

Dr. Shuddhananda
Bharati

The Secret of Upanishads



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Editor's Notes

Upanishad is the 'Knowledge Mine' of Bharat. All the Religions that arose in our Country are based on *Upanishads*; the propagandists of Advaita, Dvaita, Visishtadvaita all the three, chant the *Upanishads*. In *Upanishad*, the human life, and the secrets of the Soul that shines with divinity, is contained. Filtering all those, Yogi Shuddhananda Bharatiyar describes them in this Book called '*The Secret of Upanishads*'. In this book, he has given line by line explanations for all the four *Upanishads* Isha, Kena, Katha, and Prasna. For the others too we desired to publish Swami's delineations. Paper shortage became an obstacle. Even then the wisdom gems from those shine at the end of the Book. If God's mercy befalls on us, we desire to publish the delineations of *Brahmasutras* and *Rig Veda* too like this.

May the Tamils encourage our effort.

The Abode of Bharat Energy

A warm thank you to M. Kumar Srinivasa Nagaraja Rao for this beautiful translation and to Phyl Stewart for her help on the preparation and for the preface of this book.

It is a real pleasure for me to present *The Secret of the Upanishads* to you. Thank you to Dr. Shuddhananda Bharati for having transmitted *The Secret of the Upanishads* to us. With the blessing of *Aum Shuddha Shakti Aum*.

Christian Piaget

Courage!

*The night is through,
The chain of slavery
It is already broken -
I am full of courage!*

*Peace in the morning,
A golden sun rises
Like a lion superhuman
To accomplish my dream.*

*A hopeful smile,
Docile as a child
Who plays in the infinite
With a fiery star.*

*My journey is over;
I enjoy time;
The universe is my nest;
Of eternal spring.*

Song of Unity

*Unite. Unite, Unite, Oh Souls
Unite and play your roles
Unite in mind, unite in heart
Unite in whole, unite in part
Like words and tunes and sense in song
Let East and West unite and live long
Trees are many; the grove is one
Branches are many; tree is one
Shores are many; sea is one
Limbs are many; body is one
Bodies are many; self is one
Stars are many; sky is one
Flowers are many; honey is one
Pages are many; book is one
Thoughts are many; thinker is one
Tastes are many; taster is one
Actors are many; the drama is one
Nations are many; the world is one
Religions are many; Truth is one
The wise are many; Wisdom is one
Beings are many; breath is one
Classes are many; college is one
Find out this One behind the many
Then life shall enjoy peaceful harmony*

Peace Anthem

*Peace for all, peace for all
For all the countries peace
Joy for all, joy for all
For all the nations joy
A rosy morning peace
A smiling summer joy (Peace for all)*

*All for each and each for all
This is the golden rule
Life and Light and Love for all
For all that live our love (Peace for all)*

*Work and food and clothes for all
Equal status for all
Health and home and school for all
A happy world for all (Peace for all)*

*No idle rich, no more beggars
All are equal workers
No more tears, no more fears
The heart is full of cheers (Peace for all)*

*No atom scare, no fat mammon
No room for war demon
Like leaves in trees, like rays in the sun
We are one communion,
One Divine communion (Peace for all)*

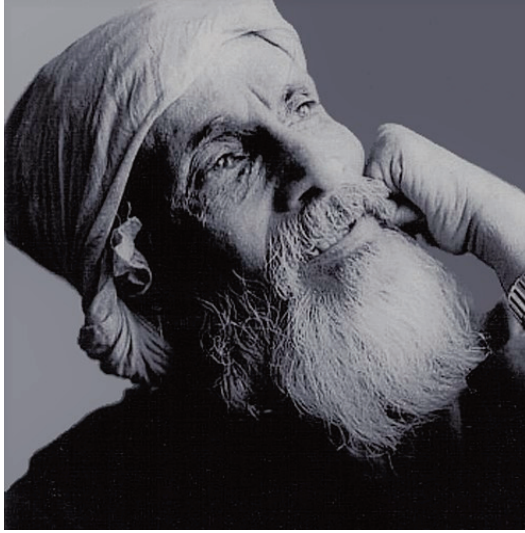
*The good in you is good for all
Your life is life for all
The God in you is God for all
Your love is love for all (Peace for all)*

*For he or she or it or rest
This collective life is best
This Universal Life is best
North or South, or East or West (Peace for all)*

*Peace for plants and birds and beasts
For hills and streams and woods
Peace in Home – land and air and sea
Dynamic peace we see*

Peace for all, peace for all

Immortal Peace for All



Swami Shuddhananda Bharati

*There is but one God for the whole world
All bodies are but temples of God*

Presentation of Dr. Shuddhananda Bharati

May 11, 1897 – March 7, 1990

The wise one to the cosmic age

Although more than 90 years old, in his school in the south of India, *Kavi Yogi Maharishi* (great divine visionary, wise poet) Dr. Shuddhananda Bharati worked like a young man of twenty. When he was asked his age, he answered, "My age is Courage!" The Yogi wrote several hundred works in English, French, Tamil, Hindi, Telugu and Sanskrit; and five thousand songs, and fifteen hundred poems in French. The magnum opus of the man conscious of the presence of God in him, *Bharata Shakti*, (in 50,000 verses) described his ideal: only One Humanity living in communion with only One God in a transformed world! *Bharata Shakti* is a monumental and unique work. The Yogi depicts the essence of all the religions, of all the prophets and saints, all the approaches of yoga and all the cultures on an allegorical fabric. It is a book for any age that all spiritual researchers and all nations should read and meditate on. His commitment is summarized in his book celebrating his life, *L'Ame Pèlerine (Pilgrim Soul)*. The three poems mentioned in the opening express perfectly his ideal. His mantra, *Aum Shuddha Shakti Aum*, nourishes our souls and guides our steps toward the inner joy – *Ananda*. It means: the light of Grace and power of the pure supreme Almighty bless us with peace, happiness and prosperity! Let the beauty and greatness of the soul of Dr. Bharati Shuddhananda bloom and scent the entire Earth with its divine message and spiritual and unifying benefactor!

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With the blessings of Shuddhananda Bharati

The Secret of Upanishad

1. The knowledge of Brahman

Upanishad is one of the best divine sayings of the world. It is indeed the crown of knowledge of the *Vedas*, the mother spring of the philosophies of the Vedanta. The *Bhagavad Gita* is verily the Kamadhenu (the divine cow that accomplishes whatever we wish) called *Upanishad*, from which Lord Krishna milked and fed the calf Arjuna. *Upanishad* is the knowledge of Brahman. *Brahma vidhaapnotiparam* (one who has knowledge of Brahman only attains greatness) is its explanation. It is only by making the knowledge of Brahman into definite, minute aphorisms that Vyasa Bhagavan presented them to us as *Brahma Sutras*.

All the knowledge of the sages of the country of Bharat (India) shines in the form of *Upanishad*. The society of Bharat itself has *Upanishad* as the root and its experience as the fruit. *Upanishad* is verily the Ganga of knowledge which arose from the hearts of sages, the great men of spiritual wisdom, while they were in the steady, peaceful state, in solitude, in a state of meditation with concentration and contemplation and while in a state when the fragrance of auspiciousness blossomed.

That Ganga of knowledge will be flowing as long as the world exists. Initially, it was unwritten *Vedas*; it came leaping from heart to heart and crawling in the 'teacher-disciple' tradition. Later, it prospered in the form of palm leaves. Now coming in print, it has spread all over the

world, in different languages. The world knows that India means the *Upanishad* country. All the greatness of this country spreads out as this Ganga of knowledge. All the hearts of those who scoop and drink it become springs of wisdom.

Schopenhauer, the German of spiritual wisdom, reaped benefits from reciting the *Upanishad*. He said "There is no useful book like *Upanishad* in the world; it is that which is the consolation of my life". Emerson scooped and drank the knowledge of *Upanishad*. Max Müller averred "*Upanishad* is the peak of inner knowledge; studying that only is the joy of my life". In today's world, there is no country or wise man who has not praised that book. The Tamils also should clearly understand *The Secrets of the Upanishads* clearly and receive benefit from it. That eagerness only motivated this attempt. There are many old and new commentaries for *Upanishad*.

What is written here is a firm explanation of the experience.

The Vedas

The *Veda* is the most ancient treatise in the world; even today it remains as a mine of knowledge which gives without drying up, even as you go on scooping.

Vedas means knowledge – the inner knowledge where distress vanishes and joy grows. *Vedas* are divine flowers that blossomed in the hearts of sages possessing total knowledge. Their fragrance bestows immortality. The explanations of the inner soul experiences of the great sages Atri, Marichi, Angirasa, Parasara, and Bharadwaj are verily the *Vedas*. The *Veda* is the sea with boundless knowledge. It is

the key note of music (heard through grace of spiritual knowledge). It was Vyasa Bhagawan who put it in sequence, arranged it in the proper order and presented it to human society. It seems the name Vyasar itself means one who arranged, one who joined in proper order.

Vyasar was black in colour, born to Parasara and Satya-vati, brought up in an island. Therefore, he was called as Krishna Dwaipayana (the one of the black island). It is due to him only that our *Vedas* and epics and ancient legends are available to us, tiding over time, benefiting us even today. Salutations to Vyasa Bhagawan!

Vyasar (Vyasa) divided the *Vedas* into four treatises as Rig, Yajur, Sama and Atharvana. He taught them to four student sages Paila, Vaisampayanar, Jaimini, and Samantu, in that order. Through them, in the teacher-disciple tradition, the *Vedas* were being established. In the course of time, it separated into several shakas (branches). It became Rig 21, Krishna Yajus 64, Shukla Yajus 15, and Sama 1000, Atharvana 510 branches. In these branches, those which are now existing are only a very few. The *Vedas* comprise of two types, the Samhitas and Brahmanas. Samhitas are songs of the religious sacrifices. Offering the egotism to the desire for grace is the true religious sacrifice.

The explanations of mantras, the method of presentation of mantras of religious sacrifice, *Upanishads*, ancient legends, epics, Kalpas (ethics of life), song and moral philosophies will all be contained in the Brahmanas.

One part of Brahmanyam is Aranyakam (treatise on the forest). It is only in that that the secrets of *Upanishads* are contained. The *Vedas* are of two parts. The Canto of Fruit

of Deed describes the following of moral and practical principles of deeds and religious sacrifices. It is the Canto of Spiritual Knowledge which clearly gives details of the possession of Self.

Now it is the *Upanishad* knowledge as the Canto of Spiritual Knowledge which has earned the respect of the world. The human being is the intellect of Pure Soul. The one that takes him to the vicinity of Pure Soul and gives bliss is *Upanishad* alone. It seems *Upanishad* means being in the vicinity of salutation, removing the doltishness and bestowing the knowledge of Brahman. That which rose in the heart of the Yoga Siddhars shows the path for the final fulfilment of the Pure Soul.

The remaining *Upanishads* which are available to us are only 108 in number. In those, only a few are appreciated as the divine words of pure sages by learned men. In those, Aithreyam belongs to *Rig Veda*. Taitreeyam, Katha, Shwetastvatharam and Naarayanam belong to Krishna *Yajur Veda*; Isham, Bruhataranyam and Jaapaalam belong to *Shukla Yajur Veda*; both Kenam and Chandogyam belong to *Sama Veda*, and Mundakam, Mandookyam and Prasnam belong to *Atharvasikai*. They existed even before Budha. People say the others came later.

In our country, there are several religions; all these have three schools called Advaita, Vishistadvaita and Dvaita. For these three, Sankaracharya, Ramnaujacharya and Madhwacharya respectively shine as the preceptors. They are called the Three Religious Acharyas. Accepting and respecting ten *Upanishads*, they have written elaborate

commentaries on those. They have stated it as a Sanskrit verse too.

**Isha Kena Katha Prasna
Munda Mandookya titiri:
Aithareyam ca Chandogyam
Bruhadaranyam tatha**

They are called the *Dasopnishads* (ten *Upanishads*)

The substance

The sages of the *Upanishads* lived as complete beings in the knowledge of God; they were guides to the complete life. They are those who experienced the world as abounding in Brahman and life as the spring of bliss. Man, with blemishes removed, mixing with the Pure Soul which abounds in self and attaining immortality is the substance of *Upanishads*. In one phrase – **life of celestials** – is alone the benefit of *Upanishads*.

“Oh! Man! Awaken inside and rise, realise yourself; you are Brahman. That itself is everything; that is more atomic than the atom itself, greater than greatness, spreading out and pervading everywhere; its abundance is only the world. It shines in the cave of your heart. That is the Pure Soul. That only is called **Self**; realisation of self is Pure Soul; its expanse is everything. Arise, wake up, realise, and rejoice”. This is verily the roar of the *Upanishads*.

End of the knowledge of Brahman

2. Ishavasaya Upanishad

The God

The God, the life, the world – these are the three entities. God is the Supreme entity, Brahman; *Vedas* refer to it as ‘**That**’; its expansion and completion is the worldly life; *Veda* refers to the worldly life as ‘**This**’. One lamp lit by another lamp glows like the previous one. By that, the glow of the former will not reduce. ‘**That**’ is full; ‘**This**’ also is full. The supreme entity which is ‘**That**’ is perfection, full, total matter. ‘**This**’ too, which is resplendent with power of knowledge of ‘**That**’, and the World of ‘**This**’ life are its fullness, its perfection. From that perfect entity only the perfection which is ‘**This**’ was born. Even after taking the fullness, which is ‘**This**’, from the perfection, ‘**That**’ remains perfect. Let us call ‘**That**’ whole matter **Aum**. If that perfect entity is realised, there is always peace. Peace, only peace.

It is the objective indeed of the *Upanishad* that man reaches the state of completeness, attains the state of equanimity with purity, maturity, having no bond and relationship, and gains peace. This is the mantra for ‘**That**’; this is the *Upanishad*’s truth which is the peak gem.

Om poornamada! poornamidam
Poornaat poornamudachyate
Poornasya poornamaadaaya
Poornamevaavashisyate
Om Shaanti! Shaanti! Shaanti!

1. All the entities that function in the world reside inside God only; everything is His abundance.

**Eesha vaasyam idagam sarvam
Yat kincha jagatyaam jagat**

This is the first knowledge that man has to realise. With this knowledge, the egotism of “Mine, I, for me only” will be destroyed. Any material is neither the personal belonging nor public property. All are the **belongings of God’s grace**; the feeling that giving and taking is His is born, since each and every matter is His completeness, the lofty feeling of oneness of respecting everything as His abundance will grow. It is this thought which is the basis for the life of human friendship and love. Through this feeling, the intellectual wisdom of sacrifice of living for public welfare with no selfish thoughts will come.

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