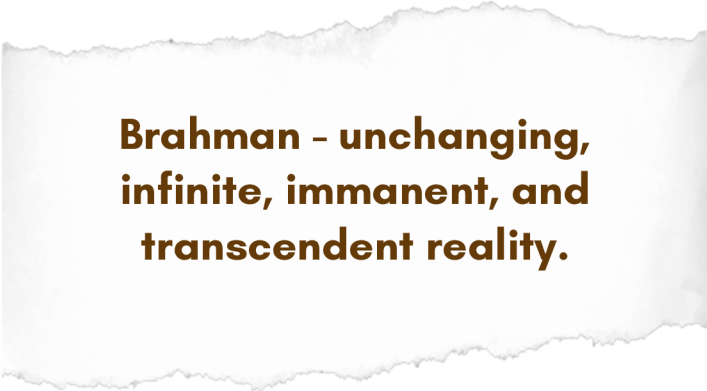
"that thou art". in Chandogya Upanishad qpgt (Updesha vakya)

3. (Ayam Atma Brahma) -

“the self is Brahman” in Munduka Upnishad, called qptq (anubhav vakya) - it comes from the direct experience when seeker consciousness unite with Brahman.

4. (Aham brahmasmi) -

“I am Brahman” in Biliadaianyaka Upnishad, called qptq (piastliav vakya) - it comes as suggestive statement after merging with the Brahman.

A rectangular piece of white paper with irregular, torn edges, giving it a scrap-like appearance. It is centered on the page.

**Brahman - unchanging,
infinite, immanent, and
transcendent reality.**

Spiritual upliftment - the ultimate purpose of life

- Spiritual upliftment of the soul is considered to be the only purpose of a human incarnation.
- Since we are embodied souls, we tend to think of our own or others' bodily affairs as our first and for inmost duty. But THE Vedas say, "No, flier is a much greater goal!"

Human life is meant for self- realization, If you occupy yourself only with thoughts of your body and things related to it; if satiating the needs and desires of your body become the primary focus of your existence, then you will waste an invaluable opportunity. And the subsequent anxiety, strain and agitation will cause your loving relationships to disintegrate. All that will be left at the end will be suffering."

As long as we are attached solely to own selfish sensual pleasures, we will remain selfish in our relationships. This, in notion, will only create misery. The remedy is to awaken our spiritual understanding that a person is actually a soul, who can never be satisfied by any amount of sensual pleasure, and who needs to awaken his loving relationship with the supreme soul.

While each Upanishad is independent of the others, many themes, phrases, and images repeat. The major themes and examples from the Upanishads are cited below (as headings and as bold text within the narrative).

WHAT IS THE FORCE THAT DRIVES THE UNIVERSE?

This question is at the heart of many of the Upanishads. Perhaps this is because this force is the essence of all that can be known and all that cannot be known. The question is asked many different ways throughout the Upanishads.

The awareness that there seems to be a separate consciousness in ourselves leads to the question, “Who is questioning?” An answer to this question and in turn the above question is given in the Kena Upanishad (Who Moves the World 68):

The student inquires:

- Who makes my mind think* Who fills my body with vitality?
- Who causes my tongue to speak?
- Who is that invisible one who sees through my eyes?
- And hears through my ears?

The teacher- replies:

The Self is in the ear of the ear,

The eye of the eye, the mind of the mind,

The word of words, and the life of life. . . We

do not know, we cannot understand,

Because he is different from the known And

lie is different from the unknown.

THE "SELF"

- It is very difficult to actually put the Self into words.
- The Mundaka Upanishad(Two Modes of Knowing) claims "The Lord of Love is above name and form. He is present in all and transcends all." This Upanishad continues later to add:
- "Bright but hidden, the Self dwells in the heart. Everything that moves, breathes, opens, and closes Lives in the Self.
- He is the source of love And may be known through love but not through thought He is the of life. Attain this s at!"
(112, 113)

The Mandukya Upanishad (The Medium of Awareness) reveals that “Brahman is all, and the Self is Brahman” (60). This suggests that Self and Brahman are the same energy, that the Self is the aspect of Brahman that is in humans, in each “self.”

The Prashna Upanishad (The Breath of Life) explains the specific manifestation of this energy in the story of six seekers of Self-realization. The sage Pippala answers their questions probing the forces at work in the universe and our world. Among the questions is “What powers support the body. . . and which is the greatest?”

Pippala answers:

The powers are space, air, fire, Water, earth, speech, mind vision, and hearing. All these boasted ‘We support this body.’

But prana, vital energy, supreme over them all, said ‘Don’t deceive yourselves.’

WHO HOLDS THIS BODY TOGETHER

Naturally, that question is followed-up with “Master, from what source does this prana come?” And answered: Prana is born of the Self. As a man Casts a shadow, the Self casts prana Into the body at the time of birth, So that the mind’s desires may be fulfilled. (162)

Pippala goes on to describe also the five kinds of prana. Main prana —in the eyes, ears, mouth and nose

- **Apana** - downward force, in the organs of sex and excretion
- **Samana** - the equalizing force in the middle digests food and kindles the seven fires
- **Vyana** - distributor of energy, moves through vital currents, radiating from the heart, where the Self lives.

Udana —runs upward through the spinal channel, leads the selfless up the longladder of evolution, and the selfish down.

The Aitareya Upiuiishad (The Microcosm of Man) inquires into the exact nature of the Self, and answers:

Is it the Self by which we see, hear, smell, and taste, Through which we speak in words* Is Self the mind By which we perceive, direct, understand Know, remember, think, will, desire, and love? These are but servants of the Self, who is Pure consciousness. This Self is in all. (129-130)

CREATION AND EVOLUTION

Thus it is established that the Self, Brahman, is the force behind everything the force that drives the universe. The Upanishads also propose ideas for how the Self created the universe. In the Mundaka Upanishad we learn that:

The deathless Self meditated upon Himself
and projected the universe As evolutionary
energy, From this energy developed life,
mind The elements, and the world of karma,
Which is enchained by cause and effect.
(110)

The Aitareya Upanishad offers a colorful
and surreal rendition of creation:

As the Self brooded Over the form, a mouth opened, as does An egg, giving forth speech and fire; nostrils Opened with the power of breathing the air; Eyes opened, giving rise to sight and sun; And ears opened to hear the sound in space.

Skin appeared and from it hair; from hair came Plants and trees. The heart gushed forth; from the heart Came the mind, and from the mind came the moon. (126)

An evolutionary catalog is presented in the Taittiriya Upanishad. This text, From Food to Joy, celebrates the many elements of our lives on earth, the many gifts that sustain our bodies, and the “sheaths” of our Self food, vitality, mind, wisdom and joy. Varuna directs Bhrigu, a seeker in this Upanishad to meditate to find Brahman. Bhrigu discovers Him in each of the sheaths and finds respect for each of these aspects that are part of the path to enlightenment.

The Taittiriya invites the reader to notice the links between the sheaths and to go beyond them to realize the unity of life, providing guidance for discovering the Self within our human form and function. Food is praised as the gift of life and the essence of the cycles of life and death:

They who look upon food as the Lord's gift
Shall never lack life's physical comforts.
From food are made all bodies. All bodies
Feed on food, and it feeds on all bodies.
(142)

All that the Self created exists to serve the Self. "Food and the body exist to serve the Self." By respecting food(i.e., not wasting it) and sharing it, we serve the Lord "from whom is born every living creature." (148)

Who stores food with the hungry protects me
Who shares not with them is consumed by me
I am this world and I consume this world.
They who understand this understand life.
(149)

DUALITY AND UNITY

The reconciliation of observing the many with knowing the One True Self is seen repeatedly throughout the Upanishads.

Recognizing this requisite to finding the Self, the Mundaka Upanishad asserts that by realizing “that you are the Self, / Supreme source of light, supreme source of love, / You transcend the duality of life /And enter into the unitive state.”(115)

The sage Yajnavalkya, in the Brihadaranyaka Upanishad (The Forest of Wisdom), describes the Self-realized as having “entered into the peace that brings complete self-control and perfect patience.

They see themselves in everyone and everyone in themselves.” (49) Yajnavalkya draws this analogy of this unitive state for his wife, Maitreyi:

A lump of salt thrown in water dissolves and cannot be taken out again, though wherever we taste the water it is salty, even so, beloved, the separate self dissolves in the sea of pure consciousness, infinite and immortal.

Separateness arises from identifying the Self with the body, which is made up of the elements; when this physical identification dissolves, there can be no more separate self. (38)

One may come to know the Self in four different states of consciousness.

AUM (OM), “is a symbol for what was, what is, and what shall be.” Each part and the whole of this sound represents a different state as noted in the Mandukya Upanishad(The Medium of Awareness):

- **A**—Vaishvarana, awareness of the external world
- **U** — Taijasa, the dreaming state
- **M**— Projna, deep sleep, without dreams but sleeper not conscious
- **AUM**— Turiya , the superconscious, “Beyond the senses and intellect,/In which there is none other than the Lord . . . He is infinite peace and love.” (60–61)

Another famous image of the parts of our human existence that work towards realizing the “One” is found in the Katha Upanishad (Death as Teacher). (This analogy also appears in the Bhagavad Gita and some other writings).

Know the Self as lord of the chariot, The
body as the chariot itself,
The discriminative intellect to as charioteer,
And the mind as reins. The senses ... are the
horses ... (88)

Using discrimination one can master control of the mind and senses and discover the Self. The Katha Upanishad qualifies by adding that although the Self, Brahman, is hidden in everyone.

He is revealed only to those who keep their mind one-pointed On the Lord of Love and thus develop A superconscious manner of knowing.

Meditation enables them to go . . . beyond thoughts to wisdom in the Self. (89)

MEDITATION

Meditation is the key and direct way to discover the Self. The devotional Shvetashvatai-a Upanishad (The Faces of God) offers practical advice on this practice.

- Conscious spirit and unconscious matter
- Both have existed since the dawn of time,
- With maya appearing to connect them,
- Misrepresenting joy as outside us.

When all these three are seen as one, the Self Reveals his universal form and serves As an instrument of the divine will.

All is change in the world of the senses,
But changeless is the supreme Lord of Love.
Meditate on him, be absorbed by him,
Wake up from this dream of separateness.
(218)

* maya —the world as it appears to us, an illusion of separateness In the Brihadai-anyaka Upanishad Yajnavalkya assures his wife, Maitreyi, “When you hear about the Self, meditate upon the Self, and finally realize the Self, you come to understand everything in life.”(37)

The Shvetashvataia Upanishad provides complete directions for sitting in meditation to “kindle the fire of kundalini” as well as indications of progress, with fair warning that it is no easy task. (220)

THE GURU AND THE SEEKEE

Indeed, the entire path to Self-realization is arduous, “sharp like a razor’s edge,” and is traditionally sought through the guidance of a teacher or guru. (Katha, 89) The sage/student relationship is a traditional way of obtaining the truth, knowledge of the Self. In some of the Upanishads, sons turn to their fathers for instruction. Shvetaketu, Uddala’s son, studied the Vedas with a scholar for twelve years. He returned home with intellectual knowledge, but without spiritual wisdom. (Chandoya Upanishad, Sacred Song) So he learns from his father. A major part of Uddala’s teaching is that through recognizing duality, but also going beyond it into unity that one comes to know the unknown.

As bees suck nectar from many a flower And
make their honey one, so that no drop Can
say, 'I am from this flower or that,'

All creatures, though one, know not they are
that One. . . O everything he is the inmost
Self. He is the truth; he is the Self supreme.
You are that, Shvetaketu; you are that. (184)

DEATH

In the Kntha Upanishad, Nachiketn asks
Yama(Death) himself, "Does a person live
after death or not?" (83) Before revealing
this precious knowledge, Yamatests
Nachiketa's sincerity with worldly desires
and delights, wealth and power. Renouncing
these temptations, Nachiketa responds,
"Having approached an immortal like you, /
How can I, subject to old age and death, /
Ever try to rejoice in a long life / For the
sake of the senses' fleeting pleasures?"
Yama rewards him with an answer I will give
you the Word all the scriptures.

Glorify. . . Those in whose hearts OM reverberates Unceasingly are indeed blessed And deeply loved as one who is the Self. The all-knowing Self was never born, Nor will it die. Beyond cause and effect, This Self is eternal and immutable.

When the body dies, the Self does not die.
(86) Of those unaware of the Self, some are born as Embodied creatures while others remain in a lower stage of evolution, As determined by their own need for growth.
(93)

Another depiction of death, and implication of reincarnation, occurs in the Brihadaranyaka Upanishad When body and mind grow weak, the Self gathers in all the powers of life and descends with them into the heart. . .

By the light of the heart the Self leaves the body by one of its gates; and when he leaves, prana follows, and with it all the vital powers of the body.

He who is dying merges in consciousness, and thus consciousness accompanies him when he departs, along with the impressions of all that he has done, experienced and known. and,

As a caterpillar, having come to the end of one blade of grass, draws itself together and reaches out for the next, so the Self, having come to the end of one life and dispelled all ignorance, fathers in his faculties and reaches out from the old body to a new (47)

The Isha Upanishad (The Inner Ruler) notes that both the immanent and the transcendent are necessary for enlightenment:

- In dark night live those for whom the Lord Is transcendent only; In night darker still, For whom he is immanent only.
- But those for whom he is transcendent And immanent cross the sea of death With the immanent and enter into Immortality with the transcendent So have we learned from the wise. (209)

The Self is hidden in the lotus of the heart. Those who see themselves in all creatures go day by day into the world of Brahman hidden in the heart.

Established in peace, they rise above body-consciousness to the supreme light of the Self. Immortal, free from fear, this Self is Brahman, called the True.

Beyond the mortal and the immortal, he binds both worlds together. Those who know this live day after day in heaven in this very life. (192-193)

CONCLUSION

The lyrics of the Upanishads cannot be quickly skimmed. Reading them again and again reveals rich, profound, and beautiful truths. As illustrated above, in a variety of forms they teach that everything needed to realize the Self and to attain eternal joy is within us.

In the city of Brahman is a secret dwelling, the lotus of the heart. Within this dwelling is a space and within that space is the fulfillment of our desires. What is within that space should be longed for and realized.

As great as the infinite space beyond is the space within the lotus of the heart. Both heaven and earth are contained in that inner space, both fire and air, sun and moon, lightning and stars. Whether we know it in this world or know it not, everything is contained in that inner space. (Chandoya, 191)



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