

THE MESSAGE OF CHANDOGYA



Vimala Thakar

*The Message Of
Chandogya*

Part One

Edited by Kaiser Irani

VIMALA THAKAR

*The Message Of
Chandogya*

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Editor's Note

Yoga Teachers and Students from Europe requested Vimalaji to explain to them the message of Chandogya Upanishad.

Vimalaji took up the first four chapters of Chandogya Upanishad in 1990 and completed the remaining four chapters in 1991.

In Part One are the dialogues on Chandogya given in 1990. It will be followed by a second part, completing Vimalaji's dialogues on The Message Of Chandogya.

Kaiser Irani

Shiv Kul,
Dalhousie
June, 1999

INTRODUCTION TO
CHANDOGYA UPANISHAD

THE VEDAS

Upanishads are the last parts of Vedas. "*Vedah hyamritah*" - Vedas are immortal, the words which cannot decrease. Vedas are called immortal because they are not mere philosophy, they are not a system of knowledge, they do not have a structure. They are an expression of the heart, an overflowing joy of the heart - the verbalised perceptions of the Eternal Reality. They are not descriptions, narrations or definitions, I would nearly call them the sounds of perception, the eloquence of perception. Perception results in understanding and understanding never dies. So Vedas are called Immortal or eternal : "*Vedah hyamritah*".

The Indians, thousands and thousands of years ago were deeply concerned with understanding the nature of Reality and translating that understanding into action.

The Message Of Chandogya

You perceive, you understand, you live that understanding - physically and psychologically - and that action of living the understanding results in a relationship with Reality. So perception, understanding, relationship - this is the sequence.

In the ancient Vedic Sanskrit these are called the three *Vidyas* or understanding.

RIGVEDA Is the perception verbalised

YAJURVEDA : Is the action resulting from the perception.

SAMAVEDA Is the song of Love resulting from the relationship with Reality. "*Svargo vai lokah samavedah*" - one who sings the Samaveda is virtually in the world of joy and bliss.

SAMAVEDA

The Upanishad that you are going to study with me is a part of Samaveda and Samaveda is the song that soothes the heart, that pacifies the nerves, that relaxes the veins. It is a song of love for the Reality or a song expressing the love with the Reality. Vedas are songs of love. Love with Reality arrived at through your actions in daily living, based on the perceptions of Reality.

As you have seen last year, what Vimala communicates is not based on any tradition. She has not

instruments the human beings construct, but at the same time more delicate, having much more potential than any electro-magnetic apparatus the human beings can build, and one who becomes an expert in playing this *Gatravina* is called here the *Vinavadantattva gyanah*.

Then who is *Svarashastravisharadah*? I am with the Rishis now. I am not talking about your India of today or of the miserable chaotic ways of the world. I am with *Kashyapa, Virat, Prajapati*, though sitting here with you I am communicating with you from the land of the Vedas. I am trying to take you verbally with me to those ancient times of the Vedas. What do they mean when they call someone *svara shastra visharadah*? He is one who has become an expert in using and manoeuvring the vocal cords - the box of speech; and he is one who has become an expert in engineering the sound energies, who can gather the sound energies contained in the body and give them the form of a musical note, making *svara*, using them with a sense of *tala* - structured rhythm. That is why the Indian classical music is a form of spiritual enquiry - it is a way of dedicating to the sound energy.

Samaveda is called the song of eternal joy and bliss, because according to Samaveda the whole world is meant for perceiving, relating and enjoying the joy of Reality. Life is for joy, life is for love, expressed through relationships, based on perception. It is always co-related with Reality. The concern of the Vedas have been to

verbalise the Truth that has been perceived, to decorate the Truth that has been perceived.

CHANDOGYA UPA-NISHAD

We are coming now to the word *CHANDOGYA*. Chandogya is from Samaveda. That is why I explained to you what the Vedas are and what Samaveda is. The derivation of the word Chandogya can go back to two different roots of Sanskrit language. One is *Chad*, the other *Chand*.

Chad can be loosely interpreted as "that which covers". But in the Arsha Sanskrit of the Rishis, it is - "that which decorates" to decorate. When you decorate your body or your house, you do not change the structure or the construction but you decorate in order to beautify. The other root is Chand - to please. The Vedas and their mantras are called "Chandas". Out of that *Yajna* or supreme sacrifice where the whole of manifestation had been offered, the Rks, Samas and the *Yajus* - the three types of mantras of the Vedas have come out.

"Chandogya" means related to the Chandogya, i.e., to the singer of Chandas or the Vedas. Chandogya is the saying related to the singer of the Vedas or the songs of Reality which are decorated in musical language. Chanda is to sing in a way that would please, soothe, comfort and relax the heart of human beings and the universe around them. To sing in a way that would

been brought up in any tradition, but if at all, there is some base to what is communicated, it is Shankaracharya - the great exponent of *Vedanta*, the person who has written the commentaries on all the main Upanishads. He has gathered those pearls of Truth into a structure which is called Vedanta. It is his genius that enabled him to gather the Truths from Vedas, the expressions of joy, and construct them into a structure which is called the philosophy of Vedanta - the philosophy of non-duality. The Upanishads by themselves have no structure, they are just free expressions. That is why I call them outbursts of the heart. That is why I call them songs or the poetry of perception.

Samaveda has a musical form with a spiritual import or spiritual content. Not only that, even as a piece of literature it has a unique beauty. Those who can study the musical form, with the understanding and appreciation of the spiritual content, get enlightened or transformed. This is the claim of the Samaveda.

*"Vinavadan tattva gyanah svar shastra
vishardhah."* Yajnavalkya Smriti

One who understands the fundamentals of playing on the Vina of your body - the instrument of your psycho-physical structure - is called here the *"Vina vadan tattva gyanah"*. Just as the wooden stringed instrument is called *Daruvina*, the human body is called *Gatravina*. The physical organism is as subtle, as perfect as the musical

decorate the perception that has caused the music, that has caused the singing. So Chandogya is a singer of Samaveda.

I think this Upanishad is one of the ancient Upanishads except the Isha and Aitareya Upanishads, which are perhaps more ancient. The fundamentals of Indian philosophy and theology are verbalised in the first ten or eleven Upanishads : *Isha, Kena, Katha, Prashna, Mundaka, Mandukya, Aitareya, Taittiriya, Chandogya, Brihadaranyaka and Svetasvatara*. Only these are chosen by Shankara for writing his commentaries dealing with Vedanta.

We have seen last year that first we have :-

- The Vedas : *Rig, Yajur, Sama, Atharva*
- The Brahmanas : The elaborate explanations of the Vedas by the Rishis.
- The Aranyakas : The last part of the *Brahmanas*
- The Upanishads : Out of the Upanishads we have the six systems of Indian Philosophy.
- Six Systems of Indian Philosophy : *Sankhya, Yoga, Nyaya, Vaisheshika, Purva Mimamsa and Uttar Mimamsa i.e. Vedanta.*
- Bhagavad Gita : Then comes the nectar of all these in the Bhagavad Gita. The seven hundred verses said by Shri Krishna.

Why am I narrating all this to you? Because in the Gita Sri Krishna says : "*Vedanam Samavedo asmi*" - "I am the Samaveda among the Vedas". Sri Krishna was crystal clarity of understanding, sterling purity of relationships and bliss of love and joy. He has said Samaveda is the expression of my being and Chandogya is a part of Samaveda.

OMKARA

In order to study the three branches of knowledge: *Rig, Yajur, Sama* one begins with Om. Om is a description of Reality, though it is a sound - and if you like you can call it a word. It is a human sound that represents the sound existing in the cosmos. The sound that seems to be the source of creation. A sound that represents the creative energy in the cosmos, the sound that represents the Rig, that is, the motion part of the creation and Yajur - the action part of creation, because for uttering *OM* you have to blend the *Prana* or vital energy and *Vak* or sound energy. You have to blend both energies into speech - that emerges in the utterance of *Om*kara. *Om*kara is a sound which pleases, relaxes, comforts and soothes the heart of human beings, so it is also represents Sama. *Om*kara is the *Udgitha* of *Sama*.

Om Iti ek aksharam Brahma. *Om*kara sound represents the totality of Existence. It signifies the

wholeness of Brahma, it signifies the motion part of Brahma, it signifies the Joy part of Brahma. The Rishis say it signifies the totality of Brahma. Later in the *Yoga sutras* it is said : "*Tasya Vachakah Pranavah.*" I. 27 That is, the *Om* or *Pranava* represents or is equivalent to *Brahma*, it verbalises *Brahma*.

We will be looking at something tremendous - *Om* or the sound energy which is a blending of speech and *Prana* and its effect on the neuro-chemical system of your body and the neuro-chemical system of the universe.

CHAPTER TWO

Chandogya Upanishad :

Chapter 1, Section 1, Parts 1, 2 & 3

The Vedas are not a structured philosophy, they are the outbursts of poetry. They are expressions of a poetic heart when it is in communion with Reality. It will be extremely difficult even to touch the fringes of the Vedic Mantras unless one has the heart of a "Kavi", a Sanskrit word which is rendered in English as poet. Here I have to apologise for my very limited knowledge of English language, I do not know any other word except the word "poet", and it does not satisfy me when I have to use it for translating the word *Kavi*. We had come across this term "Kavi" last year when we studied *Ishavasya Upanishad*. "*Kavi Manishi Paribhuh Svayambhur*" - *Ishavasya Upanishad //8//*. The word *Kavi* is going to accompany us perhaps throughout our studies.

You need the heart of a *Kavi* and who is a *Kavi* - a poet? One who has the tender insight which can penetrate through the gross to the subtle, which can penetrate through the form and reach the formless, which

can penetrate the existence and reach the essence.

The Rishis of the Vedas have an existential approach. They never turn away from existence and its essence.

Let us discriminate between a poet and a philosopher. Philosopher also has a penetrating perception but in the very act of perception the philosopher discards if not rejects the unessential, the gross, the transitory, the mortal, the limited and tries to identify his consciousness and his life with the essential, with the essence, with the content of Reality. This is an exclusive approach to the essence of Life, to the substance of Life, to the content of Life.

When a *Kavi* or a poet perceives, his insight also pierces and penetrates through the gross, the transitory, the limited, the mortal, the unessential and straight away reaches the essence. The difference is, in the way or the process of perception, in the result of the perception - that is action; and in the nature of relationship with Reality.

A poet does not discard even intellectually or emotionally the transitory, the mortal, the limited. His is not an exclusive approach. It is an all inclusive glance, it does not analyse and break to pieces or shatter to pieces the wholeness of Reality. In the perception of a poet, the unessential, the secondary, the transitory, the limited get dissolved. It is not broken up, it is not

shattered, it is not torn. If you have ever watched mountain streams rushing out of the rocks, the water is very gentle and it is the gentleness of the water that has the capacity to pierce through the rocks. In the process of that penetration or piercing, the rock gets dissolved, and in the dissolution the essence of the rock enriches the quality of the water that it pierces. In the same way the life of a *Kavi*, the life of a poet, the life of the Rishi of the Vedas is enriched by the dissolution of the unessential, the secondary into the comprehension, perception, understanding of the essence.

Please do see the difference. The philosopher also has to live in the world of form, of grossness, of limitation, of conditioning, but due to his exclusive approach there is a kind of intellectual isolation and a kind of stiffness in the psychic structure and also in the movement of relationships. But a *Kavi*, a lover of Life and Reality does not discard even the minutest detail. The secondary, the form, the transitory gets included in the perception and therefore the form does not arrest or obstruct the perception of the formless. The mortal does not prevent the *Kavi*, the poet, the Rishi, from living in constant contact and communion with the essence. Living in the formal world, living with the conditionings and limitations, the contact, the communion, the communication, the relationship with the Ultimate Reality remains intact in the life of a Rishi, a *Kavi*, a *Yogi*, whereas in the life of a philosopher it gets damaged and scorched.

To understand the Vedas, one requires this gentleness in perception, the gentleness of the water stream. We should dissolve the secondary by piercing through it and reach the Ultimate Reality. We should be in contact and communion with it without discarding the other. It becomes a dance of acting in the conditioned, the limited; relating to the conditioned, the limited, the mortal, while remaining in communion with the immortal, the real, the essential. So I said this morning that the Vedas are a song of Love.

If this is clear that the Vedas are not a philosophy, that they do not have a specific structure, than you can accompany me further.

Now we begin with : *"Om iti etad ekakshram udgitham upasit"* I. 1.1. The Reality is indicated by the Rishis by the symbol *OM*. The feel of the Reality, the feel of the wholeness of Life is expressed by the Sama Veda, by the Chandogya Upanishad which is a part of Sama Veda by the syllable *OM*. This is a symbol of the wholeness of life and this *OM* has to be meditated upon.

Really speaking the Rishi has used the word "Upasit" - *"Om Iti Etad Ekaksharam Udgitham Upasit Om Iti Tasya Vakyam Upvyakhyanam I.1.1.* Now you will have to exert your attention with me in order to understand what the Rishi means by the word "Upasit." "To mediate upon", is the translation by most of the commentators. One has to meditate upon the symbol *OM*, if one wants to be in communion with Reality - in English language

that would be the meaning of the first mantra of Chandogya. But the word used is "*Upasit*" and it comes from the word "*Upasana*" and "*Upasana*" means in very simple words for our use "Dedication". You have to dedicate. *Upasana* involves dedication - not only emotional dedication but dedication through action, dedication in the form of your actions, your relationships.

This morning we had talked about the Vedas - Rig, Yajur and Sama - as perception, action and enjoyment through relationships. The ancient Rishis were never satisfied with only perceiving and understanding what is real, they wanted to have a relationship with it, and for that relationship they had used a beautiful word "*Yajna*". The whole life is a *Yajna*. We will look at that word also very briefly. The whole act of living is a *Yajna* and this word *Yajna* has been generally translated by the word sacrifice. If you turn to any commentaries in English language they will translate it as sacrifice. I hesitate to agree with them in that translation, and therefore in my own humble way, I am using the term "dedication" instead of "sacrifice".

Now what is this business of dedication? Life is a *Yajna*, living is *Yajna*. And what do you dedicate to the Reality? The Ego, the Self, the 'I' consciousness. Through every word, through every act, through every relationship, this 'I' consciousness, this *Ahamkara*, this Ego, this Self has to be effaced completely.

It is the surrender or complete, total effacement of the 'I' consciousness, of the Ego, the Self, which is implied in all Vedic action, the Vedic *Karma* as it is called. It is not a ritual, it is not a rite, but everything that you do, every movement of yours should be dedicated to the essence of existence, to the Reality in such a way that the 'I' consciousness which wants to retain its separate identity will get effaced, dissolved. Life is, living is, for the dissolution of the 'I' consciousness.

Self effacement through action is *Yajna*. The melting away of the idea of separateness, the obsession with the separateness that we have, has to melt away. The human beings have assets and limitations. Their reason is their asset but the conditionings in which they live is also a limitation. Please do see, that as long as we live in the human body which has a form, mass, weight, colour, shape, size, features, limbs, etc. we feel ourselves as a separate entity from the rest of life. This identification with the idea of separateness has to be effaced or dissolved. There is nothing more to be done in spirituality.

The Vedas say that self-effacement through the movement of relationships, self-effacement through every action, self-effacement through every movement is *Yajna*. Life itself, living itself is a *Yajna*. That is a *Yajna*, that is a Vedic action through which and in which this identification with separateness, the identification with the 'I' gets dissolved.

Please forget what we communicate with one another when Vimala gives the talks. You are not sitting here with Vimala, you are sitting here to understand the Vedas, otherwise you will jump up and say "Oh, but the Ego is unreal, it is only a concept, it is only an idea, why the effacement?" You will be confusing the two things. Here we are studying what the Rishi has said. I have kept Vimala outside the room. I have come here to be with you as their representative and communicate what they possibly imply by these mantras. With great hesitation I touch the mantras and try to uncover their possible implication to you, who are lovers of Yoga and students of Yoga.

They are saying *OM* represents the Reality, the essence of Life and you have to learn to dedicate your energies to *OM*. You have to learn to commune with the *OM* to live your life, to do everything - breathe in, breathe out, talk, eat, drink, sleep - being in communion with the Om. Whatever you do, on the sensual level, sexual level, psychological level, the communion with *OM* should be the under-current. It is the communion with *Om*, the symbol of Ultimate Reality - while you are talking, acting, reacting, sleeping, eating etc. that will convert your actions into *Yajna*, that will sanctify, that will create a holiness, a sacredness. So they say : *Om Iti etad Ekaksharam brahma udgitham upasit 1.1.1*. This is the syllable which is the symbol of the wholeness of life, to which you should dedicate.

The Rishis are very mathematical people, they will tell us how to dedicate afterwards. We are only looking at the free translation of the first mantra.

Why should we dedicate to *OM*? Why do you say that it is this syllable that represents the Reality?

In the Second Mantra he gives the explanation, the clarification why this syllable represents the total Reality, the wholeness of Reality. *Esham bhutanam prithvi rasah prithvi apo rasah. I. 1.2.* It begins with *Esham Bhutanam* - we are surrounded by beings. We are surrounded by the earth, the skies, the planets, the stars, the mountains, the rivers, the creatures, the vegetation, the waters, the fire, we are surrounded by all these. And a beautiful word is used by the *Rishi*, "*Bhutanam*" - being. We are surrounded by Beings with whom we have to live, in the midst of whom we have to live, so we have to relate, act and inter-act with them. In this action, inter-action with all the *Bhutas* - the beings by whom we are surrounded, the *Yajnah* - the effacement of the Ego is going to take place.

A lover never rejects anything of the Beloved, the minutest detail becomes of supreme importance and supreme relevance. Everything, every nuance is perceived and every nuance is taken care of. So they say *Esham Bhutanam Prithvi Rasaham* - of all these beings by whom we are surrounded the essence is the Earth. The Earth is the essence. *Esham Bhutanam Prithvi Rasah.* "*Rasah*" means essence.

What is the essence of the earth, of the *Prithvi*? *Apa* - water. The earth contains water, the earth lives in water, surrounded by oceans. Just look at the planet that you and I have to share, it is surrounded by water, containing water.

What is the essence of water? The Upanishads are written in the style of a dialogue. The ancient wise people never cared for preaching. Preaching came with philosophy. But here it is neither teaching or preaching only conversing. It is a dialogue, it is a communication. There is much freedom in this dialogue and this communication.

What is the essence of water? *Apam rasah purushah aushadhinath*. The vegetables, the vegetation that you see around - the flora, the fauna - is the essence of the energy of water. The earth energy contains water as the essence and the water energy has the essence of vegetation.

What is the essence of vegetation? From the vegetation the body of the human being is formed, so the essence of Vanaspati is *Purusha*. They say the *Purusha*, the human body - don't confuse it with male or female, *Pursush and Stree* found in the Indian native languages, this is a different matter altogether. It is science and poetry together. The human body is the product, is the essence of vegetation, of the flora, the fauna, of water, of earth, so it is superior and it is more subtle.

What is essence of human being - the organ of speech that the human being has, is the essence of his being. "*Vak purushasya rasah 1.1.2.*" The organ of speech is not only the organ of making sound but of speaking which is a more sophisticated activity - as you have your high tech, in the same way, in the evolution there seems to be a high tech with the human body.

The *Vak*, the organ of speech is the essence of the human being. And what is the essence of this organ? "*Rk vachah rasah*" the capacity of forming *Rk* *Vachah* or the mantras, the capacity of putting perception into words. The conversion of perception into a word is the essence of the organ of speech.

And what is the essence of speech? "*Saman Rk Rasah*". The essence of *Rk* or the essence of speech is *Sama*.

What is the essence of *Sama*? *Om* or *Omkar* is the substance of the whole *Sama*. "*Udgitha Saman Rasah*". The singing of it, is the essence of speech, the *Pranava* is the essence of all musical formation of speech.

We have seen that the *Kavi*, the poet has to penetrate through the forms, through the gross to the subtle, from the form to the essence. So we say *Esham Bhutanam Prithvi Rasah* all the essence of the beings by which we are surrounded is contained in the earth. The whole cosmic dance of energies is going on within the

earth as it were. It has fire, it has water, it has vital energy, it has all the nectar which works as the nutrition for your body, which rejuvenates your body. The colours, the flavours, the minerals, the vitamins everything is in the earth itself.

The Rishi says the earth is the support, the cause of creation, the essence of creation. Penetrate through the earth and he says you come to water. Penetrate through the water and water energy and you come to vegetation. Penetrate through the vegetation and the complicity of energies dancing in the vegetation and you come to the human being. Look at the human being and you find the organ of speech as something special, which you would not find natural in the other species. By using that organ of pronunciation, intonation, accent, man created speech. Speech is the essence. In that speech, music and poetry is the essence, not the theories, not the philosophies but poetry and music which includes dance, drama everything. And in that, *OM* is the essence. Therefore we say that we have to dedicate our energies, focus them on *OM*, which is the one syllable representing the totality of Reality.

In the third mantra, he says that *Udgitha Omkar* is among all the essences the supreme most and therefore the highest.

In the first mantra they said that *OM* is the only syllable that represents the Reality, in the second the Rishi is indicating that it is the highest possible essence

that is available to us. The subtlest possible in the formation of energies, the highest possible in the evolution of energies. And we will work with the Rishi and find out how the *OM* is born with the fusion of speech and breath - the *vak* and the *prana*. The fusion takes place in the body with the *prana* energy and the speech energy, the fusion takes place in the functioning of the organ of speech with the functioning of the breathing system in the body - it is the inter-action between the two. This is what the Rishi is going to talk about in the next mantra. There is a beautiful word they have used for it *Mithuna* - I.1.6.

We may turn now to *Sh Esha Rasanam Rastamah* I.1.3. The *Omkar* the sound energy, the subtlest most energy is the quintessence of all essences. You put together all the essences and you take an essence out of them then you arrive at the sound of *Om*, at the creation of *OM*. The sound energy contained in the *OM* has effect on the neuro-chemical system of your body.

The way to do the *Upasana of Om*, the way to dedicate yourself to *Om* is to chant it, not inaudibly inside you but vocally, because the organ has to be used, it must be vocal, it must be articulate, it must be chanted at a certain pitch, with certain volume. The word "*Udgitha*" is a very important word, *UD* is really speaking high up, *UD* itself is one of the names, one of the symbols of *Brahma*, of the Reality. You have to raise your voice, use the whole vocal system and the breathing system together and then chant it.

The chanting of the *OM* is the *Yajna*, the meditation, it is the *Japa Yajna*. The meditation will not take place only by looking at the form. The meditation will take place by the movement of the whole being when you chant it, in a pronounced way, not inaudibly but audibly, articulating it, singing it. Sama Veda is concerned with the singing, because the singing of the music has tremendous healing power. The sound energy is one of the most powerful healing energies. If misused and abused it can destroy. You can cause explosions by using the sound energy and healing can take place if the sound energy is used properly, scientifically with the awareness of its potential.

The *Upasana*, the dedication of the *Omkar* has to take place through exercising your vocal cords, vocal organs and the breathing system and the breathing organ. That is the sacrifice, if you want to call it a sacrifice. You are exercising your energies, you are pouring your energies into the chanting of *Om*. Like a person who does *Havana*. The *Agni Hotra* people do *Havana* and while doing *Havana* they go on chanting, saying "This does not belong to me, this belongs to fire, this belongs to water, this belongs to the sun, this belongs They go on saying these mantras everytime they make the offering to the fire. In the same way, when you chant *Om* you are exercising your vital energies, that is a *Yajna* which is going to de-pollute or purify the atmosphere around you. It is going to purify your blood system, your breathing system, your whole being. The chanting of *Om*,

this wholesome sound energy has a tremendous purifying effect upon life. It is the subtlest most healing energy, it has a holistic nature and a holistic effect - as a therapy, as a medicine, as a healing energy.

The *Om* was used as a kind of communication, one syllable communication. For consent, for agreement this syllable was used. Before any action, before any worship in the temples, they would begin with *Om* and they would conclude with *Om*. The whole life and the whole movement of living was really wrapped up and enveloped in this *Om*, which is a mystical sound energy.

You have asked the question whether *Om* should be chanted in a particular note? The answer is yes. For the singing of the Vedas, Yes. When you chant and recite the Vedic Mantras they have to be chanted in a particular pitch, particular volume and particular way of ascending and descending. When you chant it by yourself, I think it is up to the individual to sing it in a comfortable way without straining. Some people have a high pitch, they will chant in a high pitch - it should be a harmonious note rising effortlessly to the scale to which you can raise your voice but the recital of the Vedas and the Upanishads have a scientific way of pronunciation, accent, intonation, pitch.

You have asked if there is a different effect when chanting *Omkara* in different scales? The effect must be on the body. The singing and the notes that you use

in singing must have an effect on the body. As far as my understanding goes, the notes, tones everything has an effect on the whole body and the functioning of each organ is affected by it. That much I know. If I were in your position I would begin with what comes naturally and within a few moments the sound energy will begin to affect and then the pitch would be raised by itself, not doing it consciously but let it raise itself. The sound energy even at the lowest pitch is going to affect.

The note is also affected by the time of the day. If you are chanting in the early morning, you chant very gently, it is the dawn, life is trying to come out, open out. If it is mid-day, you can chant it a little louder as you have been through your activities, things have opened out, even the organs in your body, the whole nervous structure is more open for communication. As in Indian classical music there are certain ragas which you sing in the morning like *Bhairav*, *Asavri*, *Lalit*, *Todi*, then there are the ragas for mid-morning, mid-day, then early afternoon, late afternoon, evening. It must be so in Western classical music also, which I do not know, but the Indian classical music has communication and communion with every hour, even half an hour, and the structure of the raga, the way you sing it, its effect on the body, its effect on the atmosphere around you, its psychological effect on you, is most scientifically worked out.

Does it become too difficult, are we communicating? This is one of the most difficult

Upanishads that has been chosen. It is not as simple and compact as the Isha Upanishad which only had eighteen mantras and this has 8 different chapters and every chapter is quite elaborate. The first part deals with *Upasana* - dedication through action, then there is another portion of *Gyan* - understanding and living the understanding. It is very complex. You will not find any book on *Vedanta* which does not take its support from Chandogya. All the Indian philosophers specially *Vedanta*, *Advaita* turn to Chandogya, take its reference, fall back upon it very much. Others are not big. Even from the point of view of the canvas that it has spread, it is very, very wide. And I think it might be necessary for us to restrict ourselves to one or two parts of it, instead of going through all the mantras. There are certain basic mantras that we must take and therefore I am turning to every word of the *mantra* and going into the analysis. Later on we might have to skip and focus our energies and the time we have at our disposal just on some sections you are interested in. We will talk about *Om* - the wholeness of the sound, the birth of the *Om* the one syllable reality getting born inside - we will talk about the sound energies.

CHAPTER THREE

Chandogya Upanishad :

Chapter I, Section 1, Part 3

Chapter III, Section 13, Part 1

Section 14, Part 2

Those who participated in the two sessions of yesterday should join me in the verbal voyage to the land and times of Upanishads. The Upanishads are love songs, dedicated to Reality. They have a poetic form and musical content, along with the deepest possible perceptions of what the mystery of life and living is. Being in a poetical form, analogies and similes are used profusely; figurative language predominates the Upanishads.

There are two ways of looking at the figurative language, the analogies and similes. People living in India have taken the similes, the analogies and the figurative language literally. So when the Upanishads use a word like Deity or *Devata*, the Indian mind confers upon that word the quality of a being, of an entity, having a rigid identity. In fact the word *Devata* derived from the root *Deva*, *Devayate*, means having the capacity to emanate light. That which is self-luminous is called *Devata*. It is

a figurative way of calling it *Devata*, but the Indian mind confers upon it the identity like the human body, imagines it with eyes, nose, ears etc. clothes it with a human form, with maleness or femaleness, and then worships it.

From this first way of looking at the Upanishads, the Vedas etc. the Indian psyche developed *Upasana* implying worship. As they had clothed the figurative language, analogy, simile with forms, bodies and human contents of mind etc. they developed rites and rituals for the worship. So the *Upasana* or the dedication of the energies, required temples, idols, methods of worshipping, worshippers or priests, hierarchy among them and *Karma Upashrya* or relying upon physical action became a very important essence of *Upasana* or dedication. Focusing all the energies on the Reality indicated by the words required the support of forms and physical actions which were converted into rites and rituals, repeated endlessly.

This is one way of relating to the communication of the Rishis. There is another way of penetrating through the figurative language and understanding the similes and analogies for reaching the essence that they want to indicate.

Those who penetrated the analogies and similes, they found the way of dedicating all their energies to the act of living and to the act of communion with Reality through Understanding. *Gyan Upashrya*. Their dedication required the understanding of what is, understanding the nature of Reality and that understanding enabled them to

gather all their energies and focus them on the Reality indicated by the symbol, indicated by the word.

So Upasana had two varieties. 1. *Saguna Upasana* - dedication with the help of form relying upon Karma *Upashrya* or physical action and 2. *Nirguna Upasana* - the dedication to the formless relying upon *Gyanam* or the understanding.

I'm afraid my European friends will have to work hard with me this morning because we are entering the inner percents of the temple. Yesterday we were in the compound having a general idea of what the Vedas are, what the Sama Veda is, what the Chandogya Upanishad is, now we are turning towards the actual teaching of Chandogya. And I think what is true of Chandogya is true of other Upanishads except Isha and *Katha*.

In order to understand the analogies and similies let us get acquainted with some basic words that are used by this Upanishad. We are going to look at the portion of Chandogya today which is dealing with (1). The Cosmic significance of Man, his body, the organs of the body, (2) The energies contained in the body, (3) Their relation to the same energies in the cosmos, (4) The potential for the communion and even fusion of the cosmic and the individual. It is the fusion of the cosmic and individual which is the essence of *Yajna*. So we are going to go into deep waters this morning and I hope you will have patience with me.

You are acquainted with the word cosmos, and microcosmos. The Upanishad uses the word *Brahmanda* for cosmos. *Andam* can be translated in English by the word "Egg". The cosmos has the shape of an egg, sort of oblongish circle. The Reality by the ancient Rishis was seen and felt as a wholeness, having a circular wholeness no angles, no breaks anywhere, it is not a totality assembled of parts. The beingness of the cosmos is its wholeness and circularness, so they call it *Brahmand*, Cosmos or macro-cosm equal to *Brahamanda*. *Brahman* is the Reality so *Brahmanda* means abode of Reality. The circular abode, the holistic abode of Reality.

You are acquainted with the word "Micro-cosm" the Sanskrit word used by the Rishis for micro-cosm is *Pindam*. The human body - *Pindam* that which is condensed. *Brahmanda* - that which is expansive. Another word used for microcosm is *Brahma puram* - Cosmos was *Brahmand* and the human body is *Brahma puram*. *Puram* is city, a city where the *Brahma* - the Reality dwells, so *Brahma Puram*. *Brahamandam* - macrocosm and *Brahma puram* - the micro-cosm or the human body. We will be using the Sanskrit terms so please do get acquainted with them.

The Reality living and permeating the Cosmos is called *Brahmanda* and the Reality dwelling and permeating the human body *Brahma Puram* or the *Pindam* is called *Atman*. So we get two words now : *Brahamanda* - the Supreme Reality permeating the

Cosmos and *Atman* - the Supreme Reality living in the human form, dwelling in it and permeating it. *Brahmanda*, *Brahman*, *Brahma-puram*, *Atman*.

It is a figurative way of looking at Reality, let us not forget it. Now the *Brahmanda* - the body of the Supreme Reality, the Cosmic Body of the Supreme Reality must also have organs as the human form has organs. So what are the organs of the macrocosm or the cosmos - *Brahmanda*? The first is *Akasha* - Space. Space in the cosmos, in the cosmic body of *Brahman* and space in the human body also. The second is *Vayu* - vital breath. Not only the air, not only the breeze, but the air and the breeze are the vehicles of vital breath *Vayu* is vital breath, vital breath in the cosmos, vital breath in the human body. Now this vital breath, this *vayu* contains sound energy, so vital breath has two principles motion and sound, movement and sound. *Agni* - is the third organ. The principle of heat and light. There was motion and sound and due to the motion and sound there is heat and light - *Agni*. *Apa* is the 4th organ, water - oceans, rivers. And then *Prithvi*, the earth. These are the five organs of the Cosmic dweller - the *Brahman* who has the cosmos or the *Brahmanda* as its body and *Akasha*, *Vayu*, *Agni*, *Apa*, *Prithvi* as organs, these are called *Panch Maha Bhutas* - the five beings by which we are surrounded.

We who live in human form, dwell in human form we are surrounded by these five *Bhutas*, they are called

beings. The root *Bhu* means "to be" and *Bhuta* that which has a being. Earth is a being with vitality, with light. The oceans, the rivers are beings, they are not objects, they are not dead matter, to be discriminated from life as a separate compartment. They are beings. The water is a being, all the five principles, the life is a being, the air as the conveyor of and vehicle of vital breath is a being. And space is a being throbbing with life.

The wholeness of life involves and includes these beings who are self-contained, inter-related, constantly inter-acting, and it is their inter-action which generates the innumerable variety of what you call objects - this is the cosmic world, this is the *Brahmanda* - and we have a human body - the *Brahma puram* where the Supreme Reality dwells in the form of *Atman*. Why do you call it the *Atman*? Because it lives in the enclosure. The walls of flesh and bone is an enclosure. The *Brahmanda* has no enclosure, it is all expanse, but here you have the *puram*. *Puram* which means city, and as a city has walls, (it used to have protective walls) in the same way the bones, the flesh, the blood, the tissues, the muscles, the glands the whole structure is the city in which the Supreme Reality lives, and because it is enclosed and born we call it *Atman*. It is the Supreme Reality all the same. There it is limitless, here it is limited.

The beauty of human form is its being limited. It is the limitedness that gives it the colour, the shape, the figure. The cosmos being a wholeness cannot move, it being ISNESS, it just IS. But the beauty of the human

body is that it can express the principle of motion, the principle of fire, the principle of sound, the principle of earth. All the *Panch Maha Bhutas*, those five gigantic cosmic principles they can be expressed in this human form, this microcosm beautifully. In the cosmos, the proportions of the cosmic principle defy verbalisation, the expanse defies description. The ISNESS, cannot be described, it cannot be defined, it just IS, but in the human body it yields to description, definition. The principle of motion can be seen, it can be measured, it can be described.

The cosmos gets enriched when it gets condensed in human form. The space, the vital breath, the principle of fire, the water, the earth can be seen and touched here, because the earth becomes the bones in your body, the water becomes the blood in your body. The vital breath that cannot be felt in the cosmos is felt in your body, its movement is felt in the body, the heat is felt in the body. The warmth of the beingness, the light of the beingness, the sound of the beingness, the motion of beingness all are felt. The Divine can be felt only in the human form. It can be understood on the cosmic proportion but it can be felt, reached, related to in the human form. Upanishads say that man is of immense significance in the Cosmos. It is condensed cosmos.

The human beings are condensed cosmos, self contained in a way. They share the creative energy of the cosmos. Creative energy to the extent of producing

another being, another life like yourself. You have the creative energy capable of reproducing another human being. Just imagine, the beauty of that human body from which can emerge another human being! Yet you can reduce that sacred, holy, sexual energy, the tremendous creative energy, capable of reproducing another human being just to a biological inter-action. If you are seeking pleasure, biological pleasure, you can reduce it to an instrument of pleasure. The human organs that we have are not just instruments of pleasure, they are the instruments for expressing love - the flavour of life, the perfume of life.

Then you have the capacity of speech, which is, a special movement of the vital breath, it is a special movement and inter-action of the principle of sound and principle of vital breath. You can reduce that sacred energy by throwing around words that you have inherited, that you have cultivated. Throwing them around in order to conceal what you are, to cover up what you are. You can waste that energy in exaggeration, over statements, under statements, pretensions, hypocrisy. It is a criminal wastage of that marvellous sacred energy which is the result of inter-action between sound and breath, between *Akasha* - the space and breath. Or you can, like the Rishi share your perception, the perfume of that perception with your fellow human beings and fellow non human beings. It is not only the human beings that get affected by the impact of words that are born of life, of truth, of love, even the stones, the waters, the space, the trees, are

affected, are influenced. The words have an impact on them too.

The human form is called the special form, the human being is looked upon as a favourite of the *Brahman*. To be born in human form is a blessing and responsibility at the same time. It is a blessing or a benediction because we share all that is in the macrocosm, in the cosmos and a responsibility because one has to manifest the Divinity, one has to manifest the Reality encased here, dwelling here in the human body, as the cosmos is all the time manifesting the Divinity. The purpose of human life according to the Upanishads, the Vedas is to manifest the Divinity in human relations, in the structure of society that you build, in the way you live, in the way you conduct your body, your mind, your brain. That is what the Upanishads are meant for, that is what the dialogues are meant for.

We have seen that we have organs within our body which represent the space, the vital breaths, the fire, the water, the earth in the cosmos. As we have organs and energies representing the unconditioned energies in the cosmos, we also have the Intelligence representing the Cosmic Intelligence. Here they are bound to be conditioned because they are limited. Limitations are not bondage. Limitations are the wealth of life, if we only know how to use them, how to dwell in them, how to relate to them. A limitation becomes a conditioning when you try to impose them on others, otherwise they are just

beautiful facts of life. Liberation is not rejection of limitations. Liberation or enlightenment is not discarding, rejecting, turning your back upon or turning away from limitations, but to be there, to see them as limitations and to use them in their field of relative utility. It is the understanding of the limitations as limitations which is the content of liberation. Freedom is understanding the nature of bondage and not getting bogged by it. If there were no limitations the word "liberation" would be meaningless.

One feels very thankful that there is this limited human body, which is born, which grows, which decays and one day passes through death. The cosmic cannot die, it cannot be born, it just IS. But in the human body, it is a magnificent privilege to see the dance of life as birth and growth, the manifestation of all energies, impulses, emotions, thoughts, relationships, pleasure, pain. There is no pleasure and pain in the cosmos. There is just the joy, but here you have the salty pain and sweet pleasure - both. We have created a miserable world because we don't know how to live. If only religion could teach us how to live, if only spirituality could help us to learn how to relate to the conditionings and limitations there would be paradise on the earth.

The Rishis have told us that from the Reality emerged the Space - *Akasha*, from the space and within the space emerged the breath, the movement of breath. - *Vayu*, and *OM*, the *Udgitha* is the sound of the vital breath permeating the Cosmos - that is how the Rishis heard the sound. *OM* is the Cosmic sound existing

because of the movement of the vital breath, because of the movement of heat and light, because of the movement of water and earth. *OM* is the homogeneous, whole sound, self-generated self-conducted, self-luminous. The Hindus have called it *OM*, the Muslims will call it *HUM*, some may call it *HIM*, *HEEM*. There is a sound, the sound which does not require any friction, sound which does not require any effort. *OM* is the sound which is effortlessly there, not born of friction. It does not require the duality and friction of the two. It is the substance of Being. Sound as the substance of being. Sound perhaps even as the source of the emergence of Infinite universes. When the Emptiness or Isness explodes and emerges in the form of infinite universes, there is the sound. When the term "explosion" is used, explosion of emptiness means really the emergence of sound, and as sound and light are inseparable, therefore it is the emergence of light. Light and sound go together. Light, sound and heat go together. Breath, sound, light and heat go together.

You can atleast imagine the tremendous sensitivity, the intelligence the ancient Rishis must have had. Unless they had that tremendous sensitivity and tenderness of a poetic heart they could not have a vision of cosmos like this. It is a vision. It is said that a Rishi is he who sees the reality and has the capacity to put it into words.

In the human body, there is the space in every drop of blood, every muscle, every tissue. The space is the content, limited by blood, flesh and muscles etc. In

that space is contained sound energy. Space contains sound. We are turning to the metaphysics of sound energy this morning. Sound is the substance of silence, permeating silence. When it permeates, it is whole. When you begin to manifest it, then its wholeness is disturbed, you have to use motion including friction, even of the subtlest form. You have to use the principle of motion and friction and a little heat in order to produce sound, sorry not to produce, but to manifest sound, to uncover, to unravel, to express sound.

OM is the whole sound permeating the cosmos and permeating the body, it is there. It is the sound of life. It is the sound of silence, it is the eloquence of existence, self-generated. Where there is Life there is *OM*, where - ever there is life there is sound, where there is life there is heat. For instance as soon as the person dies, within hours the body gets icy cold. Life is no more there so there is no movement, there is no light, the skin becomes dark, all the glow of life from the body, the skin is gone. Wherever there is life there is light. Wherever there is life there is sound, there is movement and therefore there is warmth. Our bodies have the warmth of life, the being of life, there is warmth, light, sound, motion, and a joy contained in a harmonious inter-action of all these.

The Upanishad tell us that *Paramah Paratharyah Ashtamah Sh Yat Udgita Esha Rasamanam Rastamaha I.1.3- Udgita*, the *Omkar*, the sound of wholeness, the

sound of life is called "*Rasama nam Rasatamaha*" - the quintessence of life, it is the best of all the five principle.

You should recognise the sound in your being and learn to pronounce and chant it and get yourself enveloped by that energy of wholeness generated by *OM* throughout your waking hours. Have that energy of Omkar that holistic energy around you, so that the aggressive broken sounds and broken lights and friction created by society do not affect you. If you cover yourself, if you envelope yourself, if you wrap yourself up by the sound energy of *Omkar*, then nothing disturbs you. If you can, you should chant it audibly and when you can't chant it audibly then chant it inside you and let your being be permeated and saturated by the sound of *OM* so that nothing disturbs you. The aggressive sounds, smells and lights will come near you but will be turned back because the holistic energy of the sound of *OM* is around you. You have a sheath as it were of *OMKAR*. It is worth trying, experimenting because it is a part of science. Science, philosophy and poetry all blended into one. Very difficult person these Rishis were! It is all science of Life and living.

In this *Brahmapuram*, in this city of human form where does the Reality dwell? The Rishi asks the question, and maybe with a twinkle of mischief in the eyes he says that, there is a lotus in the heart in which the Reality dwells. The biological heart you know, but the Rishis figuratively talk of a lotus shaped energy in the

centre of your chest, and they say the seat of Intelligence, the seat of sensibility, the seat of heat and sound is in this lotus, which they would call heart. And it is there, in that lotus, in the center of heat and sound and breath that the Reality, the vital breath dwells.

The Rishi says that the Supreme Reality lives and permeates the cosmos and in the human form it lives in the lotus that we call heart or Hridayam. In the heart there is this flame, this self luminous flame of life, the self luminous center of life, throbbing with warmth, with sound etc. it is only when that vital breath dwells in the lotus of the heart, in that center, that all the organs can function, if it is not there then the organs cannot function.

In the human body there is that Supreme Reality, that vital breath - *Prana*, as it is called. In Cosmos they call it *Vayu*, in the human body they call it *Prana*, sometimes even in Cosmos they will refer to or call it *prana*. *Pranas* are the vehicles of that Supreme Reality. So we have the human form, the human organs, the vital breath - *prana* and the Supreme Reality entering into the body at the moment of conception - not exactly at the moment of conception, I would say on the 17th, 18th day some say 24th day. On the 24th day of conception the Intelligence enters the embryo, that is what Ayurveda says, I don't know what allopathy says. So we have this human body with its organs and the vital breath, the *prana* inside us. Now let us turn to see how it functions.

They have imagined this Reality dwelling in the

human body in the place of the heart which has five doors *III. 13.1*. The figurative language continues. Five doors, that is to so, the vital breath functions in five different ways. *Prana Apana, Vyana, Udana, Samana* - five doors. The Reality dwells in the heart, that is the palace and that palace has five doors and these five *pranas, pancha pranas* they have their own function, some support, some sustain the equilibrium, some help the circulation, some help the purification and so on. The five doors are the five *pranas - panch pranas*, and they have their responsibilities.

In order to create *OMKAR*, to say *OM*, to produce that holistic energy out of your limited human body - as there is holistic energy permeating the cosmos - and to permeate your whole body with it, the sound box, the organ of speech has to be used. The *pranas*, the strength of the *pranas* has to be used, the energy in the digestive organs has to be used, the heat in the body caused by your blood circulation and blood pressure in your whole neuro-chemical system has to be used - all that has to be used to say *OM* - not only to say *OM* but also to speak. All these movements together, their inter-action through the sound organs enables you to speak. The fusion of *Vak* with *prana* - the breath.

When the vital breath, the energy of sound and light and heat passes through your sound tract and your sound organs then the sound of *OM* is produced. In order that it should travel smoothly it is required that you do

Yoga - Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana, Samadhi. You do the Ashtanga Yoga and keep the organs as pure as it is humanely possible, so that the sound, the light, the heat can travel throughout the body, without causing any scratch. If there is excessive heat in the body when the sound travels it can cause scratches on the vocal cords. When a person speaks you can find out if the organ of speech is scratched, if it is strained, if it is over heated or if it is too much clogged by cough, blocked by cold, you can see all that, you can feel it.

The Rishis of the Upanishads say for the pronunciation of *OM* it is vitally necessary to keep the human body healthy. This is a *yajna*, by which you want to represent the cosmic sound and you are going to dedicate your energies to the pronunciation of *OMKAR* which will purify the world and keep yourself purified. It is necessary to keep the human body and the organs as healthy as possible. Health is the perfume of wholeness.

As long as you are not divided inside you, as long as you are not torn by mental conflicts, contradictions there can be wholeness, because wholeness is the nature of life. But when there is the mental, the psychological conflicts, contradictions, tensions etc. the whole neuro-chemical system gets depressed or strained and twisted, the digestive organs cannot function properly and then there is the whole maladjustments on the physical level.

If there is worry, if there is anxiety, if there is

tension, if there is contradiction, it is bound to affect the quality of your physical organism which is the instrument for manifesting the Divinity, which is the instrument for perception. Not only your eyes, it is your whole body that is the instrument of perception, it is the instrument for communication, it is the instrument for relationship.

So *Udgitha*, the *OMKAR* requires the healthy condition of the body for representing the wholeness of that sound. We are only here to see how the sound is a metaphysical energy, which is the substance of cosmic being, which is the substance of *Brahmanda*, which is the substance of this microcosm - the *Brahmapuram* or the *Pindam*, and out of the fusion of motion and sound can be created what you call *OMKAR*. You may say *Om* and you may chant *Om*, but chanting the *OM* by itself does not purify the perception, it may help you to get rid of many sicknesses, imbalances in the body, but the purification of perception requires understanding - but that is not the subject of the morning talk.

Now you may have an idea, why the *Brahmins* as a class, here in Indian society, who were the custodians of Vedas, had to live a life free of hankering for money and power, why they had to keep their diet very pure why they had to keep their being - the essence of creation in human form - very pure. The way of living for the *Brahmins*, was one of minimum possessions, utmost simplicity - the yogic way of living, so that the speech that would communicate the Vedas, the Upanishads would

be as pure as possible. They looked upon their bodies as the trust given by the Divine, the sanctity of which was to be preserved. You will hardly find such a representative Brahmin in India today. *Brahmin* means a person who is a *Brahmacharya* i.e one dwelling in the Reality. *Charyam* - living. *Brahma* - living in the *Brahman*. If Living in the awareness of *Brahman*, if living in contact and communion with the *Brahman* is gone, then *Brahmacharya* is gone and where there is no *Brahmacharyam* there is no *Brahma*. Do not translate the word *Brahmacharya* by the English word celibacy. Celibacy is a very narrow meaning of that word. *Brahmacharya* is living in the awareness of that Supreme Reality which is inside you, which permeates the cosmos - that is *Brahamacharya*. That awareness of the Reality does something to your conduct, it gives you your *Dharma*, it gives you the ethics of your conduct - not the code of conduct. *Dharma* gives you a sense of morality. *Dharma* gives you a sense of responsibility, it does something to your conduct. It is the awareness of Reality, the awareness of the essence of Life that gives the *Dharma*.

Chandogya Upanishad :
Questions

A question has been asked as to how and why the Cosmic Intelligence expresses the finite world and clarification about what was said this morning that the cosmic being is a wholeness but cannot move. In order to manifest the *Prakriti*, shouldn't it have movement? Is the Purusha a movement in itself?

If it was said that there is no movement as regards the cosmos, the implication could be that cosmos or the wholeness has no where to move outside of itself. When there is a finite human body, the finite body moves from here to there in the space. A bird flies from here to there, from the South to the North, a river flows from the East to the West but in the Wholeness of Life the South, the North, the East, the West are all included. They are directions for the finite, but in the Infinity they become the substance of the cosmos and therefore there are no directions. The idea of motion in space, from here to

there, the idea of motion measurable by psychological time does not take place in the *Brahmānda*, in the wholeness.

If an analogy could help us to clarify the issue, let us take the ocean, the river, the curvature of the earth and the water flowing through the curvature, which is called a river. It originates at one place, flows through various territories and terminates itself in the ocean. Can you say the same thing about the oceans? The oceans are where they are. Within the ocean there is a movement, there is a motion which is vertical and horizontal at the same time. The movement of the waves that emerge out of the waters of the ocean, they dance upon the breast of the ocean, but it is all within the ocean itself. The ocean may rush towards the shore and embrace the earth but it is only a tide that recedes and goes back. So all the movement, the motion is within the ocean itself.

This is only a limited analogy to give you an idea how there can be a movement within the wholeness but not from here to there which is the privilege of the finite world. Measurable movements and all the measurements created by the human brain and ingenuity have enriched the conditioned world. You can count the objects, the birds, the trees and say there is one or there are many. The one and the many are included in the being of the wholeness, but there is no counting as far as the

wholeness, the cosmos is concerned. Additions, subtractions, multiplications etc. this is the cultural game that you can play in the finite world. .

The wholeness does not grow, as it was said in the morning it knows no birth, decay, or death it just IS. A plain ISNESS, to which you cannot add a word that it was or it shall be. It is just ISNESS which defies categorisation as the past and the future. It is a timeless present. It is a timeless presentness, it is immeasurable ISNESS, it is a directionless infinity and therefore the wholeness does not move inside of it. There is nowhere to move.

The group seems to be acquainted with *Sankhya* terminology because in your question you have used the term *Purusha* and *Prakrti*. In Sankhya philosophy there is the enumeration of 24 principles of *Prakriti* and the 25th principle is the *Purusha*. *Sankhya* derived from the word *Sankhya* - to measure, to count. *Sankhya* proceeds Yoga, and for the information of those who have not studied Indian philosophy in the beginning are the Vedas, then the Upanishads, then the 6 systems of Indian Philosophy in which the first is *Sankhya*, then comes Yoga, then comes Nyaya - the Indian system of logic, then comes *Vaisheshika* etc. It is a beautiful complexity, all inter-related.

The *Sankhya* philosophy does not presume

anything like god or Ishvara, it does not posit or presume a creator. But it does talk about the principle of *Purusha* which for our conversation one could call the Intelligence - Self - illuminous Intelligence. Intelligence is the nature of Life. The ISNESS that we are talking about is Intelligence. "Intelligenceness" if you would like to use that term. It is not Intelligence in relation to some object, it is not an attribute of some brain or mind, it is not intellect. But the organic wholeness of cosmic life, it is self-luminous. The luminosity is derived from Intelligence.

And then there is *Prakriti*. We are not going to elaborate upon the tan matras and *pancha bhutas* and how they express themselves in the gross world. It is an interesting study but this is not a camp for studying *Sankhya*, *Yoga* or Indian systems of philosophy. Because you have used the terms, I would like to use the term energy for *Prakriti* and Intelligence for *Purusha*.

The physicists of the second half of the twentieth century or may I say the physicists of the 80s have used the term "the absolute ground of existence", which could be the *Purusha* of *Sankhya*, which could be the "cosmic supreme intelligence" - the terms used by J. Krishnamurti. It is not consciousness, please do see that. It is not consciousness - non human or human consciousness. It is not supra-mental consciousness - the term used by Shri Aurobindo. It is the absolute ground of existence.

Self-generated, self-sustained, self-luminous. It vibrates with Life, in itself, by itself, direction-free, if that vibration is to be called movement or motion you may call it so.

There is this self-luminous Intelligence and where do we feel it? Where can we see it? The Infinite Space and the Emptiness surrounding the planet is the abode of that Intelligence. This emptiness is within that self-luminous Intelligence, it is not outside. The space with innumerable energies, the space in which the cosmic dance and the inter-action of energies takes place moving around within the self-illuminous Intelligence itself. Life is Intelligence. When the Life manifests itself in the form of energy you call it *Prakriti* and when the energies are lying dormant as the substance of the Intelligence you call it *Purusha*. It is our perception that sees the Reality either as two - Intelligence and energies and their dance or sees them as one.

The physicists say we started by studying matter. The physicists of the first half of the twentieth century were busy with atomic theory, with wave theory. The physicists of the second half of the twentieth century became busy with analysing energy and they gave us the string theory - not the atomic theory but the string theory, and the emanation theory is the last theory that one has heard of from the physicists in America and Europe or South America. String of universes decorating the space

of emptiness are described by Richard Morris in the book "The Nature of Ultimate Reality" published some 18 months ago. They say, we went to study matter and we found that there was nothing but energies. Matter was nothing but solidification of energies. So we went further and we wanted to study the energies, how the solidification takes place, what happens when they are nebulous, when they are fluid and where all these energies are contained. So penetrating the energies we arrived at emptiness of space. We penetrated through the emptiness and we arrived at the Absolute Ground of Existence.

The *Brahman* of the Vedantists, the Supreme Intelligence of the psychologists, the Absolute Ground of Existence of the physicists and perhaps the *Purusha* of the *Sankhya*, they all denote and connote the same thing, as in Chandogya Upanishad you might come across many terms to describe the *Brahman* - the Supreme Reality. Sometimes the Upanishads might use the term SAT, the self-generated, indistructable Reality. Sometimes they may use the term UMA - that which is extensive, that which is comprehensive, that which expands limitlessly, sometimes they may use the term *Brahman* - there are many, many terms used in Chandogya to indicate the same Reality.

As *Brahman* and *Uma* and *Sat* connote the same thing, in the same way the *Purusha* of the *Sankhya*, as

far as I can understand seems to be that Supreme Self-illuminous Intelligence. It being all pervading, it being all permeating, it being omniscient, omnipotent, omnipresent. The ISNESS of life is nothing but that Intelligence, that self-luminosity, self-generated, self-sustained, therefore they call it the causeless cause.

Why do the energies contained in the emptiness of space begin to move? Why do they move? The human mind wants to find out the motivations because its psycho-physical structure does not move without a motive. They need a cause, they need a motivation, they need a purpose, they need an aim, a goal, a direction, because the movement must give them something back. They measure everything in terms of what is obtained back. So our perception is always inhibited by the concept of motives, directions, results. Why does a child smile my friends? There is no why to it. It is spontaneous contentment of the being. Why is there love, affection in life? No purpose. It is just an emergence. Love is an emergence of the Intelligence contained in us. Smile is an expression of the inner contentment, the being is content with its beingness. *Atmany Evat Atmana Tushtah, Sthita prajna tado' chyate. Gita II. 55.*

There is a contentment in the beingness, there is a contentment in the Intelligence at its own beingness, at its own Isness. This is the language of the Oriental hemisphere - there is no Why.

What does science say? Please refer to your latest books on physics, they say it is a self-willed movement of the energy. It requires no cause, it is self-willed.

Here in Indian philosophy, in Bhakti Yoga, even in the *Vedanta*, for the self-willed, for self-initiated movement there is a term *Lila*. Why has the cosmos manifested itself? It is a *Lila*, it is a play. The *Vedantins*, the *Bhakti Yogins*, even the *Gyan Yogis* they use the term the "causeless" emergence of life into different shapes, into varieties of forms. It is just like the smile on the face of the child, the innumerable variety of forms and objects, these various beings they are the smile of the Intelligence, of the cosmic Intelligence. It is an expression of love, there is no motivation. There was not a Creator having a mind, who sat down, contemplated and said now I have to create the cosmos and created a cosmos as a potter creates a pot. There is no creator apart from creation, no creator apart from the cosmos. There is no entity apart from it, outside of it, separate from it. There is no difference of being and becoming, creator and creation. There is only the Wholeness emerging, merging back. What you call death is merging back, what you call birth is emergence.

When we ask "why", we are imagining a conditioned mind inhibited by the process of motivation. A conditioned mind inhibited by the idea of purpose, by the mechanism of a process, a technique, a formulae. But

life is innocency my friends. Life is spontaneity. Love has spontaneity purpose-free, direction-free, it gets fulfilled only in being, it gets fulfilled in expressing itself. Why has the infinity expressed itself in finite forms? Because I think the ISNESS is fulfilled in uncovering the content, as the ocean expresses itself in the form of mild ripples, strong waves, terrific storms. There are all expressions.

As far as our perception and understanding has gone, expression, emerging and merging back seems to be the nature of Intelligence. As you have a breathing system, you breathe in and you breathe out, you may regulate it when you study *pranayama*, you do it with the *Sankalpa*. You do it, you cultivate it, you channelise it, you shape it, you regulate it, you mould it, you may do *Sheetali pranayama*, *Bhasrika pranayama*, this is *Kumbhaka*, *Rechakha* and you go on playing around with the varieties, but the breathing in and breathing out is not of your volition, it is a part of life. In the same way the emergence into finite universes and merging back into the ISNESS, into the absolute ground of existence is just like breathing out and breathing in. Not only in your planet earth but in the other planets also. There are so many solar systems, the Mars, the Moon, the Jupiter and there are the inter-planetary energies, their inter-actions affecting the quality of life, affecting even the quality of consciousness. It is a marvellous dance. Cosmos does not mean only your petty little earth and all the divisions

created by man, as country, nation, equalor and what have you. It is just a drop, this is planet. It seems to me, emergence and merging back is the breathing in and breathing out of that Intelligence, of that self-luminosity, it seems to be the vibration of Intelligence.

So it seems to me that when you ask the question "Why has the Infinite produced the finite"? I say there is no why to it if you can bear with me. The Reality of life is neither finite nor infinite, but the human beings want to grasp it, they want to comprehend it. Why were the Upanishads written? It is an effort to grasp what is surrounding you, what is within you and then to relate to it.

In the effort of the human species to grasp the ISNESS by which they are surrounded, they created measurements by which you call something finite. When you cannot measure it, you call it Infinite - the infinity of space. You measure it and you call it a day, a month, a century etc. When you cannot measure it you call it Eternity. Eternity is a word used for the measurelessness of Reality or ISNESS of life. When it defies your measuring you call it Infinity.

Finite and infinite are words. Life is neither finite nor infinite it is just ISNESS. By our psychological time a human being lives for 50 years, 80 years, 100 years - that is the body, it was born, grows, decays and dies

someday. But the space that was contained in the body, the luminosity that was contained in the body, the Intelligence that was contained in the body, it merges back into the space from where it had come. It wasn't born, it does not die. Life never dies. Intelligence does not die.

The framework of our logic of "why" is not applicable, unfortunately, to the character of Life and its play of emerging and merging back. Atleast I do not know the why of it. There is no motivation there. This motivation-free, reason-free, cause-free movement is like the movement of love and joy.

To be associated with the wholeness of cosmos, to associate with the cosmic movement becomes difficult for a human mind. That is why human mind creates a "god" having a mind - a universal god, having a cosmic mind, a cosmic consciousness, working with a motivation - rewarding, punishing, hells, heavens. You know all that is created by organised religions because the human mind cannot reconcile even to the idea of the Cosmos being mind-free, being motive-free, being measure-free. Intellectually it accepts, because logically it is led to see that. But the logical seeing and the perception do not satisfy the mind, the emotions because human beings live by motives. All their movements are controlled by their motivations. We try to imprison the understanding in the emotional framework. You created a god for your need,

for your emotional needs, for your psychological needs. You create Gods, you worship them, that gives you some gratification - it is psychological need, as you need a guru or a master - it is a psychological need to feel secure. You do not feel secure with the infinity and the eternity, so you create a finite god and represent it by the idol and have temples and go through the rituals. Go ahead and have them till you need them.

So we have seen two questions combined this afternoon, First of all there is movement in the wholeness, but it is within the wholeness itself, it is within the cosmos itself, therefore it is measure-free, direction-free, time-free. It is not a horizontal movement outside of it, it is not a vertical movement towards something. All your seven heavens etc. are contained in the wholeness itself. A movement that is vertical and horizontal at the same time is called a vibration and not a motion. There is vibration in the wholeness.

This emergence into infinity of varieties is an exertion that is self-fulfilling. Energy could be called *Prakriti*, and the self-luminosity of Intelligence could be called *Purusha*. Intelligence in you makes you move. Does Intelligence move itself? Intelligence makes you move and your limbs move, in the same way what you call *Prakriti* or the energies, they move, they act, they inter-act. The Intelligence does not move, the Intelligence causes the movement, the *Purusha* causes the movement

of *Prakriti* - that is what the *Sankhya* says. The very essence of being, which is the Intelligence, causes the movement of *Prakriti*, causes the dance of energies.

The Vedas have a very existential approach to life, not the existentialism of Sartre, its different, its only a little variety of existentialism. And mind you, no Hindus will agree with me when I call it a existential philosophy, when I tell them that this is an existential approach to life. It is concerned with the essence of existence never with your theories and ideologies. But truth respects no person and I am sharing it with because you ask such fundamental questions, I am sharing with you the naked perceptions that have taken place.

CHAPTER FIVE

Chandogya Upanishad :

Chapter 1, Section 1, Parts 5 & 6

We will complete the first section of Chandogya Upanishad by this morning or perhaps this afternoon.

Yesterday we had looked at the cosmic significance of man. This morning with your cooperation one would like to examine the validity of polarisation between the microcosm and macrocosm which is the basis of occidental or Western philosophy and science. Life has been divided into subject and object. And the human species has conditioned itself in the belief that when the act of perception takes place through the conjunction of its sense organs with the beings outside the skin, there is an individual self which is the subject and the beings outside the skin, by which the human species is surrounded, are the object. Except Plato who talked about subjective idealism or the world being an idea, the foundation, the source of Western philosophy is based on the presumption that the subject is quite separate and

independent of the so called object. The world is the object and inside the human body is the subject and in this subject-object relationship there is a sharp division between the two. The polarisation between the two becomes the basis of investigation, exploration and experimentation in natural science or physical sciences.

It is only recently that the natural scientists especially those dealing with physics have realised that, where as there is a distinction there is no division. The subject is not completely, sharply divided from, separate from, independent of the object. The so called subject and object are inter-related in such a mysterious way that the physical state of being, the state of his consciousness not only affects the state of his perception but has an impact on that which he is perceiving.

The scientists have come upon this truth because through high technology they have built such sensitive gadgets, machines that the psychological state of the person who uses the gadgets affects the working of the instrument itself and certain sensitive machines refuse to act precisely and accurately if they are handled by a person who is mentally disturbed, agitated, excited or depressed. It is the machines built by mankind that are bringing to its notice that perception builds a relationship between the subject and object or rather perception reveals the relationship between the so called subject and object and explodes the truth that the polarisation imagined by mankind looking upon itself as the subject and the world as an object, is perhaps incorrect.

This introduction is necessary because we are going to deal with the mantra, *Vak eva rk, prana saman* 1.1.5. The faculty of speech, contained in the human body is itself the potential mantra, it is the seed of RK, it is itself the Rk, it is itself the manifestation of all the mantras, the Rks of the Vedas. "*Prana Saman*" and the vital breath contained in the human body, the movement of the breathing system itself is the source or *Sama Veda*, of all the Vedas.

The *mantra* proceeds to talk about *Vak and Prana*, RK and *Saman* 1.1.6. as a couple and it is going to develop the analogy of the inter-relation between the speech and breath as the creator of all happiness, health and holiness. The sweep of their perception is just staggering. What the Rishis have managed to put into words is just fantastic. The grandeur and the majesty is indescribable.

It is this *mantra* which has compelled me to refer to the polarisation of subject and object, subjective and objective world presumed by the Western philosophy, which is totally absent in the Indian philosophy and their approach to spirituality. Here the subject and object are one and the same. The same Reality functioning through manifestation, functioning through conditioning and limitations and yet retaining its pristine purity, retaining the wholeness, undamaged and unscorched.

Vak eva Rk your faculty of speech is the container, is the source, is the cause of all the Rks, of all the

mantras. The organ of the faculty of speech, which is unique in the human being, is the holiest of the holy, is an expression of Divinity. We are not aware of the majesty of the organs of sound, the vocal cords, their sensitivity, their delicateness, their tenderness, their immense sensitivity and the faculty of speech which implies the capacity to engineer sound energy and form words. We do not coin them, they have been coined by our ancestors, but even to pronounce them correctly, requires the art of engineering sound waves, modulating, regulating, controlling the sound energy and giving it the shape of a word.

It is marvellous this faculty of speech. Sound is the substance of creation. Sound is the essence of being, of the cosmos, but speech is unique to mankind. Birds have sound. There is a very faint effort at singing as regards the birds. The animals have voice and sound, shouting, screaming, but speech is unique to mankind. It is only our ignorance about the complexity and the richness of the faculty of speech which makes us misuse and abuse it. We make our lives unholy by the misuse and abuse of speech and therefore our *Vak*, our organ of speech loses the potential creativity. We use the faculty of speech to repeat borrowed words, we do not allow the words to be born of our lives.

Here the Rishi is referring to *Vak Eva Ak* - referring to the potential capacity contained in the sound organs and speech to manifest the Divinity of the

Supreme Reality. The speech can become the conveyor of truth and reality, but we make it the conveyor of our impulses, our crookedness, our jealousies, our angers, our bitterness - we are misusing it in a very cruel way, may I say criminal way. Well I hope this criminality regarding speech is due to ignorance about the holiness, the sacredness of speech.

To retain the purity of the organ of sound, of the whole vocal organ and to sustain the holiness of speech we have the science of Patanjali Yoga, we have the science of *Yajnavalkya Smriti* to teach us. But speech itself and the sound organs by themselves will not be able to manifest and express the Reality unless there is that vitality of the breathing system. The breath in order to express the vitality will also have to be purified. The emphasis on *pranayama* is for strengthening and purifying or depolluting. One is using the term "purification" in a very scientific way, nothing to do with ethics, or morality.

The speech will not be able to function unless you have a vital breathing system. Our breathing systems are anaemic, they are very weak, they are not healthy. To breathe properly has been ignored, even in India. Perhaps in the last 2,000 or 3,000 years this aspect of life has been ignored, neglected.

The Rishis who wrote the Upanishads like *Isha*, *Kena*, *Katha*, *Aiteraya*, *Munda*, *Mandukya*, *Brihadaranyaka*, *Chandogya*, they were very much interested in

life. They did not have the stupid idea that the world is an illusion. Life for them was real and they were much interested in the happiness of life, longevity of the biological organism, the bliss of love for the trans-psychological aspect of our being. All the Vedas are concerned about these three - this triple wealth of our life. Longevity and health of the biological organism through Hatha Yoga, holiness through harmony or harmonious relationships and happiness of the psychological structure through meditation and the strength of Silence within you and then the bliss of love through the trans-psychological aspect of our being - that which is beyond the thought structure and time. Wholeness retained and sustained in the movement of living is health and health is holiness.

When I talk about longevity of the biological organism through a scientific way of living I'm aware that the Rishis of the ancient era, lived for not only 100s of years but for 1000s of years. And one says this with a great sense of responsibility. The secret of longevity of biological organism through a yogic way of living is not mysterious, it is very scientific.

They were concerned with longevity and therefore they had to deal with the breathing system - the science of breathing in, the science of retaining the breath and the science of exhaling. How to conserve the energy through this movement of breathing in and out so that the whole movement of the breathing structure becomes

the music of your life. *Pranayama* is like the classical music.

Your speech is the potential Rig Veda, Yajur Veda and your breathing system is the potential Sama Veda. It is the source of all sound because unless you have the strength to make the sound travel through your body and bring it out with the help of the faculty of speech and the organs of sound - unless you have that energy, that vitality you will not be able to sing the Sama Veda.

Longevity has to do with the skill of breathing in and out rhythmically without any jerks, without allowing your thoughts and impulses to disturb the rhythm of your breathing. There is a relationship with thoughts, impulses and feelings, so you have to deal with them in such a way that their pressures and their tensions do not affect your breathing.

I hope you have atleast noticed, how the thoughts stimulate tensions in your nervous system and the feelings or impulses cause pressures on the chemical system - when you get excited, when you get depressed, what it does within you? It is great fun to watch the state of your neurological and chemical system while this thought structure is moving throughout the day. If you watch throughout the day, you will notice that as soon as it moves, it affects the breathing, it affects the blood pressure, it affects the functioning of the digestive organs, it pollutes the quality of your sleep. It is something

marvellous to watch, to observe and to learn. One can learn so much from this instrument of investigation at one's disposal. This is the instrument for investigation, experimentation, exploration, verification because this is the cosmos at your disposal, condensed cosmos at your own disposal.

The sound organs, the instruments of sound and the faculty of speech will not be able to do anything unless there is a healthy, holistic breathing system. When there is no link between the sound organs and prana, you have people whom you call dumb. They understand, they feel but the link between the breathing system and the faculty of speech is broken. A person, if you have watched; may have ears, but cannot hear, the link is missing. What is this disconnection? In the life of a dumb person who cannot speak, the organs are there but the speech is not connected with the breathing system, and therefore the person cannot speak. They have not found as yet, surgical methods to enable a dumb person to speak, but if you turn to *Ayurveda* to *Sushruta* - the expert on surgery, who has written a book on surgery, also in the books by *Charak* you will find that they knew how to connect the two and make a dumb person speak.

When they say the faculty of speech is sacred, that it is the container of all the Vedas, and when they call the prana, the vital breath as the singer of all the Sama Veda or the container of Sama Veda, they are talking in a figurative way but they are giving us a very

deep and fundamental truth about life.

The Rishi says, when this speech and the prana have an inter-action, when those energies inter-act upon one another then only can you chant *OM*. *OM* is the symbol of Supreme Reality, whose chanting is going to be your *Upasana* or your way of dedicating yourself to the Reality. That *OM* cannot be chanted unless there is this inter-action of a couple : *VAK* which is referred to in Sanskrit language as feminine gender and Prana referred to as the masculine gender. It is a great poetic pun of the words *VAK* and *PRANA*. Chandogya is literature, philosophy, science all blended holistically into a beautiful composition. Since the last three days I am living in the days of Chandogya, this portion of this mantra *Vak Eva Rk Prana Saman* is resounding in my breath all the time.

The Sama Veda or all the Vedas have not come to us from outside life, they are the expressions of life, they are the expressions of Reality through those *Rishis*, *Yogis*, *Kavis*. They have not created the Truth, they have seen it and they have put it into words for us. So even our *VAK* - our speech can be the source of all the *RK* - all the verses, and our *prana* can be *Saman*.

For pronouncing *OM* let there be the focusing of the energy of vital breath and sound energy. Let the sound energy and breath energy blend together. Let there be an inter-action between the two energies and then that

inter-action will blossom into *OM*.

The first chapter of this Upanishad says *OM* is the *Saman*, it is the essence of Sama Veda - *Rasanam Rastam* 1.1.3 *Om* is quintessence of all the essences of life. So when you chant *OM* see that the *Prana Shakti*, the energy of your breathing system is purified and holistic, and see that the energy of sound and the energy of *prana* blend together. That is to say do not repeat it. *OM* is to be chanted not repeated. What is the difference between chanting and repeating? Chanting is action and repeating is mechanical activity. Even a cassette can repeat, it cannot chant, here it is not receiving information and repeating it mechanically - that would not be chanting that would not be *japam*.

Japam or chanting is the pronunciation with the awareness of its meaning. Pronunciation with the awareness of its meaning and its purpose. Then only it becomes *Japam* or chanting, otherwise it will become a mechanical ritual. This mechanical ritual will help the health of the biological organism but it cannot take you any further than that.

It is the quality of awareness, it is the quality of your attention, your awareness that will enrich the action of chanting, then only will it become dedication or *Upasana* or even a *yajna* - *japa yajna*. They talk about *Japa Yajna*, it can become a *Yajna* when your whole being is involved in doing it. Action is movement where

your wholeness is involved, and activity is a partial, fragmentary movement. If your mind is wandering and you are repeating the words, it is not chanting. You may keep saying *OM* and inwardly you are not there, then you are divided, you are fragmented. No wholeness of sound can emerge from your being unless you are wholly there.

The difficulty with human beings is such, that if you do not give the human species some clue in which the physical, the psychological can get involved, some support for the meditation, they find it very difficult. If you give them the support, if you give them, for example : *OM*, and say chant this so that there is meditation, so that the state of meditation begins, then they get involved. Somehow the human beings get arrested in the physical part of it or the psychological part of it and miss the beauty of being holistically present there. If you do not give any support then they feel vacant and they feel helpless.

Upanishads are catering to the needs of the human race and giving them *Karma upasana* something in which they can get involved physically, sensually, psychologically. You can write *OM* and look at it, you can chant *OM*, you can involve your psycho-physical instrument, and with intelligence you can be aware that this is a symbol for the Supreme Reality. If the awareness, the whole heartedness and physical alertness are combined together, are blended together, then it becomes an action, then it becomes a *Karma*.

Karma is a word that has become popular in the European world because of Theosophy, the words have travelled. But I blame and hold responsible all the *Sanyasis* and *Swamis* that have travelled all over the world after 1947, they have carried the words and ideas but they have left behind the essence of these words. Because this cannot be propagated. Sitting here with you I can communicate, but this is not to be done in huge meetings, this cannot be sold, this cannot be propagated. There can be a dialogue with those who are interested in it, but they just propagated and words travelled and they became empty shells. I am saying this because a saturation point in Hatha Yoga is arriving in Europe and the Western world, it is just around the corner. They have learnt the Hatha Yoga - that helped them immensely on the physical level. On the psychological level, it helped them to some extent, for those who practise Hatha Yoga are more relaxed, they can deal with the stress and strain of the European life in a slightly better way, they do not become nervous wrecks, but that is all. The point of meditation or the dynamics of mutation of going beyond the conditioned, psycho-physical structure has not happened, because the teachers who travelled to those countries did not carry that. That did not get transmitted.

It was easy to transmit the asanas, the theory of the *asanas*, of *pranayama* and the technique of *pranayama*. A very valuable contribution but I think the days for the relevance of Hatha Yoga are nearly getting over in Europe. It has been digested now and they have

to proceed further, unless they proceed further it will come to a saturation point. You will create or you might have to create a generation which will ask you : "Ok we have learnt Hatha Yoga from you, a few Sutras from Patanjali and their meaning or Gayatri or we have learnt Havana, what next? Where is meditation, what about going beyond mind and brain, what is that Supreme Reality?" Then theories or books won't help. I am waiting for the European and American youngsters to challenge these Indian *Swamis* and *Sanyasis* with these questions and tell them this far and no further. If they expect them to commit themselves to dogmas, to theories, to gurus, the youth is going to revolt. That is my hope and then the Western world will come face to face with such Upanishads who talk not only about the longevity through Hatha Yoga but through holiness. Happiness is holiness because happiness is harmony. Unless there is harmony in your relationship with yourself and with the universe outside, you cannot be happy.

A sense of fulfilment is involved in happiness. It is not only pleasure, you may have pleasure and yet you may not be happy. You may have physical convenience and yet you may not be happy. You may have influence and yet not happiness because happiness is related to the inner harmony - the harmony of your biological, psychological world within you and the material and the psychological world around you. Harmony is health and there is no happiness without health. I am talking about health of the mind, we have talked about longevity and

health of the body and I think that is understood by the Western world much more today than by the Indians and the Eastern world. The Indians and the Easterners are busy with materialism - more money, more physical comforts. They have been denied to them, so with vengeance they are going after them, and they will have to be allowed to go through it, you cannot deprive them of going through that. They will learn that affluence, physical pleasure has a saturation point and diminishing utility if you like.

We are here dealing with the happiness, health and longevity - that was the concern of the Rishis. They never denied the happiness of the psycho-physical life. They were very much concerned with prosperity. In one of the mantras which is a secondary mantra, not dealing with the essence, I am dealing with the essential part of the Upanishad leaving the details of the secondary elements, but in one of the mantras, this Upanishad talks about the prosperity. *OM* as an exclamation of agreement. *OM* as an exclamation of prosperity - physical and psychological prosperity. Nobody talks about psychological prosperity but these Vedic Rishis talk about it. When you have affection, care, concern, sensitivity they say psychologically you are prosperous. Prosperity of psychological structure and pauperisation of your psychological structure are the terms very unique to the Upanishads - *Chandogya*, *Brihadaranyaka*, *Mandukya* and *Katha*. Four Upanishads talk very much about this psychic prosperity. It is an unusual expression that is used.

Vak Eva RK Prana Sama Om Iti Etat Aksharam Udgitha I. 1.5 - the organ of speech and the faculty of speech is the *RK*, is the mantra, and the *Prana, Saman* - which is the whole of Sama Veda - it is the singer and the song and the intercourse of the two produces the holistic sound of *OM*, and chanting *OM* is the way to dedicate yourself to the Reality. Meditate upon it says the Rishi, meditate upon it. How can you meditate upon *OM*? Chant it. Chant it with the awareness that it is the symbol. Chant with the inter-action of sound energy and breath energy and chant with the help of body and the health of mind.

One more point before we conclude. It does talk about the action, the *karma* of doing *Yajna*. I want to do *Yajna* and I collect the pieces of Sandalwood, I collect some barley or rice, some seeds and I collect the clarified butter - ghee, all the things that are necessary for symbolising my inner attitude. It is a symbol of my inner attitude towards Reality, so I collect all that. But I don't know how to sing, I have not cultivated my breath, I have not cultivated and educated my sound energy, so I invite the Brahmin - an expert, who is an expert in Sama Veda or in Yajur Veda, because they do nothing but learn to cultivate and keep their lives pure. There was a class in society who had made this their life occupation. So I invite him and he becomes the Pujari. I am the person who is doing the *Yajna* and he is reciting the mantra on my behalf. He has to say *OM*, he has again to have assistance with him because *Yajnas* go on for hours and

hours together, and there is the smoke and the flame coming out of that clarified butter, that ghee and the sandalwood and the rice and all that goes on for hours together. The person has helpers. He has two assistants with him who join him in singing. And he goes on chanting the *OM*. Every mantra begins with *OM* and concludes with *OM* and they sing the Sama Veda also. That singing requires much strength of the respiratory organs and much strength of the sound energies.

So the Rishi says when these three conduct the rites of the Yajna, the symbolic action representing your dedication to Reality and when they pronounce *OM*, that chanting of *OM* and the Sama Veda by those three, enables the person who was doing it to have all the health, happiness and prosperity of life.

What is the suggestion involved in this? Expressing your dedication to the Supreme Reality through your awareness of it. Dedication to the Supreme Reality by expressing it through your body, through your speech, through your words, through your deeds brings you wholeness, health and therefore holiness and happiness. That is how *Apayatah Vai* gives *Sarva kamam* all the desires for health and happiness of the person are satisfied when Sama Veda is thus sung. If it is only repetition then nothing much happens.

In the first chapter of Chandogya we saw how Veda hyamritah - Vedas are immortal. By calling the

Vedas immortal, the implication was Vedas are the songs of perception, they are not philosophy they have no structure, they are just outbursts of love and joy at the perception of Reality and therefore they have the quality of immortality, joy, beauty, love. These are the substance of life, they are immortal and when they get expressed they have the quality of immortality.

We looked at the word Chandogya. Went back to the roots of *Chad* and *Chand*, implying thereby the mantras of this Upanishad decorate the Reality with a poetic form and musical content. They are to be sung, they are not only to be read. They are not prose but they are poetry and music together. So Sama Veda is to be sung. In order to appreciate its meaning and beauty and wealth it requires the singing. They are called Chandas.

We have seen how Reality is realised by one who understands the secret of music - singing and playing upon the *Gatra veena* the musical instrument that the human body is. The human body is compared to a musical instrument, the *Veena* and *Swara* is the faculty of speech contained in it. *Prana* is the vitality, the vital breath given to it. You can play on this instrument with the energy of sound and the energy of *prana*. You know if you have a Veena or a Sitar you play on the string so here sound energy is your fingers playing on the strings of the *pranas* and there are 5 *pranas* - *Pancha Pranas*. We went through all these details. This is a figurative way of looking at reality, looking at human life.

We looked at the cosmic significance of man and the complexity of human organism. We looked at the sound energy and its effect upon human body and mind and today we looked at the illusion of polarity between the subject and object.

We are going to deal with this point more elaborately perhaps tomorrow morning. How the subject object division is imaginary. There is a distinction but no division, there is no separation. They are inter-related like the two ends of a line. If you have a line, you have two ends of the one line, so the microcosm and the macrocosm. The human being and the cosmos they are the two ends of one line. They seem to be distinct and different in space but they contain the same essence. We have seen how the myth or the illusion of separateness has been exploded by the ancient Rishis and their Upanishads.

While you sing the Sama Veda while you sing the mantras of Chandogya do remember that your prana and your speech are the source of all the Vedas, the Upanishads, keep the body healthy and holy so that the communion between the meaning of the mantras and your life will happen. The communion has to happen through the chanting. The chanting is like the bridge, the chanting has to result in the communion with the Reality around you and within you. That is how every action, every movement becomes an Yajna, a dedication and expression of dedication. It becomes an occasion for the effacement of the myth of separation. It becomes an occasion

for the experience of union, and that is living, says the Rishi.

Life and living, being and moving in Reality without rejecting the secondary, the gross, the false, the conditioned, the limited, living with them, moving in and through them, the communion is retained, sustained.

My friends all the Vedas talk about dedication to the Supreme Reality with your senses, with your psychological structure, with your being, with your living. The act of living is the act of dedication, no independent action is necessary. But in order to learn to dedicate your whole being, you begin with *Yajna*, you make a *Havan Kunda*, you have those mantras and those who recite the mantras, you have the barley and the ghee and you do all that, so that, your mind scattered in many directions gets focused on them. You learn to chant the *OM* and the chanting makes you aware.

So from *Karma Upasana* you proceed towards *Gyan Upasana*, then you do not need the outer, the physical instruments and provisions and what you call rituals, you do not need them. You begin with them, the Vedas do not deny the psychological needs, but they say do not allow the psychological needs to block you forever, obstruct you forever, begin with them, gratify them and proceed further.

CHAPTER Six

Chandogya Upanishad :

Chapter 1, Section 2, Parts 1 to 9
Section 3, Part 6

In order to keep pace with the Rishi, let us recapitulate the allegorical language of which the Rishis are very fond.

The human body is called *Brahma Puram* - the city where the *Brahman* dwells, where the Supreme Reality dwells. It is a city because it is an enclosure around which there are walls of flesh and bones, it is like a city having different gates, having different entrances to the city. The Rishi compares the heart to a palace, where the Reality encased in the human form dwells. The Reality encased in a human form is called *Atman* and the Reality pervading the cosmos is called *Brahmanda*. So *Atman* is dwelling in the palace of the heart which has five gates guarded by the 5 *pranas*. That simile or analogy has to be remembered so that we can proceed with the 2nd section.

The body has sense organs, the body has

instruments of perception, audition, smell, touch and so on. Besides the limbs of the body like the hands, the feet, the ears, the eyes, the nose etc. dwelling within these limbs are the faculties of perception, audition, touch, smell, speech etc.

In the second section of chapter one the word *Deva* and *Asura* is used. We had seen the other day that the word *Deva* refers to luminous energies or in the parlance of modern psychology they would be positive energies and *Asuras* the energies of darkness and heaviness which you might call the negative energies. So really speaking the words *Deva* and *Asura* do not refer to any entities living somewhere but they refer to the functioning of these energies in the human body as well as in the cosmos - in the microcosm and the macrocosm. *Asuras* here are the energies of darkness and heaviness, the energies of disorder and disharmony and the *Devas* are the positive energies enriching harmony and enjoying order which is built in the Being of the Cosmos.

What is the order and the harmony implicit in the relationship of microcosm and macrocosm? What is the relationship between the human beings and the beings with which we are surrounded - the earth, the oceans, the water, the fire, the air, the space? What is the order and harmony implicit in the relationship which can either be enjoyed and enriched or disturbed and destroyed? This is the theme for the second section of Chandogya.

In the first we have dealt with the cosmic significance of man and now here we are dealing with the relationship of the human species, the human beings with the cosmos and the relationship is to be lived in the sensual level, expressed on the psychological level and enjoyed in the trans-psychological dimension of our being.

The eyes, the optical instrument, the optical nerves have an implicit relationship with light and they enjoy looking at the source of light, be it, the sun, the moon, the stars, the fire or even the fire fly - the natural light existing as the substance of life. The energy of sight, the faculty of sight dwelling in the optical instrument and the optical nerves is related to the sources of light outside the skin. We are talking now about the relationship between the microcosm and the macrocosm, we are dealing with the science of life and living - *Adhyatma* - spirituality as it is fondly called or even religion with capital R.

The eyes when they are opened without your volition, without your conscious effort they meet the light and they enjoy it. Meeting the light and enjoying it is in harmony with the implicit order of the cosmos. If the faculty of seeing, of perception, of sight derives pleasure and gets attached to a particular source of light and begins to depend upon it, wanting to preserve it, protect it, procure it, then the order gets disturbed and the harmony gets disturbed. Pleasure if lived the moment it happens is something very beautiful but when the

sensation of pleasure is retained in memory and the objects of pleasure are sought for, a kind of attachment and distorted relationship begins to develop, and therefore the positive energy contained in the optical instrument becomes evil. The word good and evil is used in the second chapter. *Deva* represents the good and the *Asura* representing the evil and the credulous Indian psyche imagined really that there are *Devas* and *Asuras* and they fight. Our own lives are the battle field and within us are the devas and the asuras. It is a code language. The language of the Vedas has to be decodified with imagination, with a poetic heart, with purified perception.

The auditory nerve, the auditory instrument is naturally in relation to sound energy floating in the cosmos around you. Your non-human fellow beings like the earth and the oceans have their own sounds, the air whistling through the trees and branches, the woods and the forests have their sounds. So your non-human fellow beings have their own sounds, even *Swaras*.

Faculty of audition, the energy of audition working through the ear and the auditory nerve has an implicit relationship with the sound energy. If it gets the feed-back of proper sound energy, the audition becomes fulfilled. For the positive, creative energy of audition, *Shruti Shravanam* are the words used, but when it gets attached to certain sound energies, seeks pleasure instead of receiving it, then there is disorder. Pleasure is to be received, pain

is to be lived, nothing is to be sought for. You seek that which is not present but the objects of pleasure are present like the light, the sound, the water to quench your thirst, the compassion of the earth through grains, cereals, vegetables, flowers and fruits - they are there. They are to be received, they have to be used not to be sought. You seek that which you want to own and possess. In receiving there is humility. In seeking, procuring, possessing there is arrogance which creates a disorder. I have given only two instances, we can apply them to all the sense organs, to the sexual energy, to the sensual energies.

Now the Chandogya Upanishad tells us, when the sense organs begin to worship the objects of their pleasure, get attached to them, then they become the representatives of the evil, because all the time they drag the energies, they drag the prana towards the objects outside the body, so they create an outgoing flow of all your energies. It is the outgoing flow of the energies which is called the evil and the flow of the energies turning inwards is called the *Deva*, the good. The organs are the same, the energies are the same, but seeking, attachment, addiction block the sense organs which are the passages through which the energies of the cosmos, the microcosm and the macrocosm meet. They meet, they fuse into each other, they blend into each other, they enrich one another, but the passages gets blocked by the sense of pleasure or pain, and the free flow of energies is not allowed any more. That is how disorder,

disharmony comes into existence. Disturbing the order implicit in the relationship of microcosm and macrocosm is called evil. It is the destruction of the harmony implicit in the energies contained in the human form and the energies contained in the cosmos which is called evil. Evil does not exist somewhere apart from life, encroaching upon you. It is the twisting, the distorting, the maladjustment, the unbalanced relationship which leads to impurities, and for the Upanishads impurities is the evil. The disorder is the evil. The negativity is the evil. The positive, the creative, enriching harmony, enriching order is good.

Please do see this, because in the second section you will get the allegory of the asuras and devas going to Prajapali and discussing with him. This is only a figurative language not that there is some heaven in which these devas and asuras have gone and they have a dialogue with him. It is here, all the heavens and hells, the paradise, the potential hell, are here. You can either convert the energies into evil energies of disorder and destruction or you can convert them into positive, creative energies enriching the harmony and the order - that is the choice. That is why the human form is called the unique form and the human faculties are called unique, extraordinary faculties sharing the energies with the Cosmos, with the God or the Divine, whatever word you like to use.

Very poetically the Rishi says that the ears get

pierced by evil, that is to say they get pierced by the desire to hear more of what they like or the eyes get pierced with evil - the evil energy of attachment, addiction, wanting the same form, the same source of light, wanting to own it, to possess it, to be with it and therefore the *Udgitha*, the *Omkar* refuses to dwell there.

The *Omkar* says I will dwell in the mouth and the speech. Where and how will I dwell in the mouth? He says the *prana* comes in and goes out through the mouth and the nose. The deficiencies and the shortcomings of the nose as a passage is also described. I am not going into the elaboration because we have to move through if we can, all the ten chapters.

The *Omkaara* says I will dwell in speech. I will dwell in the mouth. At which moment will I dwell there? When the breath is neither going in nor coming out. The interval between the two processes, the interval between the *Purakha* and *Rechakha* of your *pranayama*. Whenever the breath is not going in nor coming out, I will dwell in the mouth. I will dwell in that conjunction of speech and *prana* - the vital energy, which will remain pure, which will retain the purity of the *Udgitha*, the *Omkaara*.

What does this mean? Before we proceed to see what this means, let me clarify two words. When a mantra is put in the form of a verse we call it *Rk* and when the verse is sung in a melody, when you attribute a melody to the verse, it becomes *Sama*. *Rk* and *Sama*

are the terms we used this morning, but the clarification was not shared. So *Rk* is a mantra in a verse form, and when we add melody to that, when the verse can be sung, then it becomes *Sama*. Among the mantras that can be sung *Omkar* is the purest. It is the one syllable representing the Supreme Reality which is self-luminous intelligence, pervading the space of life.

The *Omkar* dwells in the space of mouth which is not pierced by the evil and it is retained there, it expresses itself in the interval between the breathing in and the breathing out. Perhaps now you can appreciate the strength and the stamina of those persons who can sing the Vedas for hours together. How disciplined must be their breathing system and the duration of their *Kumbhaka* which must be lasting for minutes and minutes together? Sometimes in one breath - that is to say the *Kumbhaka* of one breath, the interval between the inhaling and exhaling, the duration can be of 10 minutes, 20 minutes. They could not do it unless they had the victory over their vital breath, unless when they had disciplined, unless they had educated and purified their vital breath. That interval could be sustained comfortably not with a scratch or a strain on the nervous system but in a very comfortable way, soothing way. In a relaxed way they could enlarge the duration of the interval and in that interval they would sing and chant.

They tried to keep the mantras as pure as was

humanely possible. Perhaps this will clarify Vimala's statement that chanting the *Om* is a *Yajna*. You need all the strength and stamina of your vital breath, of your *prana* and you need all the strength of your vocal cords the organ of speech, the sound box as I called it. Unless these two have stamina of health, unless they have the stamina of discipline in them, of education in them, it will not be possible to chant *Om*. Chanting *Om* is a dedication of your vital energies to the cosmos. That is why it is called *Yajna* and you keep it pure.

As far as one has seen and received the Vedas and the Upanishads, those who wrote the Upanishads and the Vedas must have been lovers of cleanliness. They must have kept their bodies as clean and as pure as possible. The speech clean, the breath clean, the sense organs clean. Not puritanism because the relationship with the cosmos is of receiving, containing. You receive the energies, you exercise your energies, you commune, you live in communion with the cosmic energies sensually, sexually. That they were lovers of life and the cosmic life is clear. In order to be in tune with it, in order to be in harmony with it, this whole organism which is the instrument of relationship has to be cleansed completely.

We have to learn to be in tune with infinity, that learning never comes to an end. Living is a movement of learning, purification, sophistication of order, enriching

of harmony - there is no end. That is why life is worth living till the last breath. When the body drops itself and no more does the vital breath move in and out and that vital breath, that *Prana* goes back to the emptiness of space, till that moment it is the responsibility of the human being to share the organic intelligence of the cosmos, to use that intelligence and enrich the implicit order and harmony of the cosmic life around.

Vedas are the source of *Sankhya*, *Yoga*, *Vedanta*. So figuratively the Rishi describes how the devas and the asuras went to the Prajapati and had a dialogue and he talked about the *Udgitha* and the *Omkaara*. The Intelligence told them that the nose is pierced with the evil and so are the eyes, it is only the emptiness, the space in the mouth, which has retained its purity, so you better pass through it, and the chanting is to take place in the interval of the breath.

The whole second chapter is a poetic description in the form of a story. The first half of the second chapter deals with this. Now we turn to the second half. It is a piece of literature. One of the richest pieces of literature is Chandogya Upanishad. All the Upanishads have their supreme beauty. In the second part of the second section the Rishi is playing with the word *Udgitha*. *Ud-Gi-Tha - Udgitha*. They have talked about *Udgitha* as *Omkaara* in the first chapter and half of the second chapter, now we are coming to the *Udgnitha*, the portion of the Sama Veda as

well as *Omkar* as the *Udgitha*.

Where do you see the *Omkar* in the Cosmos? You learnt to pronounce it and chant it with your body, with the conjunction of *prana* and speech but where do you see it in the cosmos? How do you dedicate your energies to the *Udgitha* existing in the cosmos?

The literal meaning of the word *Ut* is high up. *Gi* means to speak, from which the word *Girah* - speech has come about in Sanskrit language and *Tha* is to be steady to be firm. I am giving you the literal meaning of the word. So the Rishi says high up, the highest possible that you can imagine of the space, that is *Ut*. While chanting *Om* always be in communion with the highest possible as far as you can soar with your sight and imagination into the heavens, if you like to call them that - that is *Ut* and in between the heavens - the highest possible space of the orbit of the earth and yourself is the sky, in which you see the clouds and beyond the clouds and the sky is the space which is unreachable by the human eyes, and in that sky is speech, because figuratively the clouds move and make a sound, the air moves and makes a sound, the poet calls it the *Girah* - the speech of the skies - *Ut-gi* and the earth where you stand is the *Tha* 1.3.6. So the whole cosmos has become a *Omkar* for you. *Ut Gi* and *Tha*. The earth is where there is stableness, steadiness, solidness. Look at the poetic imagination to look upon the cosmos as *Omkar*.

The whole third part of the first chapter is just sheer poetry, one after another analogies and similes and allegories. It is a fantastic piece of literature containing philosophical import, having a musical form and the beauty of an artistic creation.

Then they say, the sun who is coming out at the sunrise is *Ut*. When it comes to the meridian at the midday then it is *Gi*. The whole world begins to speak, the birds, the animals, the trees everyone begins to move around and make their own sound so it is *Gi*. After the sun comes at the zenith and then it sets it is *Th*. The sunrise as *Ut*, the mid-day as *Gi* and the sunset as *Th* completes the *Omkar*.

The Upanishad Rishi says, when the sun is moving around he is singing *Om* for you to learn. With the whole movement he is chanting. Join the sun in chanting *Om*. Look at him, communion with him.

Still more fantastic ideas are given. I cannot go through all the ideas, I am just mentioning a few of them so that if and when you read the English translation, it will be easy for you to get the import of those similes otherwise they become meaningless.

Another example he gives is of the Earth, of the earth and the fire contained in it. Earth contains fire, earth contains water, earth contains also space. They say the movement of Earth out of which life sprouts and grows

upwards, piercing through it and rushing towards the emptiness of the space that is the *Gi. Girah* - that is the speech of the Earth. The Rishi Says : All the flora and fauna grown on the earth, on the planet is the eloquent speech of the energy of *Omkar* contained in the earth. The earth is singing *Omkar*, chanting *Omkar* for you through every blade of grass that comes up. Look at it! The Earth is chanting *Omkar* for you, it is raising itself up towards the sky. The perfume of a flower, the fragrance of a flower is called the speech of the flower. The flavour of the fruit and vegetable is called the speech of the vegetables and the fruits.

It is sheer poetry, one may call it ridiculous, unless one has that poetic heart of the Rishi, to look at the whole creation as an *Omkar*. In different ways he goes on describing it. He calls the fire as Sama Veda. The fire singing, living in the womb of the ocean, living in the womb of the earth, the fire is singing all the time, so fire is the Sama Veda. The sun is chanting *Omkar* for you and so on. When you chant *OM*, the Rishi says you are not alone, the whole cosmos is chanting that *OM* with you - that one syllable sound, that holistic sound. Really speaking the Rishi is referring to the self-generated sound which is the substance of life. We can't hear the sound of the stone, but the stones, the rocks contain sounds. It is mute but it can be heard and listened to. If you ever visit South India and a place called Hampi where there is a temple with 52 pillars of pure stone, you can listen

to the sound in those pillars. You touch them with your fingers and you get all the notes of music. The sculptors who had studied yoga, noticed the sound in the stone and they created the pillars in such a way, that even you and I, simple people can go there and hear the sound of the stone. If your ear is educated in music then it can even listen to the minute differences. If you touch it at the base the pillars gives one kind of tone and if you touch it at the centre it gives a different note.

There is sound energy moving in earth, there is sound energy moving in water and all these energies functioning harmoniously are called the *Udgitha*, the *Om-kara* or the Sama Veda of the cosmos. The cosmos is chanting Sama Veda, singing Sama Veda.

So difficult to feel it, when we live in modern civilization, where it is difficult even to touch the earth. In the cities it is difficult to walk, you have to use cars, trams, trains you hardly touch the earth. When you live in a city like Bombay, you can hardly look at the sky, the skies are pierced by the skyscrapers, and you can hardly enjoy the darkness or the stars of the deep dark night because you burn the darkness of night with light . So all this sounds very strange to the modern ear. But this kind of life was lived and can be lived - perhaps the environmentalists and ecologists might add a new dimension and remind the human species that the planet is a Being. That the earth is a Being vibrating, pulsating

with life and they are not objects but they are our fellow beings with whom we have to live. Perhaps that ecological and environmental concern will bring us back to the awareness of our organic relationship with the cosmos and show us the path of health and holiness, health and wholeness - a holistic way of living.

While I chant Om, while I sing it, let me be aware that I am singing it with the Cosmos, I am chanting it with the Cosmos. The feeling of loneliness is the result of distorted individualism. It is a culmination of distorted and twisted individualism. Human beings living in crowds are so lonely, loneliness eats into the vitality of their being there is fear and there are so many inhibitions. One feels afraid to live, one feels afraid to die and cannot relate to the cosmos.

This morning we saw that the polarity imagined between the microcosm and macrocosm has no validity, now we are seeing the organic relationship and how the whole order of the cosmos gets disturbed if the human species do not live healthily. It is not only the self extinction of the human species but it is the extinction of the planet itself. The survival of the planet, the survival of the globe about which the people in Europe and America feel concerned has been the concern of the ancient Rishis. When they talk of the positive and negative energies as the good and the evil - the *Devas* and the *Asuras* - in the human body, when they talk of the implicit

relationship of order and harmony between the individual and the cosmos, they are showing us the holistic way of living.

In this session I have tried to share with you the gist of the second section giving you a sort of key to read the second section and not get confused by the language of *Devas* and *Asuras* and Prajapatis, *Maha Prana*, *Purusha* dwelling in the palace of the heart, sitting on the lotus of awareness and so on. It is all a figurative language, it is a poetry, it is a love song. The Vedas, the Upanishads were written by Lovers of Life, they have written songs on life. All the mantras are hymns dedicated to the beauty of Life and the joy that they experience in the communion with that Reality, in the communion with that beauty.

Tomorrow morning we will turn to the Third Section.

Chandogya Upanishad :

Chapter I, Section 2, Parts 10, 11 & 12
Section 3, Part 1

Chapter IV, Section 4, Part 1

For the benefit of the European group I would like to mention a point or two which would benefit them in their study not only of *Chandogya* or *Ishavasya* but any other Upanishad that they might take up in future, as well as their study of Smarta Yoga and Raja Yoga. The investigation of Reality, the investigation of the meaning of life and meaning of living, which has been the fundamental aspiration of the human race since perhaps it inhabited the globe, has taken place in relation to natural sciences and social sciences. Natural sciences developed the method of analysis and synthesis. Their method of investigation has been analytical. In order to understand the nature of Ultimate Reality, they thought it necessary to remove a particle of matter from the earth, analyse the particle as an atom, electron, proton and arrive at quantum of energy. They moved from one kind of energy to another and then synthesised them. So

through this inductive method they could reach a generalisation about matter and energy. Analysis, synthesis and then generalisation, which fortunately they always kept tentative. Scientific investigation has never been a closed-in approach but a tentative, open and receptive approach.

The social sciences, especially in the last 150 years adopted the method of thesis, antithesis and synthesis. This is called dialectical method. Analytical method for natural sciences and dialectical method for social sciences. If there is capitalism, they create an antithesis in socialism. If the capital belongs to individuals then create the ownership of the state. If society is capital dominated they create the antithesis through the domination of the labour, of the proletariat. If there was a family and relationships are governed by the family, they create a commune - so that no one owns and posses any one else. Even the relationship between man and woman, children and parents is communalised. So commune as the antithesis of family. Stateism as the antitheses of private ownership, and the rule of the proletariat as the antithesis of the rule of capital and the capitalists.

If you turn to spirituality that has originated in the Oriental hemisphere of the globe, there is a holistic method. Not the analysis-synthesis-generalisation, thesis - antithesis and synthesis but holistic method and wholisticism as a way of living. They were very much

concerned with finding out the nature of Reality, the place of investigation was the human body, the human organism the human limbs. Here you do not have to tear the particular away from the whole to which it belongs, but you focus your energies, you focus your attention on the particular, you watch and observe the autonomous working of the particular limb or sense or faculty. You watch and observe its working as an autonomous sense organ and then you watch and observe its relationship with other autonomous limbs or senses inside the body and you also watch and observe the holistic movement of the whole human being which is a field of inter-relationship of innumerable energies - without tearing the part away from the whole, without tearing the particular away from the organic whole Spirituality, the science of life which developed in the East taught a new method, a holistic method which you find in *Ishavasya* and *Chandogya* and other Upanishads.

This is true of every field of action in the ancient Indian way of living. Then Yoga becomes a holistic way of purification of life *Yama, Niyama, Asana, Pranayama* etc. *Ashtanga Yoga* - the purification on the physical level. Through observation, silence and meditation there is purification of the psychological structure. And through love and compassion there is purification of the trans-psychological dimension of being. So Smarta Yoga and Raja Yoga have a holistic approach to purification and illumination.

If you turn to Ayurveda there is the holistic approach to medicine, surgery, curing the disorders while reorganising the chemicals and minerals in the body. Ayurveda as a science of energies, revealing the mystery of the interplay of energies in the human body, does not deal with the symptoms of a disease or disorder, it does not work upon the symptoms but it penetrates through the disorder and finds out how to reorganise the *kapha*, *the pitta*, *the vatta*. How to reorganise the intake of food in terms of vitamins, minerals, liquids, solids etc, so that the order is re-established. It is not destroying disorder, eliminating disorder but rather re-establishing order, through reorganising. This is a holistic approach in medicine. I'm not elaborating how it does it.

Similarly the Indian classical music has a holistic approach dealing with *Swara*, *tala*, *dhwani*, *naad* etc. Whether it is vocal or instrumental music, whether it is dance, whether it is *drama* - it is entertainment, but not only for the ears and the mind, but it is entertainment, relaxation and rejuvenation of the whole being simultaneously. This simultaneity of dealing with all the layers of life and being is something very peculiar to spirituality. In India, music is way of *upasana*. *Nada Brahma Upasana*. It is the dedication of your life through the sound energies to the Ultimate Reality. It is the dedication through the movement of your limbs to the formless space which is dancing and so on. Just giving you a few examples to show you that spirituality or

adhyatma is a holistic adventure for investigation.

If this point is clear, please do keep company with me, we will look to another point, that spirituality as a holistic method and approach, has another common factor with your natural and social sciences.

Spirituality is a experimental science, it is not only theory, whether you turn to the Vedas or you turn to Yoga or to Vedanta. It is investigation and inquiry at the verbal level through knowledge and then it is experimentation in your personal life and verification, conformation through relating your personal life to the social and the cosmic. That is why *Atma Gyan* the understanding of the Self is incomplete without *Brahma Gyan* the understanding of the Reality permeating the cosmos. *Adhyatma* or Spirituality has its hold and grip both on microcosm and macrocosm. No *Upasana*, no dedication is complete unless you refer it to the cosmos and cosmic energies and get conformation by communing with them.

This clarification was necessary because without this understanding it might not be easy for us to proceed. So it is an experimental science and verification, conformation are as necessary in spirituality as they are integral parts of natural and social sciences.

Let us turn to one more point of clarification because the Upanishads though they are exponents of spirituality and are extremely scientific in their

presentation, have poetic form. Sama Veda is a musical form with a spiritual import, it is a piece of literature.

In second section of the first chapter that we would be looking at, you have the reference to various Rishis like *Angiras*, *Brahaspati*, *Ayasya*. Those of you who might have even cursorily gone through the Upanishad must have come across the names of the Rishis. They are names of the Rishis and they are the names also for *Prana*. Right from Rig Veda you find this poetical way of presentation. In Rig Veda you come across the names of *Gritsamad*, *Vamadev*, *Vishvamitra*, etc, they are names of the Rishis and they are the terms used also for *Prana*. You will find the same thing in *Aitareya Upanishad* - and most of the other Upanishads but we are not concerned with the mandals of Rig Veda today, we are not concerned with *Aitareya*, we are focusing our attention on *Chandogya*.

Here you will find that the Upanishad says that *Angiras Udgitha Upasachakre 1.2.10*. The Rishi *Angiras* concentrated and meditated upon the *Udgitha*. How did the Rishi *Angiras* look at the *prana*, the vital breath? And how did he dedicate the chanting of *OM*? The Upanishad says, he looked upon the vital breath as *Angirasa*. *Anga*, in Sanskrit *Angam* means a limb, limb of the human body is called *Angam*. *Rasa* is essence, *Angirasa* - the essence of all the limbs of the human body. *Prana* or the vital breath is the quintessence of all essences, it is the essence of all limbs therefore *anganam rasah*. The Rishi *Angiras* considered the vital breath, the *prana* as

angirasa and therefore figuratively the *prana* is called *angirasa* and the Rishi's name is also *Angiras*.

But there was another Rishi, another sage who also chanted *Om* and meditated upon it. How did he look upon the *Prana*? The name of the sage is given to you as *Brahaspati*. *Brahaspati* also meditated upon the *Om*. How did he look at it? *Bruhati* - means extensive. "*Purusho Rasah . . .*" 1.1.2. We have come upon that mantra in the first chapter, that the speech is the essence of human body. This speech is very extensive "*Vak bruhati*". *Vak* or speech is very extensive. Who is *Prana*? *Prana* is the master of speech. We had seen that through the conjunction of the faculty of speech and vital breath you can speak. *Vak* and *Prana* go together, they have been called the Mithun - the couple.

The *Prana* is the master of speech, that is extensive and therefore : *Brahaspati Manyente Vak Hi Vrahati Esha Tasyaha Patih* 1.2.11. We get the name of the Rishi *Brahaspati*, who meditated upon *Om*, meditated upon the vital breath - *prana*, looking upon it as the master of Speech. *Angiras* looked upon it as the essence of limbs and *Brahaspati* looked upon it as the master of speech.

So you see the beauty of poetry. They are describing the same thing but instead of telling you that *Brahaspati*, *Angiras* focused on or meditated upon *OM* there is a pun on each word, on each letter, adding to

the beauty of the truth they want to convey. Now you come to the name of the third Rishi *Ayasya* 1.2.12. There is the root *Ayate* to go, to go out. The Rishi *Ayasya* meditated upon the *Om* *kara*, *Udgitha* considering the *Prana* as the energy that goes out of the mouth. It goes out of the mouth *Ayate iti ayasya*. In short, if it were not poetry, but a piece of literature, all this could be contained in one mantra, but they go on elaborating it, figuratively, poetically in different mantras they give the different shades and nuances. After all what is poetry but uncovering the nuances of beauty in nature?

So the Rishi *Ayasya* meditated upon the *Om* *kara*, looking upon the vital breath or *prana* as *ayasya*, the energy that is going out. This is the way in the human body, they meditated and they investigated the nature of Reality.

The Rishi says : "Iti *Adhyatmam*", this is the path of investigating the nature of reality in your human body, focusing upon a particular faculty without tearing it away from the rest of the faculties, watching it functioning as an autonomous unit, and also in relation to the whole. That is why we call it meditation. Meditation is an all inclusive attention. It is not exclusive activity like concentration. It is all inclusive perception, all inclusive attention and therefore it results in awareness, which is a holistic energy, it is not the energy of thought which is partial, exclusive and fragmentary.

Now we are turning to the cosmic part of it. The investigation of the Ultimate Reality in the human body with the help of human limbs, senses, faculties, their functioning, their inter-relationship and the holistic movement of human body, the microcosm has been looked at. Now the investigation and inquiry will go on in relation to the cosmos. The *Adhyatmam* - investigation in the body is over in the two sections of the first chapter, we are now turning to the third section which also has various parts.

As the human body, the microcosm has the *prana* the poetic vision of those researchers of truth think what is the *Prana* for the Cosmos? We have the *Prana* for the human body, where is the *Prana* for the Cosmos? And poetically Chandogya says the sun is the *prana* of the Cosmos. Why should they call the sun as the *prana*? What does the *Prana* do in the human body? The *prana* keeps the body warm, the breathing in and breathing out keeps the body warm.

Ayam ushanh 1.3.2. Prana is a symbol of warmth of the body. What does the sun do? When the sun rises he warms up the whole universe. The Sage says we call it the *prana* because the function of *prana* in human body and the function of *prana* for the whole cosmos is the same. As long as there is breath, as long as the breathing system is functioning in the body, there is a kind of glow of light on the skin. If you have ever watched the body of a dead person and the body of a

living person, the skin has a light, it is a kind of self luminous luminosity. So the prana enlightens the body, keeps it lighted, keeps it warm. The sun enlightens the whole universe - lighting up, keeping warm, these two qualities are common to the functioning of prana in the human body and the functioning of the sun in the cosmos.

And thirdly it is the *prana*, it is the vital breath which enables the limbs to move and function. When the vital breath is gone, then the limbs may be there but they do not move, the eyes may be open but they do not see, the hands and feet are there but they do not move, they become stiff. In the same way the sun rises on the horizon, climbs up in the skies, enlightens, keeps warm and enables every being in the cosmos to move, to express their energies, to manifest their energies. It is the sun the enables the seed to sprout, the crops to grow, the buds to flower and to blossom, the fruits to become full of juice. It is the sun rising on the horizon that inspires the birds to sing. So every movement in the universe is dependent upon the sunrise and sunshine - that is their way of pulling it. So the sun - Aditya is the prana of the cosmos. It is a fantastically poetic way of looking at life.

If that point is clear come with me to the next point. Human beings are the same but once you are in love with a person, to your eyes there is everything extraordinary about that person. It is the love that confers

a different kind of perception and I have been telling you that this is a love song. The Rishis are lovers of life, lovers of cosmos, lovers of microcosm, lovers of macrocosm, so everything for them is a different perception which will not be our perception it is a way of looking.

Now look at what the Rishi says. He says the *prana*, the vital breath in order to keep the body warm, burns itself all the time. By burning itself, it is heating up the body. In the same way the sun burns himself. "*Yeha Eva Aso Tapti*" . . . 1.13.1. What a sacrifice, what a *Yajna* the sun is doing? The sun burns himself in order to keep the cosmos warm. Isn't that a poetic way of describing it? The scientists would say there is a hole of darkness there, don't you know the darkness inside the sun which the scientists have found out? They would say this is nonsense. But love is nonsense anyway. It is non-reason and non-sense, it is not a theory, it is just a perception - for whatever the worth of that perception.

Like the *prana*, the sun is burning himself for the sake of bringing prosperity to the cosmos. When the crops grow, the trees grow and the flowers blossom there is the prosperity. Prosperity is a word that goes with life. Wealth is not prosperity. Your bank balance and a huge building can be your wealth, the prosperity has a content of happiness and the cause of happiness is quite different. So the sun by burning himself makes the earth prosperous.

If the mind remains balanced, equipoised in all the rush of relationships, the equipoise, invincible peace of the mind is the prosperity of the mind. The word "prosperity" is very peculiar to the Upanishads. Human life must have prosperity, longevity and happiness otherwise it is not worth calling human. Misery and suffering is not the destiny of mankind. It is the ignorance about the relationship of the microcosm and macrocosm that has caused the suffering and misery say the Vedas. We must learn to live, we must learn to rediscover our relationship with the cosmos, reorganize our way of living so that there is longevity of the physical structure, prosperity of the psycho-physical structure and love and compassion.

According to them the cosmic order and harmony manifested in human life and human relationships, is religion. Religiosity is expressing the inner prosperity, the potential for inner prosperity. The sun brings out the prosperity of the vegetable world. It brings out the prosperity of the birds and the animals that begin to jump around and sing around. When the sun is not there, the birds are not happy. You have to provide artificial heat to your vegetables, to your fruits etc.

The light, the heat, the burning of the sun is the cause of prosperity and prana does the same thing in the human body. If the vital breath, the *prana* is feeble, you don't feel appetite. A person who does not have the vitality of breath does not feel hungry. The appetite gets clogged up. So you don't feel like eating and whatever

you eat is not digested unless the breathing system is functioning properly. The breathing-in and breathing-out, the retaining of breath is very intricately inter-related to the functioning of the digestive organ, as the movement of the sun is related to the movement of every being in the universe. The movement of prana is related very closely and intricately with the functioning of all the senses and all the limbs. If the prana is not functioning properly the blood circulation also gets affected, then there is heaviness in the whole body and poetically the Rishi says the Earth becomes heavy, sad and depressed. Earth means the body.

As the Earth becomes sad and heavy when the sun is not there shining high in the sky, in the same way when the prana, the vital breath is not functioning properly, the body is heavy. A very interesting way, a fantastic way of looking at life. When there is no appetite, when there is no digestion then there is no prosperity. Health is the prosperity of the body as the crops and the vegetation are the prosperity of the earth. When the body, the earth is thus clogged, dark, heavy, lethargic, the mind does not work, it does not function properly, the quality of attention gets damaged, the quality of sensitivity gets benumbed, and to this we will come in the form of a story, in one of the chapters.

It being an experimental science, a Rishi asks his student to go without food. He asks the student : "Do you want to find out the relationship of food to your *prana*,

to your mind, to your speech? Come on we will experiment." There was living together and learning through living together in the ancient Indian universities. The spoken word was the most insignificant part of communication, living together and the elegance of learning were important. Learning does not take place without the living together of the teacher and the student, that is what the Vedas and the Upanishads talk about.

The Teacher, the Guru, the master says to the student *Swetaketu*. "Come on, you want to find out what is the relationship between food-*Anam* and *Prana*, let us experience it". And the boy goes without food. The second day the master asks : "What is happening to you? What is happening to your eyes and being? What happens to your speech, what happens to the quality of your movement?" The experiment goes on for 15 days and then the boy says "I cannot see properly." "So when there is no nutrition from the earth in the form of food your perception becomes heavy. Do you see that the faculty of sight is affected by food? Do you understand the relationship with earth to your own life?" Then the boy says : "I can't take in what you are talking about". "So when there is no food, that is to say when you have no relationship with the earth and what it grows, then the quality of your attention is hampered, even the brain cannot function properly. It is not only the sight that gets affected, it is the faculty of thinking that gets affected, it is the faculty of movement that gets affected. Do

understand my child, my son that from *Anna*, from food - which is the manifestation of the healing energies of earth, the creation is sustained, the creation is supported and therefore what you call the food is not matter, "*Annaam Brahma*". What you call food as rice, wheat, fruits, vegetables, they are not matter, they are manifestations of the Supreme Energy of Intelligence. Do understand that my son?", says the Master to *Swetaketu*.

You will come across many such stories in this Upanishad. It is an experimental science, experimenting and clarifying in the mind of the student the relationship of the body with the earth. The same he does with a story of the sun - how the absence of the sun, how the darkness affects the quality, the functioning - we are not going to elaborate upon it. The same is done about VAK - the speech, the faculty of speech and the organ of sound.

Another example in IV.4.1 is given of a boy who comes to learn at the Ashram of the Rishi and the Rishi asks : "What is your name?" And he says : "Satyakama". "What is you father's name, where is your family"? He asks to find out if the child has had some education and is equipped not only to understand but to contain the knowledge that he will be imparting to him. And the boy says: "I don't know the name of my father". "Alright". Other boys begin to laugh. And the teacher says : "Never mind my son, go back and ask your mother". So he goes back. His mother was a courtier working in the court of

some king and therefore she had to please people, those who were around the king. When the son asks : "What is the name of my father"? The mother says : "My son I do not know, I was working as a courtier, as a servant at the court of such a king and many young men had the power over my body, so I don't know the name of your father". The boy goes back the next day and he tells the teacher. The mother says one more thing, she says: "My name is Jabala and go and tell your master that you are Satyakama, the son of Jabala". So he goes back and tells the whole story. "My mother does not know the name of my father". And the other boys laugh - "Oh, he is a child of a prostitute, a dancer at the court and he comes to learn with us!" And the boy innocently tells the whole story. "Satyakama" means one who has the desire to understand truth and the teacher says : "Victory be to the women who has the courage to tell the truth to her son. If you are the son of such a truthful mother you are the most capable student, I am honoured by your coming to learn with me". Why? Because the Vedas had to be contained in the speech. They did not write them down, they would teach and you had to contain them in the faculty of your speech, you had to hold them in your body, hold them in memory. So the Rishi says, definitely the faculty of speech in this body, the *vak* in this boy's body is capable of containing the truth, if his mother can contain the truth and is not ashamed to narrate the fact.

The speech, the faculty of speech must be capable of holding the truth and the senses must be capable of

living the truth. For experimentation and for verification, acquiring the word and idea intellectually is important but the senses must be equipped, the faculties must have the solidity and the sterling energy to live that truth in relationships, because verification comes through relationship. Verification of spiritual truths, confirmation of your discovery of truth comes about only in the movement of relationships. If your movement in relationships on the sensual, verbal, psychological level does not express what you have understood then you are talking only about theories and for such a person there is a word "Pandit" - they know and they only talk about it but they are neither *Rishis* nor *Yogis* nor *Kavis*.

The Upanishads are talking about a science of life to be inquired verbally, to be investigated personally, to be experimented in relationship and to be verified by life itself. The Upanishads are full of stories whether of *Shetaketu* or *Satyakama* or others that we will come across, but I hope that these names and stories do not confound the European readers? They should not, if we get the clue to approach them. As we had seen in reference to *Deva* and *asurya* that they were referring to the senses. The out going senses distorting the relationship were called *asuryas* and the same senses purified and inward going were called *devas*. These words are misleading unless we read them as a part of poetical expression, of philosophical import. Does that clarify?

It being an experimental science such narration,

such stories about how the Rishis experimented and made the students conduct the experiments are also important. That is why I am asking you, that I hope you don't get bored by the stories? We have nearly gone through one and half parts of the 2nd section this morning. Three parts of 1st section were over, now today 1 1/2 parts of the 2nd section are over.

We can't go faster than this because we have to relate the teachings of the Upanishad to your and my life today. What is the importance of the holistic approach? Where does it stand in comparison to analytical and dialectical approach? All this, because we are here to learn not only to repeat the *mantras* parrot-like but to co-relate them to the modern way of living. When you do not co-relate what you understand to your way of life and living, then it becomes a dogma, it becomes a sect. That is how dogmas and sects are born. When you co-relate, life does not leave any chance or any opportunity for you to develop a dogma.

Chandogya Upanishad :

Chapter 1, Section 3, Part 1 to 5

I look upon the Vedas as a verbal miracle. Rig Veda, Yajur Veda, Sama Veda, Atharva Veda - their branches and sub-branches have covered every aspect of life extensively and intensively. You get the cosmogenesis described, the whole cosmology, humunology if you allow me to coin that word - biology, psychology, geology, physics, metaphysics, philosophy, theology, literature, poetry, music, dramatics, mathematics, astronomy, astrology, medicine, surgery, sexology, economics, politics, administration, name any subject pertaining to the individual and collective live and you will find it in the Vedas. I mean it very seriously, literally you will find it in the Vedas - that is why I call the Vedas a verbal miracle. In a very concise form, with the accuracy and precision of a surgeon or a scientist, with the lucidity of poetry, with the soothing and pacifying quality of music and with profound depth of a philosopher the Vedas have dealt with every possible aspect of Life,

every dimension of Life.

The Upanishad that we are trying to study - Chandogya, seems to have focused its energy on cosmology, humanology and the relation between the two. This has been described for the benefit of common persons like you and me in a figurative way, telling lots of stories and putting the philosophical, spiritual part in the characters of the story, in the way they conduct themselves, in their dialogues and so on.

If you remember what we had gone through on the first day you will recollect with me that Cosmos was called Brahmanda, imagining it to be a Being. Brahman is a Being, and in the poetical way the limbs of the Being were described as *prithvi, aap, agni, vayu, akasha*. The earth, the water, the fire, the air, the space are the limbs of that Cosmic Being. As you have your limbs - feel, hands, ears, eyes etc. and as you have the senses of these limbs, the Cosmic Beings have their senses and their faculties. The human being is the *Brahmapuram* with the Supreme Reality encased in it. The Supreme Intelligence is self-luminous. Intelligence is light, it is luminosity, it is constituted of light.

The Supreme Reality, the self-luminosity lives in this *Brahma-puram* as the Supreme Intelligence *Brahman* lives in the cosmos. The *Brahman*, the Intelligence permeates the cosmos as the *Atman* or the Intelligence permeates the human body. The comparison will have to

be remembered for the sake of understanding what we are going to deal with this morning.

The responsibility of the human race is to be in contact with the cosmos sensually, to be in communion with the cosmic energies psychologically and to be one in awareness with the *Brahman*, to be in unity through awareness with Cosmic Intelligence that is *Brahman*. Unity between the *Atman* and the *Brahman* through awareness. Communion through sensual faculties like thinking, feeling and sensually dealing and being in contact with the earth, the oceans, the mountains, the animals, the birds, the trees. Thus being in contact, communion and communication with the Cosmos.

This triple relationship - sensual, psychological and through awareness keeps the cosmos healthy, happy and harmonious. The manifestations of Intelligence is in health i.e. wholeness, it is in happiness i.e. contentment and it is in harmony i.e. science of relationship where equipoise of the cosmos and the human species is maintained, harmony is the by-product of the correct and proper relationship.

If this point is clear, then let us proceed and turn to the mantras we will be taking up this morning. From cosmology and cosmos shall we come back to the human body, to humunology? This human body has the limbs containing the sense organs and the sense organs

contain the senses - the faculties. This is a *Brahmapuram*, this is a city clothed by skin and flesh. I wonder if you know as students of Yoga, that what we call our skin has 7 layers? That is the outer wall of this *Brahmapuram* or the city of *Brahman*. Within the skin, that is, beneath the 7 layers is the flesh, that is the second wall of the city of *Brahman*. Then you come across the tissues, the muscles, the arteries and blood, this forms another wall of the city of *Brahman*. There are the nerves, the neurological system, neuro-chemical system, that is still another wall in the city of *Brahman*. Then there are the senses - perception, audition, the sense of smell etc, they are the presiding deities of the sense organs or in your modern parlance they are the officers guarding the sense organs.

In this city you come across the palace where the Atman or the Supreme Reality or the *Brahman* dwells, Heart is that palace guarded by 5 pranas : *Prana, Apana, Vyana, Samana, Udana*. The palace of the Supreme Reality is guarded by the pranas - very intelligent officers or deities, and guarded by them lives the Supreme luminosity or Intelligence reigning over the whole *Brahmapuram* - the human body.

These sense organs have to live in constant touch with the cosmic energies. The human body has to live and move surrounded by not only the earth and the oceans but surrounded by their energies. and the touch

of those energies of earth, of water of air, of fire of space-*akasha* pleases the senses. Pleasure and pain are natural substance of life, they cannot be denied, they cannot be rejected, wished away, suppressed. As long as one lives in a human body the experience of pleasure and pain, the dual experience shall be there, and this dual experience is really poetry composed of smiles and tears. Composed of agreeability and disagreeability which breed in the shade of each other.

These senses and the faculties contained in the senses are susceptible to the pleasure and are susceptible to avoid the disagreeability or the pain, without any thought intervening. This susceptibility of clinging to pleasure and avoiding pain seems to be built into the senses and the sense organ at their command. If the clinging takes place, then the balance between the human and the cosmos gets disturbed, then the attention of the *pranas* from maintaining the balance or equipoise, maintaining order and harmony gets distracted. Distraction diverts energies. Distraction leads to diversion and if the energies represented by the *prana* get dragged outward by the faculties contained in the senses time and again, then this constant distraction, diversion of energies leads towards the dissolution of vital energy, which is death. We have to deal with the word 'death' in the chapter that we have taken up this morning.

There is neither creation nor destruction in the

cosmos there is emergence, manifestation and merging back or dissolution. In merging the wholeness merges back, in dissolution there is fragmentation, there is scattering away and therefore it is called death. Merging back is called *Samadhi* and dissolution is called death. We have to discriminate the idea of death in the Western philosophies and the word death - "murtu" used by the Vedas, in the ancient Indian wisdom.

The senses are decorated by the sense organs. The senses are the residing deities for the capacities of audition, perception, sensation etc. they are called the deities because they require some support - they always require to relate themselves to some object, to some idea, to some movement. Their sustenance depends upon motion, sensation, reaction. So they rush outwards where they find objects to relate themselves to.

Vedas recognise this inbuilt tendency of the senses and they created a science of life to relate with them. For example how should a couple enter into sexual relationship? What are the postures for sexual intercourse, what is conception, when does the vital breath enter the embryo, what should be the conduct of the women who is pregnant with a new life, what should be her diet, the way she lives, what kind of beds must be used, what kinds of clothes must be used and how the child should be delivered, how it should be brought up, the food for the child from the first day onwards, what are the

Sanskaras or conditioning with the help of which the child should be educated. The physiology, the hygiene etc. everything has been gone into in details. Every minute detail has been gone into by the Vedas. The Vedas have prescribed scientific motion for the physical senses, they have prescribed psychological movement, scientifically every instruction has been given - how to stand up, how to sit, how to sleep.

Chandogya Upanishad now tells us, in the chapter we have taken up this morning, that the senses enter the teachings of Rig Veda, Yajur Veda and Sama Veda in order to save themselves from the trap of death. The trap is constituted of distraction, diversion, dissolution of vital energies. So the senses turn to Rig, Yajur and Sama and live on the physical, verbal and psychological levels engaging themselves in the Vedic rites, in the Vedic way of living - from diet onwards to worship - Yajna, japam etc. They are apprehensive. These senses are called the *Devas*. they want to live, they are lovers of life. In order to save themselves from the trap of death, they turn to the Rig, and Yajur and Sama and keep themselves busy with the prescribed activities.

How to cook the food, how to kindle the fire, how many times to take your meals, how to share food with the non human species and with the human species - all this has been given by the Vedas. So the human beings follow that, figuratively the senses and the

presiding dieties of the senses follow the Rig, Yajur, Sama instructions for the householders life, and retain the balance between the cosmos and the humans by this scientific behaviour and conduct. But death, the energy of destruction, diversion and dissolution is very clever. Mind you all this is said in a figurative way, do not look upon that as a personification but it is a poetic way of telling you the fundamental truth. They are sharing the truth with you in such a way that it does not become a strain for you or stress for you. Truth can be received easily when it is shared through stories, allegories, similes, analogies and music.

The Upanishad says as a fisherman keeps very quiet when he has spread the net in the waters and waits for the fish to get into the net so do the negative energies of destruction, diversion and dissolution wait upon the human senses, because they are aware that human beings cannot keep themselves engaged and busy with Vedic rites and rituals for all the 24 hours. There will be intervals when the human beings will not be busy with their *pujas*, or *japams* or *Yajnas* or their *Shashtra* and actions prescribed by the *Shastras*. There will be intervals when they will not be doing anything. So the death trap, the destruction and the diversion can attack the senses in those intervals, making the senses passive, lethargic, pleading with them to postpone doing the Vedic rites and rituals, persuading them to be 'azy, to be indolent, to be sluggish, to be passive.

The senses, the presiding deities of perception, audition and sensation. in conjunction with the *pranas* are aware that the death trap is waiting for them and they are aware that for 24 hours you cannot keep busy with some *yoga asanas, pranayama, yajna, japam* - you can't be busy all the time, that is not possible, so the five deities of perception and audition and sensation etc come together in a conference. The *panch devas*, they come together and they say - even though there are the karmas prescribed by the Vedas, we cannot be busy with them all the time for 24 hours and the death trap is waiting outside surrounding our human limbs, those negative energies are there, how shall we escape those energies? How shall we save ourselves from the *Murtu*, from the death trap?

Because the *karmas* have their limitations, actions have their limitations, the verbal pronunciation has a limitation, mental thinking has a limitation they wanted to find out an area where no limitation would enter, would enclose them. They wanted to enter an area which was unpolluted by any limitations and conditionings, so they concentrated *Vyana* 1.3.3. Yesterday we had dealt with *Prana*.

Now let us look at the words *Prana, Apana, Vyana*, you know the word *Vyana* because you are acquainted with the names of the *pancha pranas*. *Prana* is that which goes out from the mouth, from your body. *Apana* is that breath which comes in, please do not confuse it with the

term *apana* used by *Sankhya* and Yoga. In those sciences *prana* is the vital breath in the upper part of the body and *apana* is the breath that operates in the lower half of the body. That is one of the meaning of the words *Prana* and *Apana*, but Chandogya is using the term in a peculiar way, in a unique way, referring to its original root. *Apana* is that which is taken in and *Prana* is that which goes out - breathing in and breathing out. When you are not breathing in and when you are not breathing out there is a third vital breath in your mouth which is *Vyana*.

Vyana is the third vital breath. Subtler than *prana* and *apana* which permeates the whole body, which sustains the body. When you are neither breathing in nor breathing out, what is the energy that sustains you? The Upanishad says *Vyana*. So the deities say we will neither go out nor go in but we will remain with the *Vyana*, the third vital breath and there dedicate our energies to OM the syllable that represents the Supreme Reality.

We have to be in contact and communion with the supreme reality, the cosmic reality and the only thing that can maintain our contact and communion is the *Svara*, the *Om*kar. Why is *Om*kar or *Udgitha* called *Svara*? Because the word *Svara* means *Svarati* to move, the word *Svara* means literally to move. *Svarati Surya*, the sun is also called *Svara* because he moves, but he is also called *pratyasvara* he moves - he goes and he comes back. *Prana* is only *Svara*, because it goes out. it doesn't come in 1.3.2.

The senses felt, let us abstain from all the *karmas* even the Vedic *karmas* and limitations, because the death trap can reach the action, the *Karma*. *Karma* is not beyond the reach of destruction. Even though *Karma* is scientific, even though it is Vedic, it is not beyond the reach of destruction, diversion, dissolution - the negative energies. It is not beyond the reach of the death trap. They want to live beyond it, therefore they say let us be with *Vyana* and meditate. Let us be in the state of meditation when the out going and the in-going breath do not move. Let us be in that state of *Samadhi* with the help of *Omkar-Udgitha*.

So they started the *Omkar Upasana*, their dedication to *Omkara*, focusing all their energies on the chanting of the *Omkara* remaining with the *Vyana*. For your information *Vyana* could be called the state of *Kumbhaka* when you do not breathe out or breathe in - that is the state of *Kumbhaka*. *Puraka*, *Rechaka* and *Kumbhaka* is the interval between the two. The science of Yoga has taught much especially Patanjali Yoga has taught much about lengthening the interval between the outward going breath and the in-going breath. It is the lengthening of the *Kumbhaka*, lengthening of the interval between the out going and the in-going breath that causes longevity of biological structure. There is conservation of vital energy through lengthening the duration of that interval, and in that duration, in that interval you are in the state of meditation, because there

is no movement even of the *pranas*.

The interval between the two is the state of *Vyana*. There is the subtle most energy of *Vyana Prana* there, and in that you remain steady. Meditation is that steadiness where even the out-going and the in-going breath does not move.

The word 'meditation' has been abused so cruelly, has been confused with concentration - *Dharana*. They say look at a flame of a candle and that is meditation. Chant a mantra and that is meditation. Concentrate upon some idol and that is meditation. You know it has been commercialised, vulgarised, it has been criminally misused, so when we come to the Upanishads I dare share with you the secret of meditation.

As students of Yoga you go on studying *pranayama*, equipping the body with yoga *asanas*, purifying the senses. You go on focussing your energies on *pranayama*, cultivating this lengthening of *Kumbhaka* and when in the state of *Kumbhaka* meditate upon Omkar.

It does not matter if you start with the form of the OM but be conscious of the meaning of the *Om* - *Om* as a syllable, as a symbol of the Supreme Reality. That is to say when you are in the state of *Vyana*, when you are in the state of that *Kumbhaka*, when you are in that interval between the out-going and the in-going *prana*, realise that, that interval is the Divinity, is the Supreme

Reality. You are in the Reality, within the Reality, you are with the Divinity, you are within that supreme Reality. I.3.4.

Moving a little away from meditation of which we are not conscious, let us go back to the ordinary daily life that we are acquainted with. When you have to make a special effort, without your knowing, the breathing in and the breathing out movement is suspended. When you have to make a special effort whether running, playing, lifting something up, you first take a deep breath and then you go through that action which requires special strength and effort. For the fun of it you can observe in the next few days. When special effort and strength is needed, without knowing, without being conscious of it we go back to *Vyana*, we go back to the interval between the in-going and out-going breath - we go back to the interval between the *puraka* and *rechaka*.

So the Rishi explains to you in this chapter I. 3.5 (I have nearly covered two and a half sections this morning with you) that whenever special strength is needed you fall back upon the Supreme Reality, the cosmic energy which is also in your body. And how do you reach that? You can reach it by stopping the in-going and out-going breath. You don't stop it consciously but when you have to make an effort, it gets discontinued.

"Atha khalu vyanam eva Udgitha upasit . . . I.3.3.

The mantra says that which is called *Vyana* is the *Udgitha*, is the *Om*kara, that is the body of the *Om*kara.

That emptiness that materialises through the suspension of *prana* and *apana* and the suspension of in-going and out-going breath is the content of *Om*, is the content of *Atman* - of Supreme Reality, is the content of *Brahman* - the cosmic reality. Here the Rishi has tried to reveal to us as far as human words can carry, what is the content of Supreme Reality.

You are with that self luminous Intelligence, where even the movement of *prana* gets suspended for some time. Yoga is the science of suspending the movement of the *pranas* and being in the interval between the two. Patanjali Yoga which is a science of Yoga says, if you want to watch, observe what is Divinity or Reality, watch the interval between two thoughts. When a thought comes, there is a movement of breath, when the thought moves away from you there is the movement of the breath, but when one thought has receded completely and the other has not sprouted up, observe the interval. The science of Yoga deals with the interval between two thoughts and Chandogya Upanishad is dealing with the interval between two breaths.

What do we learn from what the Rishis have told us? The balance, the health, the harmony and happiness between the cosmos and the human species depends upon the scientific relationship between the energies. After all, our life is an inter-play of energies. Living is interaction between energies, inter-action of energies within

your body and inter-action of your energies with the cosmic energies - that is living. Obviously, how to organise this inter-action of cosmic and human energies is the topic of the Upanishad so that there is prosperity, there is health and happiness.

Through the process we have gone through this morning, it means does it not, that though there are objects in the cosmos which provide us nourishment, clinging to the pleasure that the nourishment gives will create a distraction? We have to receive the nutrition - you are thirsty and you drink water, you have received the cosmic energy contained in water and the thirst has been quenched. This is a marvellous relationship between thirst and water. As if, the energy contained in water would have been meaningless, if there had been no thirst in the human body, in the animal body, in the birds, in the trees. Have you seen trees, how they drink water, how they receive water? You must have watched, birds and animals. Have you ever watered a plant and seen the glow of a smile on the skin of the leaf or a flower when you water? You water it and look at the face of the bud, the flower, the branch, the stem, there is a glow. The reception is the communication, the reception is the communion.

You have to receive that energy, but when you think of owning, possessing and hoarding, for the pleasure of owning and possessing then the balance gets

disturbed. Because you are concerned with how to protect that possession, how to own, how to possess, so the energies are spent on that, by catering to the possession rather than keeping the appetite or the thirst alive, the energies get distracted. I am not going to talk about the sociology of the Vedas, I could talk to you about the sociology and economics of the Vedas for days together, but that is not the subject this morning. I am only trying to attract your attention to how the balance is to be maintained. Death occurs, the dissolution of all the healing and creative energies in the human body results when you do not know how to keep the contact and communion through reception, through utilisation. You take the energy from the cosmos and you give back that energy to the earth for the plants, as they provide the feed-back we have to provide the feed-back to the cosmos. That is why I talked about the cosmology and the humanology of Chandogya Upanishad.

The beautiful lesson we can learn, is that meditation is not the result of any physical or psychological activity. All activity has to be suspended. You may take the help of it in the beginning, but if you want to be in the state of meditation then the clear abstinence, abeyance of all physical and psychological activities is absolutely warranted, because it is only in the interval, when the in-going and the out-going movement of the breath is not there, that you are in communion with the Supreme Reality.

Chandogya Upanishad :

Chapter 1, Section 8, Parts 1 to 8

Section 9, Part 1

I was telling you on the first day that Upanishads are the songs of love, songs of life. The import is spiritual but spirituality was not an ordeal or a problem for the ancient people, it was their play with cosmos. Living was playing with cosmos to enrich the harmony that was concealed in the motionlessness. Relationships are for manifesting the concealed harmony and filling the universe with the harmonious movement, to make the cosmos happy.

Those of you who are interested in studying Chandogya Upanishad would do well to pay attention to two of my suggestions. You should study "Cultural Heritage of India" and should study the Introduction to Chandogya Upanishad published by Ramakrishna Mission.

In 4 days we have covered 8 sections of the 1st chapter. Today one intends to cover the 9th and the 10th

section of the first chapter. If it is possible we may be able to complete 2 chapters this year. That is to say 37 sections of the 1st two chapters of Chandogya Upanishad.

Let us remember that in the Vedic times, as far as the written history of the Vedic society gets disclosed through the Vedas, the Upanishads, *Arankyakas*, *Samhitas* etc. it discloses to us, that for the people inhabiting India, which was mostly forest and agricultural land the supreme concern of the people of all sections of society was to personally learn and discover the nature of Ultimate Reality. That was the purpose of life, the supreme cause to which the lives were dedicated, whether one was an agriculturist, a businessman, a king, a prince, a warrior, or a Rishi living in the forest. All the activities had only one direction, discovery of *Atman* and *Para Atman*. So all learning was dedicated to that.

The learning was triple in nature - first there was academic, theoretical, verbal study. It was taken up very seriously. Cleaning the body, cleaning the speech, cleaning the mind through practise of *yoga*, *mantra*, *tantra* etc. Inner cleanliness, organic cleanliness, verbal cleanliness - purifying the speech, purifying your senses - eyes, ears etc. verbal study was taken very seriously. It was not lying down or stretching your body this way and that way, or holding a book and reading it - No. The letter represented the truth and therefore the books were respected. They were not instruments to be bought and

to be discarded but they were the symbols and representatives of the ultimate truth, as they were holding the truth in those letters, in those words, on that paper. The study was done very religiously. The academic, the theoretical, the verbal was as sacred as anything else.

After you have mastered the theory, you had to study the grammar, syntax, phonetics, languages, the secret of languages, you had to learn philosophy, logic. The verbal knowledge, the theoretical, the academic study was the first step, it would take them a few years but it was necessary. You could not skip it and just come to the second - that was not allowed. In the forest or the woods near the big cities and capitals would live teachers who had specialised in the theory, in the technique, in the methodology, in the system, so they would hold classes and one would go and learn there.

After the mastery of the theory, the experimentation began, the exploration through group or collective experimentation began. After having mastered the theory the teacher and the students together would experiment in their lives. Those teachers did not get pay cheques from their government nor salary. They were given land to begin a Rishi Kul or a Guru Kul or a school or a university - whatever you would like to call it. They were given land by society, by the princes, and the teacher and the students had to till the land, they had to plant the trees and cut the wood for cooking the meals, they had to take care of their needs.

The verbal study or the theoretical study was not separate from the act of living. Living was the place for learning also. So in tilling the land, in weaving the cloth, in growing the vegetables, in felling the wood, in cleaning the place experimentation continued. Spirituality is an experimental science, it is not mere theory to be intellectually acquired, talked about and brandished in oratory. It is an holistic approach. So there was experimentation and exploration. This background is necessary to understand what we are going to take up this morning.

When there were teachers who had arrived at the conformation and verification of their verbal knowledge through exploration and experimentation, they were capable and eligible to participate in occasional discussions about the Truth and Reality. We are going to attend today a discussion held by *Shalavatya, Dalbhya* and *Jaivali* - three Rishis who had mastered *Omkara* or *Udgitha*.

Before we go and attend their discussion and find out what they are discussing we must know who they were. Just by mastering the theory you could not participate in such discussions. This participative inquiry came after verbal knowledge, personal exploration, experimentation and verification in the movement of Life. I had said the process of learning was triple : theoretical, experimental and verifiable in relationships. The Rishis were married people, householders, they had their students, they had their children. They had their

neighbours in wild animals, birds, trees. There were neighbouring schools and the students of different teachers would mix together, they would be exchanges according to the subject of specialisation. If I had specialised in one thing I would say I have gone thus far, if you want to study further go to such and such a teacher, learn from him and then come back. So exchange of students would take place. It is only after verification look place in relationship and in life, that a Rishi would participate in discussions and gatherings.

Once upon a time says Chandogya, these three Rishis *Shalavatya*, *Dalbhya* and *Jaivali* got together - that was their cultural entertainment if you like. Truth entertained them. Love entertained them. So they got together and they said let us talk about Udgitha. Let us find out what we have learnt about Udgitha. *Udgitha Katham Vadamah iti - I. 8.1*. Let us talk about *Udgitha*, *Om*kara. What have we found by meditating upon *Udgitha*, by chanting *Udgitha*?

So they sat down, someone has to begin so *Shalavatya* begins and asks a question to *Dalbhya* : *Ka Saman Ka Gati Iti?* What is the support, the foundation, what is that which enables Sama Veda, which enables *Sama* to move? *Saman ka gati iti?* What is the foundation, the support and the principle of motion in *Sama*. I.8.4.

Dalbhya Uvacha : Pranasya Ka Gati Iti - prana, the

vital breath is the foundation, the support and the cause of Sama. Why did he say that? Now this is a scientific discussion. The other day it was mentioned here, you have to decode the terms of the Vedas. Your dictionaries of Sanskrit given today in the Universities may not enable you to describe and decode the terminology of the Vedas. It was a science, a theoretical, experimental science, containing verified truths.

For chanting the Sama Veda, for reciting or chanting *Udgitha*, *Om-kara* you require the vitality of your breathing system *Saman Prana Gati*. The vitality of breath, the breathing system is the support, is the foundation of *Udgitha* of Sama. A person who has very weak lungs, whose respiratory organs are very weak is not able to meditate on the *Udgitha* or chant *Om-kara* or sing the whole of Sama Veda, it is not possible for a physically weak person especially with weak lungs and respiratory tract to sing. The body is the vehicle, it is the instrument of learning, experimenting, discovering and then manifesting. You need strong prana, so that the Sama can move, the chanting can take place properly with proper intonation, accent, pronunciation, pitch, volume of the sound energy. Because the Sama requires the sound energy and the sound energy will not be there unless speech and the vital breath get together, that is the support, that is the foundation, that is the cause. *Vak eva rk prana sama* - we have gone through it perhaps in the 3rd or 4th section.

Then *Shalavatya* asks second question? *Pranasya Ka gati?* What is the foundation and support of *Prana*? 1.8.4. *Annam pranasya gati* - *anna* - food, nutrition is the foundation and support of *prana*, of your body, of all the five *Pranas* - *Prana*, *Apana*, *Vyana*, *Samana*, *Udana*. In order to facilitate the functioning of the five *pranas* you require *annam* - that which can be eaten, that which can be taken in, that which can be digested. It gets converted into blood, into flesh, into bones. The solidity of the food which is the essence of the earth goes into your stomach, goes into your body and the bones get formed because the calcium, the minerals, the liquid part of the food enriches your blood and facilitates the functioning of the kidneys, which keeps the blood pure.

The Rishi had said *Annam* is the support, is the cause and is responsible for the motion, for the movement of the *Prana* but the Rishi does not stop there. It is a scientific inquiry going on, it is a participative inquiry, it is a discussion, you ask questions and someone gives the answers. It is not a debate. Debate is for propagating what you think to be true, but in a participative inquiry, which is a discussion you are only sharing - no assertion, no aggression, no propagation just communication - communication is a way of learning.

When a student goes home after studying with the teacher he asks : "When I get back what shall I do?" The teacher says "Don't give up studying and don't give up sharing what you have studied with the people around

you. Sharing is the best way of finding out how much you have understood. When you have to talk about it, when you have to teach what you have learnt, that is the test. If any point is not clear, not understood, not experimented, then you may get stuck up there and if there are brilliant students they teach the teacher, they point out to the teacher the point where the teacher is not clear so the teacher and the student again study together. Remove the points of confusion or absence of clarity and then understanding becomes more and more clear."

Annasya Kā Gatī? I. 8.4 Shalavatya asks a third question : "What is the foundation and support of this solid food which is taken in. Whether it is fruit juices, vegetables, cereals, nuts?" Then Dalbhya says "*Aap iti uvacha* I.8.4 Dalbhya says : "Water". Water is the foundation, the source, the cause, the support and the nourisher of food. And you will find out in biology and other sciences that water is the source of all vegetation along with the earth. If there is no humidity in the earth, if the water level in the ground goes very deep then in that area, in that region you can't grow anything. The earth must contain the water.

There comes the fourth question as: *Appam ka gati iti?* I.8.5. It is a dialogue. What is the foundation, the support and the nourisher of water? "*Aaso lokaha*" - the sky, the orbit of sky around the earth is the source, is the supporter and the nourisher of water. We come back

to the cycle - the circle is completed. Because you know that the relationship between the heat of the sun and the oceans creates the evaporation, the evaporation rises high, being light it rises high, penetrates the ether goes up in cloud formation and that is how the rains come. It is the sky, the orbit of the sky around the earth which causes the rain. The balance between the heat of the sun and the waters of the ocean cause the cloud formation and the clouds - the compassion of cosmos shower rains on the earth. You see the whole cycle gets completed. Cosmos has a circular movement no angles, no breaks, it is a holistic cosmos and holistic movement even birth, growth, decay and death is a cycle - it is a circular movement. No where is there destruction, there is only change in the form, dissolution of one form and formation of another, dissolution of one shape and formation of another.

It is the orbit of sky around the earth which causes rainfall, water. Water supports and brings forth vegetation. Vegetation is the food that gives *prana* or vital energy to man and that vital energy enables you to sing and chant *Omkara* and do the *Upasana* or the dedication. This is our relationship to the earth, the water the skies. *Shalavatya* asks *Dalbhya* is that all you have to say about *Udgitha*, about *Sama*? He says: "Yes". "*Iti vayam Saman Swargam Lokam abhisansthapyamah*" I. 8.5 that is where the sound resides - the *Udgitha* in subtle form, in invisible form, in the form of sound energy exists in the sky. It

takes the form of rain; of water. Water takes the form of vegetation. Vegetation takes the form of vital energy and then vital energy gets converted into the sound energy. This is the origin of sound energy that is described by Dalbhya to us.

After having listened to Dalbhya, Shalavatya says: "Well my dear, I am sorry the answer is incomplete. Your answer is incomplete." "How come?" Asks Dalbhya. He says : "Let us continue the dialogue", so Dalbhya with all the cultural etiquette of those days turns to Shalavatya and says "Ok now you are the teacher and I am the learner" First Shalavatya with folded hands had requested Dalbhya: "Sir you explain": Now Dalbhya says: "If my answer is incomplete will you please explain and disclose how it is incomplete, let us proceed with your help". I.8.7. This was not a debate that Dalbhya was defeated and Shalavatya was victorious. There is no question of failure or success, there is no question of victory and defeat. In the discovery of Reality we come together and help one another.

"Let us find out the truth, helping each other, cooperating with one another, enriching one another's enquiry - this is the way", said the ancient Rishis. The discovery of Truth, which is infinite may not be found out only by one person so let us come together, let us exchange notes, let us share experiences, let us enrich one another's inquiry and discovery, and so enjoy life because the concern of human race is for happy, healthy,

long life. That is the claim of the Vedas, they are not eager to die and disappear from this globe, they are interested in long life, in longevity through Yoga. happiness through understanding and health through manifesting the understanding at the sensual level in relationships, it is a beautiful approach to life.

What is the source and support of that *Loka*, the *Swar loka*? What is the source of the sky? 1.8.1. Shalavatya says : *Atham Lokaha* - When in Gayatri Mantra you say *Bhur Bhuvaha Svahah*, *Svah* is that *Svara Loka* and *Bhuh* is the earth, the planet. He says to Dalbhya "It is not the sky that is the supporter and fundamental cause of the sound energy, it is the earth. It is on the earth that you live and because you live here, you perform religious rites and rituals, you enter into *yajna*, you do the *japam*. Living on the earth we manifest the sound energy. The human species living on the earth are helping the movement inside the earth. By our *yajnas* by our chanting collectively and individually we send the sound energy up into the sky. The vital energy, the sound energy contained in the sky, in the *Svah Loka*, is the product of what is happening on this *Loka*, on this earth, on this planet. And he describes that when the Rishis do the *yag*, the *daan* - the charities, the *yajnas*, the chanting, the cooking of food, the growing of food, vegetables and trees - all that creates heat. It is not only the sun that gives the heat, also earth gives the heat. It is the earth containing the water, it is the earth inter-acting with

different energies, which also gives heat. He says : "No, not Sama Veda, but the ultimate support, the ultimate foundation of the *Omkar*-the *Udgitha* is this *Loka*, this *Prithvi*, this earth, this planet. "*Vayam Saman Pratishtam Lokam . . . 1.8.7*. We proclaim says *Shalavatya* that the ultimate support of *Udgitha*, of *Omkara* is the earth and not the sky. .

There was the third Rishi Jaivali who was sitting there. These two - *Shalavatya* and *Dalbhya* were discussing and the third was listening. Now *Pravahana* *Jaivali* says : "Oh *Bhagavant*, you respectable people, learned scholars, you have communicated your understanding, may I say something?" They give their consent. I am narrating very briefly to you the etiquette of those days and the terms of reference in discussion - full of humility, full of fearlessness. The desire to participate and the capacity to restrain, it was something beautiful, I can't bring it out to you in English language, I don't know the language to give you all the nuances in the expressions of *Shalavatya* and *Dalbhya* and *Jaivali* - it is beautiful poetry.

The one who was listening quietly and receiving the knowledge, comparing it with what he had found out, then says : "May I say something." Why did not he speak before *Dalbhya*, before *Shalavatya* spoke? Why did not he begin? And the *Upanishads* says he was a king and the king could not dedicate all his energies to the discovery. Along with his responsibilities as the king, he

was conducting his *sadhana*, he was conducting his inquiry, so he felt that he was not entitled to begin. That is how the Upanishads gives the explanation. The king was sitting there in all humility knowing that these people have dedicated their lives, that they live in the forest, that they have focussed all their energies on the inquiry. I have been taking care of the people, the empire so I am not really the right person to begin. But he had to participate because he also had conducted the experiment. So he says: "Sir your answer is equally incomplete, like the first answer". "Oh if is incomplete would you like to complete it, would you like to complete what we are trying to find out? What would you like to add to it".

Jaivali says : *Asya lokasya ka gatih iti akasha iti uvacha* 1.9.1. He says not the sky, not the orbit around the earth but the emptiness beyond that orbit - the emptiness of space beyond the skies is really the source of earth, the water, the fire, the vegetation, the sound energy. The emptiness of space, *Akasha* is the source of all creation, and therefore source of sound energy therefore source of prana and your *Udgitha - Akasha prayanam*.

Jaivali says : "That emptiness Sir, is beyond the skies because in the skies there are many energies dancing around, but the emptiness beyond the orbit of the earth, the emptiness of the space is free of the activated energies. It is the ground of existence, it is the

source of all energies but they are in the potential form, they are not activated, they have not mobilised themselves, there is no dance. As you walk upon the earth, the earth is the support of your walking, running, climbing, in the same way the inter-action of different energies - sound energy, light energy, etc the inter-action of all these energies is supported by the emptiness of space."

He goes on to say that orbit of the sky around the earth, the earth herself, the oceans are all contained in that magnificent emptiness of *Akasha*. Generally people translate the word akasha by sky, that is not correct. The sky and the space are two different things. Within the sky are your planets and stars, but they are still in the orbit. Beyond them is the emptiness of space. The formlessness, the emptiness of space which is *akasha*, it contains the cosmos. This is the same question that Gargi had asked Yajnavalka in the meeting of the court of King Janaka. But we are not turning to Yajnavalka and Gargi, we are focussing our energies on Shalavatya, Dalbhya and Jaivali who say that it is the Emptiness that is the container of all energies, in potential form.

You know the emptiness of space is like the tiny seed of a tree. If you have seen the banyan tree and the tiny seed of a banyan tree, that tiny seed contains the whole magnificent tree, if you cut it, you don't see the tree, but it has the potential. In the same way the emptiness of space, the emptiness of akasha contains

infinite universes. It is the container, the source, the nourisher of earth, water, fire, air, skies.

The *Udgitha*, the *Omkar* should be chanted with the awareness of emptiness of space beyond everything visible or invisible, beyond the finite and the infinite. Be aware of the emptiness of space if you want to talk about Divinity, God or Reality. If you want to talk about the essence of cosmos, this emptiness of space - *Akasha* is the essence, the formlessness, the contentlessness.

"Contentlessness", in the sense that there are no visible, tangible energies. For example, electricity is invisible and yet it is a tangible energy contained in water. You have hydroelectric plants and you manifest the energy contained in water and utilise it. It may be invisible but yet it is tangible, you cannot touch it by your hands but by the technological instruments, by the technological hands that you create. So there are many energies, for example you also have solar energy, you don't see it, but you feel the heat, you feel the light, the solar energy can be received and you can produce electricity out of it, you can cook food on it.

These energies are dancing around in the orbit of the earth, in the sky, but the space beyond does not have the dance or the inter-action of the energies. Energies themselves are not even in a nebulous or fluid form-Here, they are just there in their potential, as the potential tree contained in the seed. You can't see the tree, you may

take a magnifying glass but you can't see the tree within the seed, the tree is jolly well there, but you can't see it. Your seeing is not the means of verification of the existence of the tree in the seed. It would be verified if you sow it, water it, if you allow it sprout and grow, and then there is the conformation that the seed contains the tree.

In the same way, if you experiment with your body and through meditation reach the space within your body which is a condensed cosmos, then you will be in touch with the emptiness of space in the cosmos, which is beyond the dance of energies. You penetrate the matter and the energies in your body, the energies contained in the brain in the form of consciousness, you penetrate the energies of thought, of emotion of patterns of behaviour etc. and you reach the inner space - the emptiness. Then you find that the cosmic space and the space in your *Brahmapuram* - the human body, are really one and the same, there is no separation. The wall of blood and skin and muscles and bones cannot cause the separation of the space within the cosmos and within your body, they are in constant communion. Once you reach there you are in communion with the emptiness of space - the container of all energies, the container of all intelligence. You are in communion with the *Pramatma*, the *Param Brahman*.

We had seen that one who learns the skill of playing on this *gatra veena*, the *veena* of the human

Is not that beautiful? These Rishis would get together, would exchange, share and after the sharing they would arrive at the consensus. The consensus among Shavalyatya, Dalbhya and Jaivali is that *akasha* is the source of *Udgitha* and the chanting of *Udgitha* or *Omkar* should be dedicated to the *akasha* - this is the consensus. If there would be disagreement, if they would not agree they would go back to experimenting and again come back.

The truth written down in the Upanishads and Vedas are not the writings of one Rishi. Rishis got together, they discussed and after the discussion, if there was a consensus, it was written down, the dialogues are written down. The 8 chapters with 154 sections and numerous themes in Chandogya are the discussions, dialogues and participatory explorations conducted by scholars, researchers, yogis - the supreme lovers of life. They were not concerned with my theory and your theory. Even if it is fantasy, the Vedas do create the picture of a society before you, which really knew how to live.

Chandogya Upanishad :

Chapter 1, Sections 10 & 11

As far as we have seen the emptiness of space is the source of creation, is the Reality, Divinity, *Brahman* or whatever name you would like to give to the Supreme Reality, which has decorated itself with the form of cosmos. As the seed contains the tree, the emptiness contains all the possible forms, shapes, colours, fragrances, tastes, liquids and solids. The forms emerge out of the formless and the first manifestation of the form or matter is sound.

Sound contains *prana*. That is to say the potential for movement. The first manifestation of life out of the emptiness of *Akasha* or space is sound. The sound energy contains light and this pure energy of sound and light is the source of what you call *prana*, vital breath on the cosmic level as well as on the level of human beings, right down to the blade of grass. It is the movement of sound and *prana* together that produces water, produces

organism, gets to know how to deal with the *pranas*. The different organs, the circulating system the breathing system, these are the strings of the *veena*, the *sitar*. One who is an expert, one who specialises in playing upon this human *Veena - Svara shastra vishadhara* - masters the sound energy, finds out the mechanism of sound energy, how it functions, how it plays around in the body and the cosmos. *Svara and Prana* are two terms used for the same thing. *Svarati* that which moves and goes out, *Prana* is also that which goes out from your body and *Apana* is that which enters your body. And then one masters the sense of time, that is to say rhythm. There is rhythm of seasons, the rhythm of cycles in your body - the childhood, youth, old age - it is a rhythm. Life moves in the rhythm of birth, growth, decay, death. So one who studies and becomes expert in this mystery of timing, of cycles, of seasons, of moods in the human body - of moods created by sound energy - without any effort he lives in communion with Para Brahma, he is always in communion with Ultimate Reality.

That is where the Chandogya began and now at the end of the 9th part we have come back to it in a different form. They talk about the cosmo-genesis - creation and about pralaya - dissolution. Today in the two parts, through the conversation of these 3 Rishis we have looked at the cosmo-genesis, how the sound energy, the singing goes back to *Prana*, *prana* goes back to *anna*, *anna* goes back to *jala* to *bhuloka* and again back to *akasha*.

vegetation, produces earth etc.

Those who would like to meditate and be in communion with the Supreme Reality, which is a pure and sheer nothingness, a beautiful nothingness, a majestic emptiness, have to turn to the energy of vital breath - the *prana* and the energy of sound - *Vak*. They have to purify them through holistic movements of the body and also holistic movement of sound. The holistic movement is *Omkar* or *Udgitha* and the *Yoga asanas* or the *pranyama* are the holistic movements of the human form. The holistic movement of human form implies for the Upanishads scientific movement and scientific relationship with food, water, fire - with everything.

A person living in meditation has a tremendous sense of discretion, accuracy and precision and that is illustrated by another story in the Upanishad in the 10th and 11th section. We dealt with the 8th and 9th this morning.

It is a story of a learned priest. Priest is a person who has studied the theory, who has mastered the Vedic recitations. He can recite, can sing the hymns, the mantras, the *Udgitha*, can conduct the rites of a *yajna*.

There lived in Kurukshetra a person called *Ushasti*. *Chakrayanah Ushasti* is the name given by the Upanishad. He was a learned man and he had mastered the secret of holistic sound which is *Omkaara* and he had mastered the *prana* energy and the sound energy in his

body. He was living with his young wife in a village. And once it so happened that thunder storms, hail storms, much rain fall, destroyed all the crops in the region where this person was living. Being a *Brahmin* priest he was not supposed to collect any food in the house, to own or possess anything. He would sing and recite for those who wanted to conduct *yajna* and they would send food to his house, enough for his wife and himself. But as there was no food in the house he went out in search of food because the *prana* had to be preserved. The *pranas*, the breath and the sound are gifts of cosmic nature, they are given to you. You are trustee of your *pranas*, you are trustee of your *vak* - the faculty of speech and the energy of sound given to you. You are trustee of the luminosity, of the Intelligence dwelling in your body. The Intelligence, the sound energy that is the *vak* and *prana* the vital breath - they have to be preserved.

Near by was a village where the people who drive elephants for the princes and kings lived. A small village, just a cluster of a few huts. He went to that village and in a hut was sitting a poor man with some beans before him spread on a plate and he was eating them, no knives and forks he was eating with his fingers. Once you have some food on your plate and you are eating it with fingers you are not supposed to give that to another person, because the touch of your hand and fingers or even the touch of your spoon if you have put it in your mouth, carries your vibration. It is in a way defiled for another person.

This person was eating beans and he had perhaps quite a lot on the plate. So Ushasti walks up to him and he says "May I have some food, there has been no food in our house due to the famine and it has not been possible for me to go anywhere - do any *yajna*, to sing or chant, to recite for someone and get food. The person who was having his meal of beans said "I have no objection in giving but I have already been eating them and you seem to be a priest who is supposed to live a very clean life, keep his body and speech tremendously clean, so will it be possible for you to eat these beans?" Then Ushasti says: "Look the *pranas* moving in this body are a trust of the cosmos given to me, I have to preserve them, if I do not eat now perhaps I may faint or I may die, so to eat the beans that you give me is a religious responsibility because the *pranas* are given by the cosmos they have to be preserved as far as I can." I.10.2.

And the Upanishad proceeds to tell us that he sat down, he was given the beans in a piece of cloth, he took them and ate some of them. So the gentleman who had generously shared the beans with Ushasti said : "Look you have had some beans, I have some water also, would you like to have some water?" And Ushasti says " Sorry my friend I cannot touch the water used by you". So this person says : "You have been eating the beans given by me and now you refuse to drink the water used by me". Ushasti says : "Yes this is the difference. The preservation of *Pranas* is a responsibility given to me

by the cosmos and I had to eat the beans for that. But without water I can spend some more hours. If I have to walk some miles I will find some water in a near by river or well and I will drink. Even with the defiled or impure food it was my responsibility to preserve the *pranas*, so thank you my friend for your generosity and here I go".I.10. 3 & 4.

See the sense of discrimination. He ate the beans, he did not touch the water, that was not a ritualism, there was not a sense of humiliating the driver of the elephants but it was his responsibility. That is to say to take the meal because you are the trustee of the *pranas*. As there is the *Prana* - the vital breath in the cosmos in the form of air, in the form of sun, in the form of water you have also the same *prana* within. The *prana* in the cosmos and the *prana* in your body is the same. Do you see what I mean by the sense of discrimination used by the person living in meditation? He did not wish to commit suicide, he did not wish to let the body starve when food was available but he did not touch the water.

I have cut the long story short. Upanishads have a style of telling the story in a very winding way and giving all the details of the huts and the plate and the piece of cloth in which he tied the beans and how he gets up after thanking profusely and walks back to his village.

The wife had gone out to another village. She had

also begged and she had had her meal, scanty though it might be. So Ushasti says to his wife, "I have a few beans left." She says : "Yes let us keep them for tomorrow, we do not know what the dawn will bring to us and the beans tied in a piece of cloth are there". The couple spends the night and in the morning when Ushasti gets up and washes his body clean, he asks for the beans he eats them and says now I think I can walk a few miles and find out a place if someone is conducting a *yajna*, a *homa*. I will go there and recite the mantras. He was a priest, he was not a yogi, he was not a teacher but he was a priest. I.10.7.

This morning we had seen the three categories of teachers : Those who master the theories and who master some techniques is one category. Those who master the theory and then explore, experiment and conduct verification in their body and relationship, is another category they become real teachers. Then there are those who remain professional singers of the Vedas, who are invited by people to their house for singing and they are paid money or food or whatever.

This person Ushasti walks a few miles and then he comes to a place where a *yajna* was going on. And the priests were reciting, they were chanting, they were singing and he sits there quietly listening to the *Prastotra*, the priest singing the *Prastava vam* - the praise of or the description of Udgitha. And then he opens his mouth. He says : " I am afraid my dear Sir you are not aware of the

significance of the *Udgitha*, of the *Om*kara, you are not aware of what it represents and you are not grounded, your consciousness is not grounded in the awareness of the Supreme Reality that Omkara represents, so your singing is incomplete." That priest accepts that his consciousness is not rooted in the awareness of Reality, that he himself is not rooted in the emptiness of space or meditation. He accepts the charge and he says: "It is so" and he keeps quiet. I.10.9.

Then he turns to the second priest who was singing and he says the same thing. So the three priests who were singing listen to him, they do not refute what he was saying because he was talking about a person living inwardly in the emptiness of space, his consciousness being grounded in the emptiness of space and his living in the state of emptiness or meditation. I.10.10 & 11.

It indicates that this priest knew what meditation was. So he explains to them how he had fed his body on the defiled beans from the hut of a elephant driver and how he had refused to drink the water and he says: "Our taking meals, our drinking water, our talking and using the speech, all movements of the body are not for the indulgence in pleasure but they are responsibilities to keep the balance between us and the cosmos and to keep the cosmic energies as pure as possible. We the humans have the responsibility to enrich the purity and

contribute to it through every movement of ours.”

He describes how the Omkara represents *annam* - the energy contained in the food - which is the energy of light, which is the energy of vital breath - that is air, it is the energy of sound, it is the energy of earth and space all together in a morsel of food. It is a poetic, beautiful description. Don't be under the illusion that there is anything in the cosmos apart from the Reality. Don't look upon the food as a morsel of food, as matter, it is all energy, Ushasti describes the energy content of food to the priests. I.11.9. He refers to the prana energy functioning in the cosmos in the form of the sun, in the form of the oceans and so on. I.11.7.

He explains to them the energy of speech *Vak eva rk prana sama*. The mantra that we had seen on the second day. Your speech is the Rig Veda, it is the container of the Rig Veda and your *pranas* are the containers of Sama Veda and your limbs, your senses, and sense organs are the containers of Yajur Veda. That is how the Rishi had described the human body and the cosmos as containers, constituted and composed of Rig Veda, Yajur Veda and Sama Veda.

Ushasti describes this mystery of energies working in the cosmos, working in the human form and he says: “You would be in communion with that emptiness containing all the energies potentially if you chant *Omkara*. By the chanting, obviously you envelop yourself

in the holistic sound energy released by *Omkar* or *Udgitha*, and by the conjunction of speech and *prana* while you are chanting, the inner will get purified." He explains to them the mystery of the conjunction of sound energy and prana energy. Chanting, not as a ritual but chanting as a means to purify the organism, to envelop yourself so that if there is any pollution outside it doesn't affect, it does not damage, it does not have any effect on you.

Sound energy is something that is not imaginary, water has the energy of electricity, in the same way sound that emanates from you is a kind of subtle most matter, as the *prana* is subtlest most matter. When it emanates, those holistic sound waves envelop you and create an invisible cave around you and you become invincible from the negative energies of destruction, diversion and dissolution. Wherever you move, wherever you go, as if the *Omkara*, as if the chanting of *Omkara* prepares for you a cave, a citadel, a castle whatever you like to call it, composed of the sound energy and the *prana* energy. Therefore it becomes possible to say. "*Om iti etadam aksharam Udgitha upaseet Om iti hi udgyati tasya upvyakhyanam 1.1.1.*"

When one chants the *Omkara* there is a conjunction of sound energy and prana energy in your body, as there is conjunction of energies in the cosmos inter-playing and inter-acting. If you would allow me to use

the term an intercourse of energies. That has an healing effect, for that which is holistic heals. And when life is healed through holistic energies there is a glow of health. Health is a result of holistic way of living - sensually, verbally, psychologically - in relation to cosmos, in relation to human beings, in relation to the stupid miserable structures that the human race has constructed. While moving through all this chaos, in the chaotic, anarchic mad world you cannot carry the Himalayas with you or the Alps with you but you can carry a mobile cave with you, constituted of *prana* and sound energy.

Two sections are written on this Ushasti. First section on his going and begging for food. Before that the whole description of the hail storm and thunder storm and rains and destruction of crops - all the miserable conditions suddenly coming upon Kurukshetra and that small village. The first part is concerned with all that.

The second part is about the *yajna* conducted by some prince and the recitation by the priest - *Udgitha Prastotra* and *Prastava* and Ushasti going there and explaining to them that what they were doing was not going to help the prince for whom they were conducting the *yajna*, because they were reciting the *Om* only mechanically without appreciating the significance. Their *Om* was not rooted in the emptiness of space within them, the *Om* was not born of the state of meditation. If pressures, conflicts are going through your brain endlessly they will completely exhaust you, and then

your chanting will not be rooted in the source of creation. It must come from the emptiness of space within you, it must come from the *Akasha*, from the space, not out of the chaos of the thought and emotion. The chaos has to be eliminated, the anarchy has to be dissolved, life has to be put in the dimension of orderliness, cleanliness, so the instrument, the expression of the cosmic energy - the human body is not distorted, twisted, is not tortured by your whims, your wishes, your laziness or by maltreatment of the senses. If you love life, if you worship life, then you will worship this expression of the human form that you have, it is not born of sin. Spirituality is not to be discovered away from it, out of it, independent of it. Reality is not separate from it. Microcosmos may be distinct from macrocosmos but they are not divided, there is no dichotomy between the two.

As we had seen the other day it is like two ends of a line, as the two points of a line are joined together, in the same way, we and the cosmos are really joined. We may appear distinct but we are not parts of the cosmos, we are expressions, autonomous units, we are expressions of the whole cosmic energy, the total cosmic energy. Only here it is encased in a human form and has to manifest itself under certain limitations.

We have seen the first day that limitations have their own beauty. Conditionings have their own utility. Limitations and conditionings are not bondages unless there is ignorance about their mechanisms, their origin,

their relevance. If there is ignorance about the mechanism of conditionings and there is ignorance about the whole nature of limitations then we get bogged down by the limitations. But if we know their field of relevance and use them where necessary and relevant, we can dodge them, when not necessary.

Relaxation into silence is the luxury of a sensible person. If speech is necessary then we use it in an accurate and precise way, thus manifesting the wealth, the beauty of your inner life. It is a means of communication, it is a means of sharing. If you and I had not the speech and this capacity to listen, this beautiful capacity to perceive and look at one another, living together on the globe and sharing life would have been impossible.

This is what Jesus might have meant, when he said this is my flesh and blood - not the piece of bread dipped in something and given at the time of Mass. It was a figurative way of putting it, Jesus was a great poet of life, His life itself was a piece of poetry. Look at the handsome Prince of Peace not in the language of the churches and Christianity, but from His own words, His own life. He must have discovered the secret of *prana* when He went up to the mountain and spent those forty days there. As we have seen the story of Swetaketu and how the teacher made him go without food in order to discover the relationship between annam-food and *prana*, and *prana* and speech, I can imagine Jesus living on the

mountain -top alone and then coming down and saying to his friends: "I bring you good tidings" and they saw the light on the forehead and they could not recognise and He spoke onto them and they could not understand, they felt the language had changed. The language had changed because the light that the words brought was a different light. Life was no more a mystery for Him nor was death a mystery.

The discovery of the vital energies, the mystery of speech and sound, the mystery of *prana* and its relationship to the cosmos might have been discovered on the mountain top in those 40 days and perhaps the same could have happened to Gaulama who became Buddha in his fast of 48 days in Bodh Gaya under the tree. The Buddhist people worship the tree only, and we put Jesus on the cross and worship that.

Unless there is a love of life there will not be the urge to discover what is the mystery of life, what is this movement of life, how does this movement take place on the biological level, on the psychological level, on the verbal level? How does the sound become a word? What is the relationship between the word, the sound and the vital breath, the breathing-in and the breathing-out? What happens between the intervals? We are more concerned with the mansions that we build, with the machines that we construct, the structures that we build up, the ideas, the concepts, the theories, we play with those cultural toys, we have no time for cosmic life, we have no time

for living with the cosmos.

It seems to me that what one has to learn from the Upanishads, wading through the stories, the poetry, penetrating to the fundamentals, we have to learn the mystery of living in the state of meditation. Not the approach that I have to meditate therefore I exclude movement, I have to be silent therefore I exclude speech. Not an exclusive approach - meditation is not an exclusive approach.

We have seen the difference between the philosopher and the poet and the sage. You penetrate through the secondary, through the gross to the essence. This is an existential approach. You have to penetrate layers of existence and reach the essence and get rooted there in consciousness and whenever you have to come back to the movement, you bring back the perfume of awareness of that Supreme Reality, of that emptiness, of that space - *akasha*. You bring back that perfume of awareness and you move whenever movement is necessary in relationships.

This is what your friend Vimala learns from the Upanishads. In her young age, she had to study them, forty years ago - in college, when she did her Masters in Philosophy, that was a different thing, the degree did not interest but what was of interest was the study of Indian Philosophy and also Western Philosophy. All that gave me an opportunity before I was twenty to find out

the secret of living. So it seems to me that it is possible for anyone who studies, who relates to the word, to find out the meaning, grasp the meaning and leave the word behind. If you carry the burden of words then the brain gets cramped in words and ideas.

We are not concerned with the details of the Rishi's personal life but all these stories give us an opportunity to catch the essence and it is the essence that is necessary. The understanding of the essence is the nutrition required for the consciousness otherwise it becomes only an instrument of repetition or propagation of the past as per your choice - dualism, non-dualism, Advaita. Patanjali Yoga, Yajnavalka Yoga and you go on having your sects and rigid disciplines and you miss the point of living altogether. Life is truth, life is clarity. We are here to live. Everybody might find his or her own way of expressing the reality in relationships.

What we can learn from the Upanishad is to be grounded in the awareness of Supreme Reality, that is nothingness. It is not a god, it is not a she, a he, it is not located somewhere in some heaven or paradise, it is a majestic nothingness, it is a majestic emptiness. To discover that source of creation within ourselves, within our body and with the help of sound and *prana*, to get into that source and be there, grounded there, rooted there and then move out of it.

Those who make the emptiness within as the abode of their consciousness are blessed. Living in the emptiness of space is called Meditation by the Orientals, if you want to use that word. Living in meditation has no method, no technique, no system, no structure, it is concerned with learning, discovering the meaning, understanding it, experimenting and living.

We have finished the 12 sections of the 1st chapter and when we meet on Monday we will start with the 2nd Chapter.

CHAPTER ELEVEN

Chandogya Upanishad :

Chapter I. Sections 12 & 13

Chapter II. Sections 1 to 13

By now you have become acquainted with the style of the Vedas, the dictum and also the beauty of weaving the fundamentals into stories, allegories, similies, analogies etc. We have undertaken a great responsibility of studying the Vedas. It requires not only sensitivity but sensivity of alertness to deal with the teachings of the Vedas. Vedas are the songs of life. They are songs of love for life, of life. Life is the truth for the Rishis. By Life they mean all that exists. The totality of existence is indicated by the word "Life". And that total life has an existential essence. The essence permeates the expression, as the juice in the mango permeates the whole fruit, the fragrance of a flower permeates the whole flower, in the same way the essence of creation, the Isness of life permeates every expression of cosmic life. By co-relating the nature, the ingredients, the qualities, the method of functioning of a particular to other particulars,

we arrive at a holistic perspective. It is co-relating the conduct and behaviour of the particulars, unfolding the organic inter-relationship of the particular that we arrive at the holistic approach.

Vedas have an holistic approach where they co-relate the particulars with one another, uncover the organic inter-relationship among them and thereby indicate the essence of life, which enables the particulars to get related to one another.

We are going to cover ten sections of the 2nd chapter today, I went intentionally slow in the first week so that you can get introduced to the style, after that introduction we can move faster together.

The essence of the existence is *Akasha*, the space beyond the orbits of all the planets put together, and this essence, this space is also the source of Life. This source and the essence are one and the same. The source is *Avyakta* unmanifested and the essence is manifested. So essence is manifested source and the source is unmanifested essence. That is the relationship between the *Vyakta* and *Avyakta*, the manifest and the unmanifest, they are one and the same. There is a Sanskrit mantra which tells us : "Verily, out of the emptiness of space everything gets created and into the emptiness of the space or *akasha* everything merges back." The emergence is manifestation and the merging back is the involution.

We had seen that the first manifestation of Life, its vitality, its intelligence is Sound. Sound is the first manifestation out of the *Akasha*, out of the emptiness of space, which is called by the Upanishads, by the Vedas *Param Atman "Akasha Eva Param Atman Akasha Eva Param Bhrahman"*

The emptiness of space is what you call *Param atman* or *Brahman*, it is what you call the Supreme Intelligence. Sound is the first manifestation of the vitality and intelligence of life. Out of that *naad*, that sound comes, the next expression - *Agni. Akashat Vayu, Vayu eva naad*, by the word *Vayu*, *naad* is indicated, sound is indicated by *Vayu*. Out of that sound energy the next manifestation is *prana, Agni eva prana, prana eva agni Atmana Akasha, Akashat Vayu, Vayur agni.*

The manifestation of *Agni* - of fire, manifests two principles. One of motion and one of light. Light and heat. Out of the heat and the light is born water - *Agnihi apa* And out of *Apa* - water, the earth is born - *apa prithvi*. And out of *Prithvi* all the vegetation.

We had seen this, but this process of cosmogenesis scientifically worked out by the ancient Rishis has to be gone through this morning. We had seen the process of emergence now we are seeing the process and the order of merging back, we are going back to *pralaya*, to the process of dissolution.

When the food is properly digested, it gets converted into the water system manifested by blood, urine, perspiration etc. If it is not digested properly, then the dissolution of food into water does not take place. The undigested food, partly dissolved and partly undissolved causes the pollution of the blood system, the urinary system and the perspiration system of the body. The same thing happens with the cosmos, which we will see presently. Creating food, receiving and eating food, digesting food is a cycle of energy. We are living in the cycle of cosmic energy, we love to receive it and we have to give it back. The cosmos and the energy have a responsibility of inter-action.

All the diseases and sicknesses of the water system are due to lack of proper appetite, that is to say lack of energy, lack of digestive power and so on. *Annam jala* - so the food gets dissolved and merges back into water. The food gets converted into water when it is digested properly and assimilated properly by this tiny cosmos, this microcosm, this human body. *Jala Tejo* - then that water gets converted into the energy of *prana*, of *tejas* in the body. The source of the five Pranas is this water. When the water gets converted properly into *teja*, the five *pranas* can function properly. If there is pollution in the water system of the body then your vitality is low, the prana becomes very feeble, your breathing is feeble, your breathing out is feeble. There is no vitality in the *prana*. So the *pranas*, the *apana* cannot function properly

and vitality is low. The fire principle in your body is low, covering up the fire of appetite, covering up the fire and the heat in the digestive system, and therefore also damaging the heat principle and the blood circulation in the body. See the responsibility of healthy living and our responsibility towards the cosmos.

When the *pranas* function properly and are vital they get dissolved in *akasha*. *Tejam Akasha* - the energies of the *pranas* properly functioning get converted into the emptiness of space, *akasha*. So merging back, the food, the water, the *prana* gets dissolved into *akasha*, the emptiness of space.

It is the emptiness of space which is the essence of life, which holds together life. It is the electro-magnetic energy having centrifugal and centripetal movement contained in itself which holds innumerable planets together. There are so many solar systems, they are held together. Contradictory natures like earth and water are held together. Fire is contained in water and earth but does not destroy them because of the space which is intelligence, which is an indescribable energy holding them together. It is the emptiness of space that holds together, the liver, the kidney the stomach, it holds together the small infant in the womb of the mother and does not allow it to fall down out of the body. It is the emptiness of space, the elegance contained in the emptiness of space, it is the life, the vitality of life in the emptiness

of space that holds the child, keeps it attached to the womb inspite of all sorts of movement by the mother in whose womb the child is. It enables the fruit so heavy in weight and size to remain attached to the stem on the branch of a tree or the vegetables hanging from a tender, slender stem - they are held together by the elegance contained in the space, contained in the emptiness of space. We are using the term "empty" but it is not a void, it is nor absence of energies, rather it is condensation of all energies possibly imaginable.

As the movement of the planets, the stars, the various expressions of life are held together by the *Akasha*, by the vitality of emptiness, let all our actions and movements be held together by the awareness of the Reality, by the awareness of the Emptiness. To be rooted and grounded in the inner space, in the inner emptiness, to be in the state of meditation will enable all the movements to be held together. Then the movement and impulses of the body will not go in contradiction to the thoughts and emotions contained in the psychological structure and the thoughts and knowledge contained in the consciousness will not contradict the energy of love and compassion contained in the Intelligence, in the emptiness. All this is held together and your life will become holistic says the Vedas. The Vedas teach a holistic way of living, they want us to live holistically.

The last section of the first chapter I. 12.1 gives

you a very meaningful story. It is a story of a Rishi going out for chanting the Vedas to a place which was solitary, there was a beautiful lake there, by the side of the lake under a beautiful tree *sat Maitreya Glava* or Dalbhya Baka and the Upanishad says that he saw five dogs, all white. Now if you remember that it is a poetic presentation, Rishi here has a way of telling you something very important, the name and the form are not important but what they indicate is important. Now when the word dog is used here - five dogs seen by Dalbhya Baka, people get shocked : why are dogs being mentioned in the Upanishad, in the Vedas? They think that the non human species are inferior to them, that the dogs are inferior to the human beings. For the Rishis of the ancient years every expression was as holy as the other and all expressions were equal, though they manifested different energies. So that is one way of looking at it, some interpreter, commentators have interpreted the word Showah saying that they were people belonging to the tribe, the Showah tribe. Shankaracharya, the exponent of Vedas in his commentary says that it is an allegory, the Rishi wanted to talk about the *pranas* and the relation between the dominating prana to apana, vyan, saman, udan. It is an allegorical way referring to the functioning of the *pranas*.

Rishi has used the word dogs and referred to the five dogs. The four dogs asked their chief dog, their leader : "Will you tell us the secret of the Vedas, of the

Sama Vedas?" and the leader says : "Yes, come back tomorrow morning, but you must come back at the dawn", to indicate that the Sama Vedas are sung at the dawn. The singing of Vedas, the meaning of the Vedas is related to the time of the day, it is related to the seasons like spring, summer, rainy season, autumn and winter and the Rishis have described to us the sounds of the seasons. What is the sound of *Vasanta*, the spring, what is the sound of summer and so on - they have been co-relating. Co-relating particulars is the best way of understanding the whole and arriving at an understanding of the whole.

So the leader dog says come back tomorrow morning at dawn. The Rishi understands the language of the dogs so he also goes back there next day at dawn. And the dogs have come together and the leader dog sings aloud. *Om adam Om Pibam. I.12.5.* We eat food and we drink water. And he sings Om Udgitha in his particular sound of *Hau Hau Hau - II.13.1.* - the barking of the dog is compared to *Omkar*, to *Udgitha*. The dog through that barking, through that sound, is asking the Aditya, the sun to create food, asking Varun, the rain god to send rainfall so that the crops grow and they are able to get the food, the water etc.

We are not going into the details but through the story of the dog teaching the Rishi a sense of equality between the species has been indicated in a very gentle

and beautiful way. It is really the other four pranas talking to the chief *prana* and the chief *prana* explaining the secret. There are different sounds of the earth, the fire, the air, the vegetation, the rocks etc. Various sounds of seasons analysed by the Upanishads and they are divided into nearly 7 varieties. *Hau, Hau, Hau* that is one kind of a sound described by the Upanishad. *Iha, Iha, Iha* is another kind of sound, Still another kind of sound is "Auhoyi". II.13.2. I don't want to tire you with all the varieties but they go on describing the different varieties: *Hau karaha, Iha karah, Auhoyi karah, Atha karah Him Karah, Hum Karah, Om Karah.*

Where are these sounds contained? In which season? In which manifestation? What does the energy of *Hau kara* do to the universe and to the human being? What does *Him kara* do to the animal world? What does *Hum kara* do to the oceans? They have analysed the sounds of the oceans, sitting on the shores of the ocean, studying the sound contained in the waves at dawn, at mid - day, at evening, at night, they put it together and tried to verbalise it - the sound of the oceans, the sound of strong breeze. Sitting in forests studying the sounds of nature, studying the sounds of the birds - that is how the classical music in India came into existence, trying to imitate or rather manifests the sound that they came across, like the sound of the clouds coming together, rubbing shoulders against each other, producing light and then causing the rainfall. That is a poetical way of looking

at the rainfall and they describe the clouds, their colours, the whitish clouds, the greyish clouds, the black clouds and the sound of the white clouds rubbing against each other, the sound of greyish clouds and black clouds.

They describe the functioning of these sounds inside you - they describe that there are atleast 7 kinds of sounds going on in the human body *Hau kara, Iha karah, Om karah, him karah, hum karah, Iha karah, Atha Karah, Auhoyi Karah*. A person who is not acquainted with the Vedic literature feels rather puzzled; What is this business of dog barking and sound-making in the Upanishads? But this is the secret of co-relating, the Vedic literature is a marvel of co-relating sound to light and light to fire, the fire to water and the water to earth, going back and forth indicating that there is only a circular movement in the cosmos. There is no break, there is no destruction there is nothing like death, only changing forms - merging, emerging - the dance of innumerable energies. That is why the ancient Indians called it the dance of the *Shiva*. *Shiva* is auspicious and it is an auspicious dance - the dance of auspicious energies manifesting in the universe.

It is a long journey, but the first 7 sections of the 2nd chapter tell the different sounds of different seasons and the different attitudes are categorised. They are analysed, categorised and their effects are described. They even give you a chart of all those if you are interested in those charts.

It is very interesting how they functioned, how they analysed, studied, experimented upon the sound energies existing in the cosmos. Their impact on the movement of cosmic expression and human bodies and they studied the colour that each sound has. For example a herb, its colour, its ingredients, its sound, its relation to the human organ, which herb suits which organ. If there is a slight disorder then that herb helps that organ to get back into order or in which disorder the sea water is a help, in which physical disorder well water is a help and in which disorder the waters from the rivers works as a medicine or the sulphur water, the mineral water and their relationship with the human blood, the human organ - it is fantastic. One who wants to study holistic way to health can find much help in the 12th and 13th section of the 1st chapter and the first 7 sections of the 2nd chapter. It is a magnificent work done by the Rishis.

I said a few minutes ago that it is a great responsibility to grow food properly, to keep the rivers and oceans unpolluted, to keep the purity of the skies, not to distort the space by wrong kind of relationships, misusing and abusing our sound energy or speech faculty. All this is our cosmic responsibility, if we do not discharge the responsibility towards the cosmos then there is disorder. In fact I would like to share with you a few words about the definition of disease or disorder given by the Chandogya Upanishad.

As I was saying a few minutes ago, that when the food is not digested properly, not assimilated properly by the body, it does not get converted into the water system and whatever gets converted is polluted by the unassimilated or undigested food, so the water rejects it. If you do not have the chronic habit of indigestion, constipation, mal- adjustment with the digestive organs, then it can be rectified quickly, because the water system in the body rejects it, refuses to assimilate the polluted converted water. It is a rejection. If the water system is polluted, then the *pranas* reject that polluted water in the system and that is how disease, sicknesses begin. In the beginning there is only uneasiness. That is the sign, that is a symptom that the things are not assimilated either by the air, the water, the heat or whatever. If you ignore the uneasiness then it becomes a temporary sickness. If you have holistic approach, you correct your way of living through proper exercises, proper sleep and you become aware of the intake of the food, intake of the breath.

If even the sicknesses are ignored, then it begins to crystalise either at the water level or the blood level or at the muscle level or at the *prana*, the energy, the vital breath level. Then it becomes really a disease, a sickness. It was temporary, transitory but now it becomes chronic, it has a continuity. The uneasiness, the sickness or the disease is an indication that the space, the intelligence in your body is rejecting your unhealthy ways of living. A disorder, a disease is an indication that the

supreme intelligence in your body is condemning you, is rejecting your unhealthy, your imbalanced ways of living.

Who could explain what is a disease more poetically and more beautifully than what the Sama Veda or the Chandogya is doing? If the human race doesn't relate itself properly with the sun, with the moon, with the rivers, with the forests then there is cosmic disorder etc. Vegetation is the food in the cosmos, if the human race insults the vegetation, if it insults the forests, the woods, if it pollutes the rivers and the oceans then there is a cosmic disorder. The cosmic disorder express itself in the sudden change of climate, volcano eruptions, earthquakes - these are the indications says the Rishi, that the emptiness of space, the supreme intelligence or the vitality of Space is rejected, it is giving notice to the human species "come on correct your ways". They are not problems, they are not ordeals, they are not condemnations but they are the notices and warnings issued by the Cosmic universal intelligence - your way of living is wrong, correct it. Is not that a beautiful way of looking at earthquakes?

Now the human species is becoming aware that somewhere something has gone wrong in the way we have developed our way of living, the culture, the civilisation and it will have to be corrected. That awareness has come about on a global level. Atleast the awakening the awareness is there, so they talk about holistic medicine, holistic living, holistic psychology and so on.

What we have to learn from the Upanishad is that the emptiness of space or *Akasha* is the source and essence of creation. That emptiness of space is not a void, that emptiness does not mean absence of energy but rather it is a state of condensed, undivided, distinction-free, particularisation-free energy. It is only in the first manifestation of sound that the wholeness of life is taking the form of a particular. It is a wave form, it is an energy form, it has no shape, it has not a solid form and yet the energy, the vibration of energy is itself a kind of particularisation and out of that comes the sound waves and sound energy and when you have the fire principle there comes the energy of prana.

Akasha, naad, prana - in the *prana*, in the *agni* is the fire principle. Now we have two particularisations : heat and light - sound was only a holistic energy, permeating the whole universe. The particularisation does not fragment the sound, please do see this. The sound that we create is born of friction but the sound that permeates the universe a holistic, non-fragmented, non-divided, non-particularised sound. But still it is a particularisation. Looking at the emptiness of space which holds the planets together, it is particularisation. It is only with the particularisation that solidification comes about and yet the light and the heat are two particularisations in a nebulous form.

Out of the *prana* comes the water - now water cannot be nebulous, it has a volume, it has a current. The motion principle, the sound principle that were mute in *pranas*, that were mute in sound, they are now manifested. Water has an articulate sound, water of the rainfall, water of the river, water of the oceans. Now the sound has become articulate. At the *prana* level it was rather mute, at sound level it was absolutely vibrational, inaccessible to the human ears and imperceptible to the human eyes, but when it becomes *apa* it becomes perceptible and it becomes audible. In water you see the sound, the motion, the light - everything becomes accessible to your sense organs.

From that comes the solid vegetation, the earth. Now it is not only perceptible, it is not only audible, but it is tangible and you can deal with it through your senses. So the essence, the emptiness, the space, the intelligence, the energy of intelligence is there intact, undamaged inspite of particularisation in sound, in fire, in water. If that energy was not intact, was not undamaged and holistic you would not get food from the earth, you would not get the vegetables, the fruits, the flowers etc. The Intelligence contained in the earth remains intact, inspite of particularisation, the energy is not divided, it is not fragmented. The particularisation does not mean fragmentation.

*Om purnamadha prunamidam
pumat pumamudachyate
Purnasya pumamadaya
Purnam eva shishyate*

Out of That whole, which was the *Brahma*, this whole, this cosmos is created. Though this whole emerges out of That whole, That whole remains intact and this whole also remains intact. That is the first *mantra* of *Isha Upanishad* that we went through last year.

The manifest world is not a fragmented world. Fragmentation, division start with human creation. Because we are limited, whatever we create has parts which we assemble together, put together. Structured, patternised, limited, conditioned movement begins with human life, with human relationships. But our relationship to cosmos and the energies contained in cosmos is unstructured, non-patternised, harmonious relationship.

What do we learn? We learn that, as the energy of wholeness remains undamaged and non-fragmented throughout the particularisation of manifestation, the energy of meditation, the energy of our inner space can remain undamaged and intact in the particularised sense organs and in the movement through those particularised limbs, sense organs and senses. The rivers flow from one end to the other end of the country and yet the energy remains intact, the seeds become trees and yet the

energy remains intact because out of the fruit again the same seed comes back.

So in daily living we remain in the inner emptiness of space, we remain at the source of creation. We remain in the state of meditation even while moving through the senses, in daily living we remain in communion with the source of that energy. Whether we move through the *vak*, the speech - Rig Veda, whether we sing through the *pranas* - Sama Veda or act through all the sense organs in daily living - Yajur Veda, that vitality of the state of meditation can remain non-fragmented and non-divided. This communion with the source of creation in our body through the state of meditation and with the source of creation in the cosmos through environmentally harmonious relationship, is the responsibility of human species. To remain in communion with the essence of life and not to be misguided, misled by the variety of creation and use our energy exclusively for fragmentary and partial purposes is the responsibility of human species.

Why has the state of meditation been talked about so much by the Vedas and then Patanjali comes and develops a whole science out of it - more particularised, more specialised? To facilitate the communion with the Akasha and the *Atman* - *Atman* in the body and the *Paramatman* in the cosmos. Yajnavalka develops it and gives you the Smarta Yoga using the sound energy of mantras. Patanjali gives you the Raja Yoga, remaining

in communion through the exercise of *prana*. Yajnavalkya emphasises the sound energy-*naad* and Patanjali emphasises the *prana*, therefore in Samarta Yoga you get Mantra Yoga and in Patanjali Yoga you get Prana Yoga.

All that is created, all that has emerged goes back progressively, giving back the vitality from where it had come. *Anna to Jala, Jala to Teja, Teja to Vayu, Vayu to Akasha*. It emerges and you have the responsibility to return it back unpolluted, undamaged. The rivers keep the nectar in their flow intact and the oceans keep the minerals and vitamins intact and so does the sun and the earth. Let all our activities on the sensual, sexual, verbal, psychological level have the perfume of the wholeness of energy which the state of meditation confers upon us.

The *Upasana* of *Udgitha*, the *Upasana* of *Om*ka, dedicating all our energies to *Om*ka implies proper use of all the energies at our level. Energy of impulse, of thought, of *prana*, of sound existing in the microcosmos - we have to understand them and utilise them properly. So there can be health, harmony and happiness between the cosmos and the humans.

The whole second chapter deals with this inter-relation and inter-action between the humans, the energies contained in the humans and the energies contained in the cosmos.

I had referred to the seven varieties of sound used by the Chandogya Upanishad *Hau, Iha, Auhoyi, Atha, Him, Hum, Om* etc. They are called *Stobha Akashara*. When somebody is chanting the Sama Veda in between they use these sounds of *hau hau hau, auhoyi auhoyi etc.* and they get into tune with the sound existing in other species and in the creation. I had heard them, when I heard the recitation of Sama Veda in Benaras in 1971, but I was not aware then, that these sounds represent the sounds existing at various levels of creation, and in between singing the Sama Veda, this *Stobha akashara* is a part of the *Sama Gyanaya*. The *Udgatat*, the *Prastotra* and *Pratihar* they have to use these sounds in between.

The second chapter spends a number of sections in this analysis of sound, then co-relating them to the sounds in the cosmos, and then the impact of them on the human body. I thought those details were not very necessary for you so I covered the 10 sections of the 2nd chapters today. The remaining three of the 2nd chapter and the beginning 3 of the 3rd chapter would be covered tomorrow morning.

CHAPTER TWELVE

Chandogya Upanishad :

Chapter II, Section 23, Part 1

Chapter III, Sections 1, 2, & 3

As you might recollect the concern of the Vedas is for a harmonious, healthy relationship between the human species and the cosmos. The concern is for a healthy happy long life, both for the human species as well as the planet inhabited by them, and the last portion of the 2nd chapter deals with how this flame of harmony, this flavour of equibalance, equipoise and health of the planet can be retained. A religious way of life can produce the harmony, the health and the happiness. This is the contention of the last portion.

A religious way of life implies living according to one's inclinations, aptitudes, limitations and spontaneous aspirations. In the human society most of the human beings are inclined towards married life. They would like to have a house, a family as *Grhasthya*. *Graha* is house, one who lives in the *Graha* is *arhasthya*, and the house obviously is for the family to live in. So the *Grhastha*

observes *Grhastha Dharma* - the religion lived by the householder in a way befitting for family life. In this family life, in the householder life, one has to earn money, discharge the responsibilities and commitments amongst members of the family. While doing this, the householder can contribute towards the sustenance of health, happiness and harmony of the cosmos if he does three things a day says the Chandogya Upanishad. One is *Yajna*, the other is *Adhyayana* and the third is *Daanam*. II.23.1. The three-fold support for health, harmony and happiness.

There are three *Dharma Skandhas*, the three-fold supports. The first support can be given by a householder if he does *yajna*, *adhyayana* and *daan*. *Yajna* is action according to the instructions of the *Vedas*. *Yajna* has another shade of meaning. Action done with a sense of responsibility. Action done with the precision and accuracy of a scientist. *Yajna* is action done with the austerity of fearlessness. *Vedas* being a science of life they have given instructions of all the details, as we have seen the other day, and therefore *Yajna* stands for Vedic actions. Not only other Vedic rites but the physical, the psychological, the verbal action, scientifically carried out as per the instructions of the *Vedas*. Whether we take meals or we scrub the floor or we take a bath or water the garden, if it is done with the awareness of our relationship with the cosmos, if it is done with a sense of responsibility and attention, that action could be called

a *yajna karma*. If something is done out of ignorance, if the action is covered by the darkness and heaviness of ignorance it does not become *yajna*. If the action is gone through because you are attached to the pleasures it gives, then it is not *Yajna*. The action presupposes *Gyanam* - understanding, the clarity of perception and *Charitram* the integrity of character. *Gyan - Darshan - Charitra* - when these three proceed the action, it is called *Yajna, Yajna karma*.

The householder can afford to do this. How? By studying what the *Shastras*, what the sciences have to tell them about human life, human body, human sexology, marriage, society, the role of money in life etc. They have pointed out all these aspects, so the householder has the responsibility to study and then go through the household action and relations with that understanding, that clarity and the responsibility. *Adhyayana* for the Indians and those who are interested in Indian science of spirituality literally means the study of the Vedas. Not study of fiction and poetry but the study of the Vedas.

The third thing that the householder can do, is to share whatever he earns or produces, with the needy people if there are any around.

Yajna, Adhyayana and *Daan* - if the householder does these three things, then wherever the householder lives he himself becomes the representative of the

sanctity of life, the sacredness of life and the place where he lives, also becomes a holy place. He may be married, having a family, having property but all that property, family relationships and everything becomes for him an opportunity to unfold his understanding of the Vedas.

There are some people who are not interested in amassing wealth, in expanding properties, in earning fame and responsibility in society, they might want to devote their life and energies to specialisation in some branch of science. The dedication required for specialisation, the dedication required for concentrated investigation and experimentation is called *Tapas*. This is the second *Skandha*. Such householders might move away from the city and live somewhere, in some quite hamlet or a farm by themselves and do the *Tapa*. Unless you dedicate, you cannot specialise and you cannot probe deeper into the secrets. Those who discovered Mantra Yoga, they had to do the *tapa* of studying the physics and metaphysics of sound energy, so they did the *tapa*. Those who developed the Tantra Yoga had to do to the *tapa* of studying sex energy and its movement in cosmos as well as in human body and experiment with the sex energy so they could develop *Tantra Yoga*. Some did the *tapa* of focusing their attention on the energy of thought - the neuro-chemical energy and what knowledge does to the human body, so they developed Gyana Yoga.

What I am trying to say is that *Tapas* is necessary

for specialisation and expertise in some field of knowledge or some field of science. Einstein was a *Tapasvin*, he had dedicated his energies to physics. Freud or Yung or Adler were *Tapasvin* - they had dedicated their lives to finding out the workings of the of human mind, the working of the motivations etc. They are many *Tapasvins* in the field of medicine, surgery who offered even their bodies for the experimentation and exploration. *Tapas* is the quality of dedication. When the dedication is not self-centred for personal acquisition but it is for the welfare and benefit of the human species, as well as the planet itself, then it becomes *Tapas*. You may work hard for 16 hours a day but if the motivation is for personal acquisition and not understanding and if it is self-centred attitude then it is neither *Yajna* or *Tapas*. The Upanishads are very clear about it.

They who retire to quite places and quietly, silently in the privacy of their solitude conduct experiments in the laboratory of their own bodies and brain are the *Tapasvins*. The biological, the psychological structure is the laboratory, they conduct experiments with the energies contained in the body and with the help of the energies existing in cosmos - they are *Tapasvins*. They contribute to the sustenance of harmony, health and happiness of the cosmos.

The third *skandha* - *Acharyakulvasi Brahmacharya*
- a person who goes to a teacher - not experimenting

by himself or exploring by himself, but he goes to a *Acharya*, a teacher. *Acharya* is a person who lives his understanding. He is not a preacher, he is not a priest. Unless a person lives what he teaches he is not entitled to be called *Acharya*. The word *Acharya* is related to *Achar* as well as another word *Charya*. One who is very particular about living what he understands, is only entitled to become a teacher. And to teach verbal knowledge does not morally entitle any person to call himself a teacher, he is a professor, he professes. He can be a preacher, a professor, a narrator but not a teacher.

Teaching is something very holy, it is a relationship between a student and a teacher. The inquiry, the urge to learn in the life of student is something very sacred and if you exploit that for your personal ambition or your personal whims, likes and dislikes you are not a teacher. If there were no urge to understand, to learn and discover, how will the flame of religion be sustained for the prosperity? So the student is equal to the teacher.

Acharya is a very sacred word for the Vedas. *Acharya Kul Nivasi*. As I mentioned a few days ago, that in ancient India learning required living with the teacher. There were no day-scholars and no residential students. Learning implied by the very word that it required living with the teacher. Because it is the sharing of the life and sharing the way of living that educates. Verbal knowledge

can take place in four walls of a school or a college, it can take place from a video, because it is acquiring information but that is not learning, that is not education. That is only the crust, the outer skin of education, but the inner substance of education, of learning is sharing - sharing of life You perceive how the teacher behaves, how he talks, how he walks, what he does in the moments of pleasure, how he deals with the pain. Education gets transmitted when the teacher and the student live together.

Acharya Kul Nivasi is one who lives with the family of *Acharya*, resides with him, shares life with him. *Brahmachari* - one who wants to dedicate his life not only to learning and understanding what the teacher has offered but who wants to carry on the work of the teacher. Every person studies and every person has a way of presenting his understanding. According to the way of living, the style of presentation gets unfolded. The truth may be the same Maharishi Raman may talk about the emptiness and nothingness, *Tatahagat Maitreya Buddha* might talk about *Nirvana*, the styles are different. It is the style of your living, it is the way of your living that determines the quality and style of presenting your understanding.

A *Brahmacharin* student is one who wants to dedicate his life - not only to studying but to carrying on

the work. Where the teacher's work is left incomplete by the death of the teacher, the student says I will take it up - not for creating a dogma or a sect but it is a responsibility. One has learnt so much, so one shoulders the responsibility of carrying on the work. No one person can unfold or present in his life, the mystery of the infinity and eternity of life, much more remains unrepresented and unfolded however hard a person may try. As long as the human species inhabits the globe the work of unfolding the essence of Life, uncovering the mystery of living and the beauty of eternity shall go on. It is as infinite as the infinity of life, it does not come to an end. The last word in the science of spirituality is not yet said and it shall never be said.

The *Brahmacharin* living with the teacher aspiring to carry on the work of the teacher is the third pillar of the religion contributing to the harmony and happiness and health of the cosmos.

There is a fourth category and that is of a person who is *Brahmasanstha* - one whose consciousness is rooted in the awareness of *Brahman*, one whose consciousness is rooted in the absolute ground of existence, in *Paramatman*, in *Brahman*, in the *Akasha*. Such a person is neither *Brahmacharin* nor a householder nor is he a *Tapasvin* he is *Brahma Sanstha*. The ashram recognised and prescribed by the *Vedas*, *Brahma sanstha amrit tatvam iti. II. 23.1.*

The householder, the *Tapasvin*, the *Brahmacharin* wherever they go they sanctify the land - *Punya Loka*. They themselves become representatives of the God of Life, the essence of Life. They represent that, but the fourth one, the *Brahma Sanstha* is one who has touched the Absolute truth through the awareness, there are no limitations on him, no prescriptions for his way of living, no conditionings can reach even the fringes of his life - *Brahma Sanstha Amritatvam iti*.

Those who meditate on the *Om* and touch the emptiness through that state of meditation, they touch the immortality and eternity of Life. To them there is no fear of death, there is no fear of living, Thus ends the second chapter of the Chandogya.

This morning we shall enter into the 3rd chapter, where we come across perhaps one of the most interesting passages. Everything seems so fantastic, so interesting. Whenever I touch the Upanishads, the Vedas I get stunned by the beauty, I really get speechless inside by the beauty, the profundity, the directness of the teachings, the poetry, the music of it. Not because I am an Indian but the Sanskrit language and the Vedic mantras are verily a verbal miracle for the whole human race.

The first section of the 3rd chapter deals with the science of pressing honey out of the movement of

relationships, out of the action of your sense organs and senses. Pressing honey contained in cosmos with the help of speech, action and the movement of the senses. In order to understand the third chapter and what the *Madhu vidya* portion of it wants to convey to us, please do again accompany me and look at the universe through the eyes of the Rishis.

When we stand outside in any open space or any open ground you feel a semi-circular form beyond the horizons of the sky, you feel as if the sky is hanging in a semi-circular form over the earth. Using the vision of the Rishi you and I have to imagine that there is a beam. It is the beam of the space beyond the skies, the skies are hanging on that beam. The space, the *akasha* is the beam and on it is hanging the sky and that sky is a honey comb. The Rishi says when I stand outside, I see the beam on which hangs the sky, the honeycomb and the rays of the sun coming from the space through the honeycomb. The honeycomb is constituted of the rays of the sun, they have a beautiful light and the water particles in the rays of the sun are the honey, they are the neclar of life. The water particles contained in the rays of the sun are the honey III.1.1.

To look upon the sky as a honeycomb is really fantastic and the sun is the queen bee. You know that the queen bee is the most important person among all

the bees going in to the honeycomb. So *Aditya*, the sun is the queen bee, rays of the sun containing the particles of water is the honey, is the nectar. Now you must know how to receive that, you must know how to press that honeycomb of the sky, how to relate to the rays of the sun. You must know how to press the honeycomb and get the honey of life for you and for all the human race. III.1. 2 & 3.

At one level he says your speech, the mantras of the Vedas are the pressure. You can press the honey through reciting the mantras, that is one way of getting the madhu, the honey out of the skies, out the sun-rays. But mind you, the speech that you are using, the mantras that you are using are the bees, you have to use them carefully otherwise you will get their sting. If they are not recited properly then the pressing of the honey will not take place. The mantras will cover up the honey instead of giving you the honey, they will just cover it up. By doing the Vedic rites with your sense organs you can press the honey. And lastly by being in the state of meditation, by the energy of awareness, the honey of life can be pressed. If you do it through the Rks, it is the Rig Veda way of pressing the honey. If you do it through your actions, through rites, through *yajna* etc. it is the Yajur way of pressing the honey. If you do it by chanting *Om*, chanting also the other parts of Sama Veda then this is the Sama Veda way of pressing the honey. And if you

live in meditation, your being itself becomes an instrument in the oozing of the honey. You do not have to press.

The Yajur, the Sama, the Rig Veda way is through singing, chanting, through performing the rites and actions but for a person who is *Brahma Sanstah*, who lives in meditation, in the beingness, in the Isness, whatever he does, his life itself stimulates the *Amritam*, the nectar, the honey contained in the cosmos to be directed towards him. The Supreme Intelligence makes all the honey of life to flow towards him who is *Brahma Sanstah*, who lives in meditation.

I am just giving you the gist of the first portion, the description is very elaborate, the discription of the cross beam, the description of the honeycomb, the description of the water particles and why they are called honey, how they reach the earth, penetrate through it and produce the crops and flowers and juices and vegetables etc. What do they do? As the nectar nourishes you, as the honey nourishes you, as the honey enters the blood system directly, it penetrates the blood timelessly - the moment there is an intake it enters your whole body, in the same way the rays of the sun wherever they touch they produce life, they produce prosperity, they cause health, they bring about harmony - it is a elaborate description of why it is called honey, how it functions as nectar or honey and its relationship with our sense

organs. If the eyes received the sun rays what happens to the eye sight? If you expose yourself to the sun rays with the awareness that the sun represents the Supreme Intelligence, the vitality of life, what does it do to you? If you receive it with that awareness then what do the sun rays do to our perception, to your audition, to the vitality of the skin? The Rishi goes on describing what it does to the liver, to the spleen, to the heart, to the lungs. We possibly cannot take upon ourselves the responsibility of understanding each letter of the *mantra*, then you have to go into the Sanskrit language and understand the derivations of each word and why a certain root stands for certain nuances and shades of meaning, it will become a very complex thing, it is not necessary.

So the first portion of the 3rd chapter is dealing with the skies, not the emptiness beyond, but the skies that are visible. The skies contain the planets, the stars - all that is a honeycomb. The Rishi explains the relationship between the sun and the earth, the sun and the moon the sun and the other stars and planets. He talks about the solar system and the role of the solar system in the honeycomb and the relationship of the solar system with the earth, the planets, the human beings.

This portion is also related to astrology as it is related to *Madhu Vidya* but suffice for us to be aware

that there is a way of looking at cosmos as being full of nectar, as being full of honey, if only we know how to press it with our speech, with our action, with our thought, with the sound energy, with the *prana* energy, with the sex energy and so on. That is why I used the term fantastic.

We will talk about *Madhu vidya* and perhaps the other portions of the 3rd chapter tomorrow morning.

CHAPTER THIRTEEN

Chandogya Upanishad :

Chapter III, Sections 11, 12 & 13

We are going to spend this morning with Rishi Arun who taught *Madhu Vidya* to his son Uddalaka III. 11.4.

We had a glimpse of this *Madhu vidya* yesterday. *Madhu* is honey and *Vidya* is knowledge. *Madhu* can be translated as nectar and perhaps it would be a better translation of the word "*Madhu*" the therefore *Madhu vidya* would mean knowledge about life which is nectar.

It is difficult to communicate about Upanidhads, sitting here in the mad world and a commercial civilization where everything is understood in the language of sale and purchase, profit and loss. A world which is looking only for pleasure and avoidance of pain and is never concerned with happiness. A world that is concerned about eliminating the symptoms of inner disorder - physical or psychological - instead of eliminating the

source of illness or disorder. It is very difficult really to communicate about the Upanishad where the Rishis are conducting a dialogue and discussing how the whole life is nectar. How the whole cosmos is a honeycomb and the emptiness of space holding the cosmos is the cross-beam, and everything that exists in the cosmos is nectar or honey.

To live is to learn to extract the honey from the movement of relationships with the help of our senses and sense organs. The senses are imagined to be the bees and the cosmic existence is a huge flower. The senses, the sense organs have to extract the nectar contained in the sun, the moon, the stars, the planet, the earth, the water, the fire, the air and when the nectar is extracted from the flower of existence, feed the inner being inside the body and feed the cosmos with that honey. The purpose of living according to all the Upanishads is to fill the cosmos and your whole being with the nectar of life *Madhumayam sarvam*. In relationship harmony is the honey, the nectar.

Even in this Chandogya Upanishad the Aruni Uddalaka dialogue is about *Madhuvidya*. All the Upanishads are really singing *Madhu Vidya* but we are going to listen to a dialogue between the father and the son.

Today the father is going to tell the son that the

effluent sun that you see in the skies is the nectar - *Aditya Eva Madhu*. The skies hanging between the earth and the space is the honeycomb and the sun is the nectar. It is a beautiful way that the Rishi explains how the sun comes to contain the nectar.

Let us look at the analogy or the figurative way in which the Rishi narrates the whole thing. He says Vedas are fragrant flowers. The Rks of the Vedas, the verses of the Vedas are the bees. When you perform *Homa*, *Havana*, *Yajna* and you recite those verses, the verses that are bees get heated. They take the simile to its logical end and describe that the bees that are drinking from the flowers of the Vedas get heated by the performance of the Vedic rites and the reciting of the mantras, the heat contained in the recitation, in the chanting reaches the water particles contained in the sun rays and converts those water particles into nectar or honey.

So all the creativity that the sun has is really fed into him by the human being who recites the Vedas and chants the Vedas and perform actions according to the instruction of the Vedas. They recite the Rig Veda, they sing the Sama Veda, they perform rites and actions according to Yajur Veda and that is how they provide nectar to the sun, who sends it back to the earth, penetrating the earth to the seeds planted in the earth

and the earth returns them back to the human beings who had provided the nectar to the sun. The earth returns it back, multiplying what was sown into her and providing the seeds with all the juices, the colours, the fragrance.

The Rishi in a poetical way imagines a relationship between the human species and the cosmos of giving and taking back and forth. The cosmos provides the light and human beings give that light back to the sun, the moon, the earth, the skies. The light moves in a circular form and there is an exchange of nectar between the human beings and the cosmos.

We have witnessed in last few days how the Upanishads are concerned with cosmology and humanology and how the purpose of living, the purpose of life is to emanate the nectar that is contained in us through our speech, through our *pranas*, through the movement of our relationships. *Sarvam Khalidam Brahma* - all is *Brahman*, the essence of life is *Brahman*. Within your body, the microcosm is the city for the *Brahman* to dwell. Within you is contained the same reality, the same *Madhu*, the same nectar, the same heat, the same energies, the same Reality or Divinity and therefore "*Sarvam Khalidam Brahma*", "*Aham Brahmasmi, Tat Vam Asi*". You are that, I am That, this whole existence is really immortality, eternity and infinity. This is the message of the Upanishads for the human race. *Brahma Upanishadam* each Upanishad is really a hymn sung to

the Brahman, to the *Paramatman* and not to the Gods or Goddess created by the human beings for their psychological needs as support, but the Divinity, the creativity permeating the cosmos is what we call *Paramatman*.

The emptiness of the space contains the healing nectarous energy. So Aruni tells Uddalaka the sun is the nectar. Turn to the earth and what is contained in the earth is nectar. You have to take one more step with the Rishi, when the Rishi says : "Your body is the honeycomb, the speech is the bees, the *pranas* provide the heat - "*vak eva Ak prana samah*". Your speech is Rig Veda and your *pranas* are Sama Veda, so they produce the nectar." The speech and the *pranas*, the breathing system which is the interaction between speech and *prana* in your body, that produces the *Madhu*, the nectar and provides it to the *Purusha*, to the Reality dwelling in the palace of your heart.

We started yesterday by saying that the space beyond the skies, beyond the orbit not only of the earth but of all the planets looks semi-circular, wherever you might move there is the cross-beam and the skies hanging between the earth and the space is the honeycomb and the sun is the nectar, the honey.

We started there and this morning we move along with the Rishi and realise that our body is a kind of

cosmos. Outside is the macrocosm and the body is the microcosm - a tiny cosmos by itself having its own sun. The body is called the earth, the *pranas* are referred to as the sun and the speech is called the Vedas. So even as there is the honey producing movement going on in the cosmos outside of you, the honey producing or nectar producing activity or movement is going on within your body - you are not aware of it, says the Rishi to his child.

The Rishi says : "Be aware of this nectar producing movement going on within your body" . We are not fragments of a Reality, we are not parts of a totality assembled together, we are autonomous microcosmos on the scale of macrocosmos. That is why I said it is very difficult to communicate and convey this mysterious science of *Madhu Vidya*, where everything is looked upon as having the fragrance, having the nectar, the healing energies of the wholeness of life.

The message of the Upanishads is holistic or wholisticism. It is a holistic way of living. The message is for mankind to discover a holistic way of living and sustain the cosmic balance, the cosmic harmony, the cosmic health by relating your body to other bodies - the human beings, the non-human beings - in a harmonious, healthy and happy way. Life and living are for unfolding health and happiness, for unfolding the wholeness of life contained in us and by which we are surrounded.

Many sections have been spent on the elaboration of *Madhu Vidya*. We have to proceed this morning from *Madhu Vidya* to *Gayatri Vidya*. The Chandogya Upanishad has been giving us a way of *Upasana* and the *Vidya* that enables us to do the *Upasana*. We began with *Udgit Upasana*, *Omkara Upasana*. We proceeded to *Prana Upasana* from here we came to *Madhu Vidya* and this morning, we are going to look at *Gayatri Vidya*. III.12.

Vak vai Gayatri vak vai idam sarvam bhutam gayatri ch trayate ch" III.12.1. "Gayatri" that which is sung, that which sings and by the very singing it preserves, it refines. It is not a preservation without refinement. Preservation is not for repetition but it is for sophistication and refinement. "Gayatri" refinement through preservation, purification through preservation. It is not like preservatives that make things impure. It is stunning revelation by the Vedas that the cosmos can be preserved, your life also can be preserved through the process of purification.

Now looking at the word "Gayatri" literally, it is one of the meters of the verse and the Rishi spends quite a lot of time and energy in describing the meter. We are not going to deal with the meter and the verse which has liturgical value and significance from the point of view of languages. The Rishi describes different meters Anustubh, Trishtubh and so many others. He compares them with Gayatri and explains the superiority of the *Gayatri mantra*,

chandas etc. but we are not going to spend time in that.

Apart from the meter, the *mantra* that you have been singing here for the last few days, that *mantra* when sung refines the brain cells. When it is chanted, joining the *Gayatri mantra* with *pranayama* it refines the breath and the *pranayama* refines the blood system. The whole *Gayatri Mantra*, the organisation of the *Mantra*, the reciting of it, joining it with *pranayama* becomes a holistic process of inner purification and purification of the atmosphere around the inquirer. That is one part of it.

The other part of the *Gayatri Vidya* is how to co-relate the characteristics of *Gayatri* to the life around us. You cannot recite unless there is the *Vak* or speech, you cannot recite unless there is the sound organ, the vocal instrument, the vocal cords. The whole body is a *veena* and you have many strings - the five *pranas* are the strings, the vocal cords are the strings. Unless the vocal cords and the sound organ is kept in health your speech will not come out, it will not be smooth, it will be under stress and strain, it will be scratched. *Vak eva Rk* - the speech is the source of all the Vedas. In order that the Vedas can be contained in your speech you have to take care of the sound organs, the vocal cords and you have to take care of the respiratory system, the whole breathing system that you have. So the lungs, the heart, the respiratory tract, all the organs necessary for the

breathing-in and breathing-out, for the movement of *prana* and *apana*, you have to take care of that. The *prana*, its movement and the sound, together can produce the speech - Vak eva Rk.

The Rishi says, the conjunction of the movement of the breathing system and the sound organs together produces speech - *Vak Vai Gayatri*. Your speech is really *Gayatri*. The qualities that are contained in the *Gayatri mantra* can be contained in your speech, whatever you speak. Every letter, every word can become as pure as *Gayatri* and have all the qualities of *Gayatri Mantra*, provided the necessary purification is made in *Vak* and *Prana*, because they together produce speech.

Please do dedicate your energies, say the Rishi to keep your *pranas* and to keep your sound organs very pure, very healthy.

Ya vai sa Gayatrim vai sa yeyam prithvi . . . III. 12.2. This *prithvi*, this earth is *Gayatri* by herself. The movement going on inside her is an eternal song of life. The Rishi imagines that the whole earth is a *Gayatri mantra*. The *Aditya* when he comes over the horizon, rises up and soars high in the skies, is singing *Gayatri*. The movement of the sun and the sound used by that movement is imagined to be *Gayatri*. Really speaking the sun does not move, it is the earth that is moving - it is a poetic way of putting it. Upanishads are songs of life,

they are songs of love for life, they are songs of joy, they are not a philosophy. The sun is Gayatri, singing *Gayatri* for the whole universe.

The earth is singing *Gayatri* for the whole universe. The earth is singing *Gayatri*, listen to it. Listen to the song of the seasons, they are singing *Gayatri* for you. It is a question of relating, it is a question of relationship. The quality of relationship depends upon your perception, how you look at it and the Rishis had fantastic perception that determined their quality of relationship with the cosmos, that determined their quality of relationship with their speech, with *prana*, with food. The crops dancing with the breeze in the farm, the trees dancing with the strong winds in the forests are singing *Gayatri* for you, and the fruit on the tree is the nectar produced by that *Gayatri* given to you. The flowers, the crops, are the result of that singing, they are materialisation of the *Gayatri* for you.

So from *Madhu Vidya*, the Rishi proceeds to *Gayatri Vidya* and the whole elaborate meaning is given - literal, yogic, metaphysical meaning is given of *Bhuh Bhuvah Svah* etc.

From *Gayatri Vidya* we have to accompany the Rishi to *Jyoti Vidya*. *Jyoti* is a flame. Life was compared with honey and nectar, Life has been described as a song, the whole cosmos singing, the movement of Life as singing and now we are coming to the existence of

Life as light in the cosmos and in your body.

The Rishi explains to his students, he talks about the existence as *Akasha*, as the space and he divides the space for the sake of description into *antar akasha* and *bahir akasha III. 12.7-9* - that space which is outside of you and that which is inside of you. In the space outside of you, in the cosmos dwells Reality in the form of sound - sound of existence, sound of silence, sound of emptiness. Sound is light, therefore in the *bahir akasha*, in the space outside of you there is light floating around you, in the form of sound waves - not the sounds resulting from friction but the homogeneous sounds - which we had seen the other day - the sound contained in the ocean, the sound contained in the skies.

Why do you call sound as Reality? How do you know that it is self-created and self generated? The Rishi used a very simple technique. He says to his student: "Close your ears, plug them as tightly as you can", and the student does that. Then the teacher, the Rishi asks: "Do you hear any sounds?" For a minute or two he asks the student even to plug his nose, plugging the nose and the ears. The student says : "Yes I do hear sound", "That is the sound of existence", says the teacher. He says : "Close your eyes," and the student says " I see some light," the teacher says : "When with the closed eyes the light is perceived, it is not the light from outside, it is the light within you. The existence of self-generated light and

self-generated and self-sustained sound in your body is a proof that there is a Reality which is not the result of man's thought or effort, but which is self-generated and self-sustained. That Reality we call *Para atman*, that Reality is called *Brahman*", says the teacher, says the Rishi.

The Rishi says : "As there is sound and light outside the body, within your body there is the space - *antar akasha* and also there is a flame of light kindled by the *pranas* and the sound, that is *Atman*. Inside the microcosm, incased in a human form it is called the *Atman* and when it permeates the whole cosmos it is called *Brahman* or *Paratman*. Let us be aware that the light of Life is within us and outside of us, let us worship the light and not the darkness."

The *Aditya*, the sun really speaking never rises and never sets, sunrise and sunset is the language of the human species. The sun never rises and the sun never sets, the sun knows no day and no night. The sun being light is all the time in the light, it knows no darkness. The sun has warmth and therefore it does not know what is coldness, in the same way within your body is a light that never sets, within your body is a space which cannot be destroyed - when the form dissolves and you call it death, there is only dissolution of the form but space cannot be dissolved and therefore we call it the nectar of immortality.

The space within you, the sound within you, the light within you is really speaking what is immortality. One who knows the eternity, the content of immortality as the inner space, *akasha* and the light and sound contained in that, knows verily that there is nothing like destruction or death, there is only dissolution of forms. There is emergence of forms and the forms getting dissolved and merging back into the ocean of invisibility. Invisibility of forms does not mean absence of life. Invisibility means dissolution of forms.

When you chant the *Omkara*, when you do *Paranayama* please let us be aware that these actions are dedicated to the primal sound and light energy of creation. They may bring about many results on the physical and psychological level, they will make the body healthy, they will make the *pranas* vital, they will confer a kind of glory upon your speech. These outer results, the direct results are only a fraction of the indirect and invisible results of the harmony between the cosmos and the human species sustained by it. So when you do the yoga exercises, your yoga exercises are an offering to the cosmos. When you chant the Om, it is an offering to the cosmos. When you keep your speech pure - it is an offering, you are building up a harmonious relationship with the cosmos.

Do you remember we had talked about living being a *Yajna*? *Yajna* - not to be interpreted as a sacrifice

but an offering. Whatever you do in your life, let it be an offering to the harmony, to the health and happiness of the cosmos. You being organically related to the cosmos, you being the microcosm in the macrocosm, it is bound to cause happiness, health and harmony in your life also. So let your life be an offering.

It is a fantastic approach to life and that is why I said in the beginning, to sit in this mad world which is inhibited by the ideas of sale, purchase, bargaining, calculating, punishment, reward, hell, heaven - to sit in such a civilization and talk about the whole life as a nectar and living as an offering which creates, which manifests that nectar, sounds so strange. But that is what the Rishis had visualised to be the content of human life, and that is why the Vedas have a message for the human race of today, of tomorrow, of eternity. *Madhu vidya, Jyotir vidya, Gayatri vidya, Brahma vidya* - chapter after chapter, they go on revealing the secrets of life.

Madam Blavatsky and Col. Olcott wrote about the Secret Doctrine, they have touched only the fringes of the Vedas and that was understandable. That lady from Russia, travelling over to the West, got glimpses of the Secret Doctrine because of her transcendental powers. She had glimpses - auditory glimpses not the perceptual glimpses and she wrote about them. And the intellectual lady Anne Besant got intoxicated reading about it. You know Theosophy is really the translation of the Sanskrit

term *Brahmā Vidya* but it was second-hand, third-hand, fourth-hand, therefore just drops of the nectar of the Upanishads were contained in the Secret Doctrine. But even those drops stunned the Intelligentsia who were dealing with science.

In order to understand *Sarvam Khalu Idam Brahma III.14.1*. we have to understand how the nectar means the healing energies, the holistic energies and how the holistic energies of the space, the supreme reality, the vitality, the creativity contained in the emptiness of space remains intact though it manifests, it unfolds itself as a blade of grass, as a drop of water, as the ray of sun. That energy contained in the emptiness remains intact though it manifests itself through the forms. That is why the minutest particle of an atom contains a quantum of energy which cannot be mathematically worked out, which defies your logic, which defies your mathematics, it has no relation to the mass, to the weight, to the size of the atom. This discovery of nuclear energy has changed the direction of the development of the science of physics, it has brought it to the threshold of metaphysics.

We went from *Gayatri Vidya* to *Jyoti Vidya* and from *Jyoti Vidya* to *Brahma Vidya : Sarvam Khalu Idam Brahma* "You are That." "You" means the human race. It is the self-forgetfulness of the human species that has

brought about the misery and the suffering today. It is not only that the way of living has gone wrong, it is the absence of awareness that has created the darkness of misery and suffering. It is the ignorance of the nature, of the essence of one's life and the essence of cosmic life, that has resulted in the distortions that we call violence and wars.

The purpose of spirituality, the purpose of the study of Upanishads is not for petty little acquisition of some powers by the person, it is a cosmic purpose. The purpose is the health, happiness and harmony in your personal life, in inter-personal life between human beings and the cosmos. Humanology and cosmology are the themes of the Upanishads.

I wanted to give you the gist of the 3rd and the 4th chapter today. There are 8 chapters in Chandogya Upanishad. We have done the first two in detail, this morning I conveyed to you the summary, the gist of the 3rd and the 4th, just to give you an idea.

The Rishi has said : "One who has understood this, he has understood everything". Once you understand the essence of existence as that healing, nectareous energy the mystery of all by which you are surrounded gets revealed unto you.

We started with : *Om Iti Etad Ekaksharam Udgitham Upasit 1.1.1*. How to dedicate our life, our energies to the chanting of *Om*. We proceeded to find out what is the *Om*. We turned to speech, we turned to *pranas*, we turned to the senses, we turned to the description of *Brahmapuram and Brahmanand*. Do you remember our journey? For the last 9 days we have been journeying together. We listened to the dialogues between Shalavatya, Dalbhya, Jaivali and their conversations. Do you remember their questions? What supports the Sama Veda? *Prana* is the support. What supports the *pranas* and so on, do you remember the dialogue?

Then we had the dialogue between the 5 dogs and the Rishi *Maitreya Glava* and we had referred to the dialogue of Ushasti, and we listened to the dialogue between Aruni and Uddalaka. Then we saw how the *Brahmacharin* will carry on the work of the teacher and we also looked at the three *Dharma Skandhas* - the three-fold supports. The first by the householder who supports through *Yajna, Adhyayana* and *Daan*. Then through the *Tapasvi* who supports through *Tapah* and the *Acharyakulvasi*, the *Brahmachari* who studies with the Teacher and carries on the work of the teacher. Then we referred to the fourth category *Brahma sanstha* - the one who is keeping the *Dharma* alive, is the one who is "*Brahma sanstha*". whose consciousness is rooted in the awareness of *Brahman*, of Reality permeating everything.

For 9 days we have been with the Rishis of the Chandogya, with their dialogues, their discussions, their proclamations.

The ancient Rishis whom we spent the 9 days with, in the deep forest, have taught us to co-relate every perception with the totality of life. To co-relate the findings with everything that you do. It is the art and science of co-relation that brings about, that releases the energy of awareness. It is the process of co-relation that results in understanding, which is different from knowledge. We had gone through the three-fold way of learning on the verbal level and the exploration through experimentation and the verification through the movement of relationships.

Chandogya Upanishad :

Chapter III. Section 14 Part 1

Chapter IV. Sections 1, 2 & 3

Chapter VI. Section 1, Parts 5, 6 & 7

It has been my effort to introduce you to the fundamental teachings of the Upanishad, its style of teaching, the beauty of its poetry, the music of its composition, the profoundly spiritual import contained in the mantras. Generally this Upanishad is studied in the rainy seasons, in a relaxed way and it takes minimum 4 months for an Indian student acquainted with Sanskrit language to get the taste of it. What we have done, is a brief introduction to the Upanishad, and we could not have done anything else or different in the 10 days that were available to us.

Yesterday morning we had arrived at the *Mantra*; "*Sarvam Khalu Idam Brahma*". All is verily the *Brahman*, the Divinity, the Eternity, the Chaitanya or the Supreme Intelligence. We are going to take the next part of the mantra.

Sarvam Khalu Idam Brahma Tajjaniti Shantha Upasit III. 14. 1. Let us dedicate our lives to that essence of Life, Reality, *Brahman* in a very peaceful way, remaining peaceful, quiet, and composed like a stream of water which does not resist the motion contained in water. It does not resist the stones, and the rocks that come in the way, but with the power of gentleness dissolves the rocks and proceeds further. The water does it, the stream of water does it, the rivers do it in a very composed way, peacefully with the intensity of tenderness, not aggressively but tenderly. Let our hearts be as tender as the water. Let us have the power of penetrating perception which will dissolve the rock of ignorance that comes in the way and let us dedicate ourselves to *Sarvam*, the Allness of life knowing it to be *Brahman*, knowing that its essence is *Brahman* or the Reality, knowing that it is the essence contained in the Allness or manyness of Life - the manifest cosmos. Let us live with it, let us dedicate our lives to the *Sarvam* of the *Brahman*.

Very briefly let us consider the difference between, the cause and the effect relationship and the relationship of the unmanifest source to the manifest cosmos. What is the relationship between *Sarvam* and *Brahman*? What is the relationship between the essence of Life and the source? I think that the fundamental difference between the Asiatic and European civilization, culture and philosophy lies in the difference of perceptions as to the relation between the manifest and the unmanifest. The

cosmos is the manifest and the Supreme Intelligence contained in the ground of existence, in the absolute space, in the emptiness of the space is the unmanifest. What is the nature of the relation? Is the Cosmos the effect? Is the emptiness the cause of Creation? Is it a relationship of creator and creation? Do the properties of the source, of the emptiness, of the Supreme Intelligence change when the unmanifest magnifies itself into the manifest?

Let us take an analogy. If you have milk in the house, you make yogurt from the milk. Milk is the cause yogurt is the effect. Yogurt or cream is the cause, butter is the effect. The properties of milk change when it becomes yogurt. The qualities of yogurt change when it is churned and it becomes butter. Do the properties of that Supreme Intelligence - *Chaitanya* or *Brahman* change when it becomes manifest cosmos? And Chandogya Upanishad as well as all the other Upanishads (altogether there are 108), all the Upanishads together, without exception, have only one message or teaching for the race, that the property does not change. When the Source magnifies Itself, manifests Itself as the cosmos, it remains intact. When we talk about *Chaitanya* or *Brahman* as Intelligence please do not confuse it with intellect which is a quality of the cerebral organ.

Chaitanya or Intelligence is the nature of Life. Wherever there is life there is that Supreme Intelligence,

the *Brahman*, the *Chaitanya*. You may have a brain without intellect, you may have brain with inhibited intellect, damaged intellect but Reality is undamaged, intact, retaining all its splendour of warmth, of sound, of light and of motion.

Cause becomes effect and requires some process of becoming. You must know how to convert the milk into yogurt, you have to get the culture for it from somewhere, and mix the culture into the milk so that it becomes yogurt in time. So between the cause and effect come the process and come also measurable time. It is a kind of relationship of sequence in time, conditioned by technique or method or process. But the marvellous and perhaps mysterious fact about Life is that the source is the essence simultaneously. Between the unmanifest and manifest there is no technique, no process. The Source does not become the essence, the unmanifest does not become the manifest, the unmanifest "magnifies" itself, if at all one may use the term. There is a simultaneity. It is a relationship of simultaneity between the source of cosmos and the cosmos itself which leads to the philosophy of Vedanta. Non-duality in the midst of duality, non-duality as the substance of duality - the philosophy of unity in the midst of diversity. The undercurrent in all the manifestations, the undercurrent in the "allness" of cosmic life is this oneness - the 'sourceness' or 'essenceness' of Reality.

Please do see with me, though it may be slightly difficult, Chandogya Upanishad has contributed a very great extent to the foundation of Vedanta philosophy. Whether you want to understand the Indian theology when it talks about various branches of Yoga or you want to understand the systems of Indian philosophy, it seems to me vitally necessary to understand the difference between the cause - effect relationship, which is in the scope of time and space and the relationship of simultaneity or timelessness between the source and the essence, the unmanifest and the manifest.

You have to dedicate your energies not only to the *Brahman* in an abstract way, not only to the Source of creation theoretically, identifying with it emotionally but you have to see the *Brahman* in the *Sarvam*. You have to see the One in many, with the help of manyness, with the help of allness.

The manifest is the only door through which you reach the unmanifest. The innumerable varieties are the innumerable avenues of duality through which you enter non-duality of Life. Thus non-duality or *Vedanta* does not remain a theory, does not remain an idea but it becomes the substance of your being. It also becomes a fact of life to be experienced when you inter-act with the manyness of the manifest world.

The stunning beauty of this approach of simultaneity instead of sequence, beingness instead of becoming and

the weaving of oneness into the texture of manyness is beyond words.

This is the extraordinary approach of the Asiatic Rishis - their discovery of the simultaneity of unmanifest and manifest, the thread of oneness woven into the texture of manyness. And I do not know if I can do justice to it but this is the foundation of *Vedanta*. Shankaracharya after studying the Upanishad wrote a commentary and he expounded, he verbalised this marvellous perspective of life for the modern world. Had Shankaracharya not been there, perhaps the secrets of the Upanishads would have remained covered up by the music and poetry.

If one has understood this principle of simultaneity, the principle of non-duality and this mysterious relationship between the source and the cosmos - if one has understood this then there is no fear of life. It is the absence of fear of life and living which give the quality of peacefulness to your being.

The qualification for meditation is this peacefulness; texture of peace in your being, the texture of invincible peace within you. Once you have understood the fundamentals of Life, the nature of Reality, then there is no possibility of getting disturbed, distracted and destroyed by the odds of life. The odds of life, the difficulties, the challenges that come and meet you on your path of living are received as part of the game - there may be pain, there may be pleasure, there may be failures, there may

be successes. The way of measuring the results of our actions by success and failure, by honours and humiliations, by pleasures and pains are absolutely irrelevant to the fact of living. An inquirer is one who dedicates himself to the act of living, to the discovery of the meaning of life, and to uncovering the mystery of relationships. So one has no time to indulge in the measurements of success and failure and waste time in getting hurt, wounded, distracted - all these are psychological aberrations.

The requirement for dedicating yourself to meditation, to yoga, to spirituality is organising your life in such a way that physically, verbally, mentally you remain composed in the movement of relationship. It is meaningless to say that : "I am composed when I am alone in my room and I can indulge in doing things as I want, when I want, how I want, catering to my whims and wishes, pampering my weaknesses and distortions". It is meaningless to say : "I am peaceful when I am alone, physically isolated from others, but when I am in company with others the co-existence, the movement of relationships stimulates fear or the desire to dominate or the desire to depend." Such composure or such peace is meaningless, it has no meaning at all, it is all nonsense. The composure, the peacefulness in physical isolation is dead. If there is shanti or peace in the movement of life, in the midst of relationship, then it has the quality of life, it has the perfume of Reality *"Tajjlaniti Shantha Upasit"*.

Now you will understand why the Upanishad had talked about organising your life physically, purifying the whole biological organism, purifying the breath, the *pranas* through *pranayama* and physical organism through Yoga, purifying the speech through communion with silence - they are not rituals, they are absolutely necessary so that peacefulness becomes the flavour of your being - wherever you go, whatever you do, your action have the perfume of that inner composure. *Tajjaniti Shantha Upasit.*

A very important information is given to us, the inquirers or students of life. What will help us to remain composed, besides reorganising physical life and purifying the psycho-physical structures? It is a beautiful suggestion or a message given to us, when the Chandogya Upanishad says "*Atha Purusho Kratumayah*" III. 14. 1.

"*Kratu*" is a very significant word. It has different nuances of meaning: plan, intention, resolution, determination and faith. I am sharing with you only a few nuances of the word "*Kratu*", there are many more but we have no time to elaborate upon the nuances of Vedic words. *Kratu mayah iti purusha.* "*Purusha*" is man. The essence of man is the quality of determination that he arrives at, at the end of understanding. When you reason out things, when you perceive, you discuss, you analyse logically you reason out and you arrive at an understanding of a fact, and at the truth indicated by the fact, then there is a determination within you. The

understanding of the nature of truth, of the form of the fact, the content of the fact provides that quality of determination, being determined about your own understanding is called "*Kratu*".

There is also another beautiful word *Yatha* from which the word "*Shradha*" is formulated. Once you understand, then you arrive at *Kratu*, you arrive at a decision, a determination. You arrive at unshakable determination because you have doubted, you have questioned the validity, you have discussed, you have investigated all possible ways with the faculty of *Manas*, with the faculty of reflection, contemplation, discrimination. You have used them and that understanding becomes your determination.

The quality of his life is the result of the quality of his determination: *Yatha Kratu Bhavati* As your *Kratu* - determination, as your *yatha* - faith, so are you. The fabric of your being in your daily relationships depends upon the quality of your *Kratu* - your determination, your resolve that you have arrived at, at the end of understanding, at the end of investigation through verbal inquiry, at the end of investigation through experimentation and verification through relationships. We have gone through the three-fold path of learning, at the end of which you arrive at an understanding, let that understanding have the quality of determination, let it become your *Sankalpa*.

The effort of the will is not necessary there, because you have looked at it from all the possible angles. You have looked at it from all ways, you have measured it, you have analysed it - do all that before you launch upon the path of Yoga, upon the path of meditation. Go through the verbal inquiry exhaustively, comprehensively, trash it out, analyse it, but once you have done that then let there be the state of *Kratu* (determination), *Sankalpa*, in your being.

Understanding that the unmanifest is the manifest allness or manyness gives you an assurance and peacefulness. And this quality of being, gives a splendour to your being. When you are acting, when you moving in relationship it is a two-fold vitality : Inner - within yourself as the result of your inquiry, investigation, experimentation and the outer because you have understood that the unmanifest essence is there in the manifest. The *Brahman* is the *Sarvam*, the *Sarvam* is the *Brahman*. The microcosm is the condensed macrocosm and macrocosm is the expanded microcosm.

There comes a dialogue between a prince called *Janashtuti* and Rishi called *Raikva*. IV.1.1. That Rishi lived under a bullock-cart built by him or under a tree somewhere in the woods, somewhere in the forests. This prince was a very righteous person, the fame of his righteousness had reached not only all the corners of the earth but also all the directions in the skies. One day this

righteous prince was sitting on the terrace of his palace in the evening and he saw a few swans sitting on the parapet of his terrace. When he went there, they started flying away, but one of them was still sitting and he addressed the other birds and said : "You have been praising this prince who has come to the terrace but his understanding and his righteousness is incomplete, if he really wants to understand the ultimate truth, the nature of ultimate reality he should go to the Rishi *Raikva*. All the praise that you have been showering upon him is really applicable to *Raikva*, he does not deserve all the praise".IV.1.5. It is a dialogue, as we had gone through the dialogue with the dogs, now it is a dialogue between birds.

The prince is very much surprised and he sends his officers to look for the Rishi. "You cannot find the Rishis and Yogis in the cities", says the prince, "go to the woods, the forests, places which are quiet, solitary". And the search goes on for days together, because he was not living in any cave, he had no ashram this Rishi Raikva. When it would get hot he would go under a cart otherwise he would sit under a tree. An unassuming person, you could not make out by looking at him that he was a Rishi, yet he was discovered to make the long story short, and the prince goes to him and they have a dialogue. *Raikva* teaches the prince the principle of simultaneity between the *Brahman* and the *Sarvam*. IV.3.1-4.

You come across another dialogue between a boy called *Svetaketu* and his father VI.1.1 as we had a dialogue between *Satyakama Jabala* and his teacher. Here is a young man *Svetaketu* who is 24 years old and has spent the first part of his youth with his teacher and is full of confidence. There is a consciousness that he has learnt, he has understood the meaning of life and with the odour of arrogance permeating his self-confidence, he comes to his father and says : "Father I have come back, I have been to the Gurukul, I have learnt this, I have learnt that". The father smiles and he says : "My son, you might have learnt many things but you have not learnt humility. I feel the unbearable odour of arrogance in the way you walk and the way you talk, the way you communicate and the way you conduct yourself, as long as arrogance is there, you have not learnt anything"

It is a beautiful and a lengthy dialogue between the father and the son. The father was a very skilful person. It is said : "*Yoga Karma Kaushlam*" the skill in your actions and movements is the evidence, is the proof of what you have understood about Yoga. If your conduct in relationships, if your actions, your words do not have the skill of gentleness, truthfulness, compassion blended together, then you have not learnt anything about *Yoga* or *Yoga karma kaushlam*.

The *karmas* have to be done aesthetically. Skill is ofcourse an aesthetical virtue. The father being a very

skilful person said : "You want to understand *Sarvam Brahman*, how all is *Brahman*?" "Yes" says the son. "Would you bring me some salt?" And the son brings rocks of salt and the father says : "Bring me some water". There is a pot of water and the father asks the son to put the rocks of salt into the water. Now he says : "Keep this pot very carefully in your room and bring it back to me in the morning". So the son is baffled, puzzled, he wanted to understand the secrets of life, and here is the father asking him to deal with salt and water. He takes the pot to his room and in the morning very respectful he brings it back and puts it before the father. Father says : "Will you please give me the rocks of salt back". The son looks into the water. "Father the rocks are not there". "Where have they gone? Have you thrown them out?" "No I have not", "Where are they?" "They are not there". "Alright taste this salt", and he gives him a crystal of salt. "Alright take some water and taste it". So the boy takes some water and tastes it. "This is salty". "Now do you see where the rocks have gone? They have dissolved themselves in the water. They are not destroyed, the salt is not destroyed. All the arrogance of, I know, I have learnt, I have discovered should be dissolved like the salt. Let your knowledge, let your discovery give the taste in your life but let it not stand apart. When knowledge stands apart, separated from your actions and your relationships, then it is arrogance. When knowledge gets dissolved in your actions, your words, your relationships then it nourishes the life, the content in your knowledge nourishes your life".

You come across another dialogue between father and son, where the father says: "Would you bring me the seed of a banyan tree, my son" and the son brings the seed. "This is the seed of the banyan tree, is not it? Then where is the tree? I don't see the tree but you say it is the seed of the banyan tree and if it is planted a banyan tree will come out of it, are you not sure about it?". "Yes, I am, I have seen the seeds sown, I have seen them". "Where is the tree then, where are the branches, where are the leaves?" "Father I don't know". "Break the seed" and the son breaks the seed. This is the experimental science of spirituality and that was the way of the ancient Rishis, to teach with all the elegance of simplicity. "The broken seed does not give you the tree. When the seed is planted, watered, and you see that it is exposed to the sunshine, it has enough open air, then only it manifests itself. As the seed contains the tree, my son, the unmanifest reality contained in the emptiness of space contains all the manifestation - *Sarvam Brahman*".

Many such ways of teachings are given, for example the father asking the son to fast for 15 days to find out the relationship between *anna* and *prana*, asking him to go without water for some days to find out, how when you are thirsty the mind does not work. Thus find out what is the relationship between water and mind, what is the relationship between food and *prana*, what is the relation between sunshine and *prana*. For each message, for each piece of teaching a different demonstration. The

father would help the son to go through the experiments in the laboratory of his psycho-physical structure and arrive at the discovery of the truth. When the son discovers and understands, it is not the teaching of the father, but it is a discovery of the son - it is no more an idea.

The difficulty with the modern civilization is that you read books and they become the source of knowledge and understanding but when the knowledge is received cerebrally it remains as ideas and theories. The factual content of the words do not get lived because there is no education through the living of the student and the teacher together. It requires tremendous sensitivity to commune with the words and through that communion discover the truth contained in them. It can happen if there is tremendous passion, intensity of inquiry and if learning is a question of life and death for you, if discovery is a question of life and death for you and living choicelessly the truth you have understood is the character of your being.

Atha Khalu Purusha Kratu mayah Asimn loke Purusha Yatha kratuh Bhavati III.14.1. Once you have understood, let there be the strength of sterling in your understanding. Let the understanding be the determination which helps you to stick it out in your life. Doubts, suspicions have a place, doubt everything when you are inquiring verbally, but once you have understood, then see to it that the emotional moods of depression and suspicion

do not enter. Suspicion is a mood - you get into a fit of suspecting yourself, doubting yourself. Once you have reasoned out and have understood, then let not the determination be polluted by indulgence in impotent doubts and impotent suspicions.

When there is that Faith, that *Kratu*, that *Shradha* then only it becomes possible - *Tajjlaniti Shantha Upasit III.14.1*. then there is a possibility of being composed and living peacefully, so that the study of Yoga, of Upanishads, of living the meditative way does not become an ordeal, it does not become a problem, it does not require an effort of the will, but effortlessly, choicelessly the movement of your understanding gets manifested in your living. As there is a simultaneity between a being and the cosmos let there be a simultaneity between your understanding and living. The living need not be and should not be the effect of your understanding. Let there not be a relationship of sequence and time-bound relationship between understanding and action or life. Let there be a simultaneity - understanding and living, living and understanding - let them go hand in hand simultaneously, so that they together constitute the wholeness of your life - that is *Vedanta*.

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Notes

THE MESSAGE OF CHANDOGYA

While you sing the Sama Veda, while you sing the mantras of Chandogya, do remember that your prana and your speech are the source of all the Vedas. Keep the body healthy and holy so that the communion between the meaning of the mantras and your life will happen. The communion has to happen through the chanting. The chanting is like the bridge, the chanting has to result in the communion with the Reality around you and within you. That is how every action, every movement becomes an Yajna, an expression of dedication. It becomes an occasion for the effacement of the myth of separation.

It becomes an occasion for the experience of union, and that is living, says the Rishi.