



Twilight of Quality

In the Katha Upanishad, a young boy Nachiketa approaches the Lord of Death, Yama, to learn about the mystery of life and death. Yama in an attempt to test him if he is worthy of receiving this knowledge tempts him with all pleasures and enjoyments. But Nachiketa displays great dispassion towards all enjoyments offered to him by Yama. Impressed by his unwavering devotion to the quest for knowledge, Yama offers him three boons. Nachiketa in exchange for one of the boons asks Yama to teach him about that which is Eternal. Lord Yama then reveals that the Eternal is indeed the Non-dual Self.

Aham Nirguna Akshara Nirmala Kutastha Kevala Satchitananda

I am the mother of all manifested forms ~ I am the father known as the immovable substratum ~ My children are the names born of mind ~ In me they move and shift forms like waves ~ None knows me through empty reasoning ~ Except through the words of the indomitable Shruti ~ I am the subtler than the subtle and the greatest ~ I am the Lord of the Chariot with five horses

Aham Nirguna Akshara Nirmala Kutastha Kevala Satchitananda

I weave the universe with myself as the material

I am the One ~ Non dually One ~ I am the Primordial Self ~ I am the Absolute

aho aham namo mahyam, vinasho yasya nasti me ~ brahmadis tamba paryantam jagan nasho pi tishtitah

I am the mother of all manifested forms ~ I am the father known as the immovable substratum ~ My children are the names born of mind ~ In me they move and shift forms like waves ~ None knows me through empty reasoning ~ Except through the words of the indomitable Shruti ~ I am the subtler than the subtle and the greatest ~ I am indeed the Lord of this Chariot

Aham Nirguna Akshara Nirmala Kutastha Kevala Satchitananda

I am the One ~ Non dually One ~ I am the Primordial Self ~ I am the Absolute

The knowing Self is not born; It does not die. It has not sprung from anything; nothing has sprung from It. Birthless, eternal, everlasting and ancient, It is not killed when the body is killed. ~ Katha Upanishad

Ananya Chaitanya

There are countless paths to delusion but there is only one path to enlightenment. So says the Ishavasya Upanishad. It declares enlightenment to be the experience of oneness with all beings, both animate & inanimate. This oneness is also called 'Shiva' in the Vedic tradition, which means the Most Auspicious. "I am Shiva, Shivoham".

Like Asuras we worship blindness ~ Innocence raped by Avidya ~ Tying oneself to the wheel of Samsara by seeking that which is impermanent ~ This delusion of a million births gets destroyed when one knows this Ananya Chaitanya

Shivoham Shivoham Nityananda Shivoham Chidananda Shivoham Ananya Chaitanya

This eternal stream of consciousness vibrating in every iota ~ As the changeless principle behind the changing phenomenon

Om Namah Shivaya

That Purusha is I ~ Veiled as it were by a bright vessel ~ That Purusha is all, is indeed One ~ The Jiva who knows this gains all ~ This the Ishavasya reveals as Ananya Chaitanya,

Shivoham Shivoham Nityananda Shivoham Chidananda Shivoham Ananya Chaitanya

When a man realises that all beings are but the Self, what delusion is there, what grief, or what perceives of oneness? ~ Ishavasya Upanishad

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Produced by Joshua G Nair , Sean Loo & RUDRA Recorded, Engineered & Mixed at Black Isle Studios (www.blackisle-studios.com) by Joshua Nair & Sean Loo from Oct - Nov 2004. "Drum Tracks Recorded at Music Zone Studio (www.musiczone.com.sg) Mastered by Sean Loo

All lyrics by Kalhr, except quotations from the Upanishads All music by Rudra

Cover Artwork & Layout Design by CK Yau

Band Contact: www.rudraonline.org rudra@singnet.com.sg

I would like to thank Rohaiah mostly for her patience & understanding during the recording of the album. Also to Kalthir, Shiva & Selvam with whom I had the pleasure of playing alongside for the past 4 years. Not forgetting the people who have supported us... Kannan

Thanks to all my teachers for teaching me this ancient wisdom. Om Tat Sat ~ Kalthir

Thanks to the Great One and everybody involved in the album ~ Shiva

To the One Light who loves and guides us all, Mum and Sis, My mates in Kaliyuga, Balu, Rubath and Shawn, My mates in Sink, Adrian & Emo, Joshua and Sean, the lovely Sharol Giri, My cousins Viknesh, Murali, Babu, Riju, Ram, Ramakrishnan, My gamer cousin Murali, Respect to the Iguana Mobilisation Squad (You know who you are!), Terrence and Flora, Kamini, Shamini (Mian Central), My class mates at MDS, Sean, Gabriel, Shireen(Lasbiyah), Vanessa(Got meh?) , Pamela, classmates like Ginny, Sasha, Lina, Joey(Keep it Real), Uma and Claudia. For those who supported us through the decade, I thank you... Selvam

Rudra Salutes: Joe Prabagar of DemonZend Records for believing in us. The fans of Rudra for faithfully keeping the flame alive. Joshua & Sean of Black Isle Studios, Keith Lee of Lee Studios, Terrence and Bernard Goh of Music Zone Studio,

Alvin Tan, Ah Boy & TNT Studio, Asrafi & Minds Eye Records, Irwan & IJ Studios, Suraj, Vibhushana, Ashwariyah, Siva Sakthi Melam, Senthil, Sofiyah, Dr. Riju Ray, Ramakrishnan, Ram Cobain, Shashwat, Keshav Kunal, Francis & Total Productions, Putra Pande (Ball), Dick of Bleeding Soul (Ball), Not Common Records.

Salutations to the following bands: Vrykolakas, Deltimule, Kaliyuga, Nechbeyth, Opposition Party, Impiety, Ironist, Narasimha, Urban Karma, Sins of a Curse, Angel of Sins, Ananta, Rasa, Bhellion, Azra-el, Enorthead, Beast Petrify, Suicide Solution, Sink, Aryan, Bastardized, Rough Cast, Chaos Aftermath, Demonification, Doxomedon, Eibon, Global Chaos, Fenrir, Meza Virs, Ossuary, Meltknow, Objection Overule, Ethereal, Predatory, Fate, Demonic Resurrection, Trisnody , Kryptos, Sceptre, Si Khannaz, Biharzia, Aryadeva, Meteljungz, Vile Scout, Kiyamat, Hazargaddah, Chrysalids, Raising Kubrick.

Kannan uses BC Rich & Epiphone guitars, Boss Metal Zone, Ernie Ball picks, Dean Markley strings Selvam uses Ibanez RG Series, EMG 81, Korg AXG 300, D'Addario strings Kalhr uses BC Rich & Grassroots basses, Ernie Ball picks, Laney Amp, D'Addario strings, Boss ME50B

Rudra is:

Kalthir - Vocals, Chants, Bass Shiva - Drums Kannan - Rhythm & Acoustic Guitars Selvam - Lead & Rhythm Guitars

Additional Musicians:

Suraj - Tabla on Track 9, Bhajan in track 3 Vibhushana - Dholki on Track 3 Ashwariyah S - Classical Vocals on Tracks 4, 8 & 9 Siva Sakthi Melam - Group Percussion on Tracks 1 & 6

Twilight of Quality
Ananya Chaitanya
The Pathless Path to the Knowable Unknown
There the Sun Never Shines
Veil of Maya
Ageless Consciousness, I Am
Meditations on the Mahavakya
Aham Brahmasmi
Shivoham
In the Fourth Quarter: Turiya



Upanishads are the metaphysical texts of the Vedic tradition. In total, there are more than a hundred Upanishads, of which ten are popular for teaching Brahman (Knowledge of Brahman) or Atmavidya (Self-Knowledge). These ten Upanishads are called the 'Principal Upanishads'. The oldest of these Upanishads go as early as 17th Century BCE.

The word Upanishad has two meanings. One is derived from upa (near), ni (down) and shad (to sit), i.e. sitting near. A seeker of knowledge sits near the sage or teacher to learn from him the secret doctrine handed down through disciplic succession. Another meaning is derived from the root shad (to destroy) with upa (Self) and ni (clarity). With this determination, the word 'Upanishad' means Self-knowledge by which ignorance is destroyed.

BRAHMAVIDYA: PRIMORDIAL I

There were many sages of the Upanishads, both male and female. In the quietude of the forest hermitages these Upanishad Sages meditated on the Vedic revelations and communicated its knowledge to fit pupils near them. This knowledge reveals the non-difference between Brahman (Macrocosm) and the Atma (Self) thereby establishing the Self as the immutable substratum of the Universe. To communicate this wisdom, the Upanishads employ various models of teaching, but use a uniform method. In the same fashion, we are presenting this garland of ten songs, each inspired by one of the Principal Upanishads, revealing the One Primordial Self. Revel in your self as you take this path of the ancients that has neither a beginning nor an end. I am the Traveller, I am the Path and I am the Goal. Om

- Rudra

The Pathless Path to the Knowable Unknown

The Kena Upanishad negates all attributes of the world that we perceive through our five sense organs and mind. In fact the world we know is indeed made up of the knowledge gained through the sense organs and mind. When this sensory world is negated for its impermanence, the Immortal alone stands as the witness to this negation. It is untouched by the shackles of Time, Space and Causation. This Immortal One can be known by approaching a Guru who knows himself to be Immortal.

Hara Hara Shankara Shiva Shiva Shankara

Ishwara Gururatmeti Murti bheda Vibhagine Vyomavad vyapta dehaya dakshinamurtaye namah

Renouncing the pleasures of thousand heavens ~ Destroying the absurd beliefs of the Lost ~ Having gained the wealth that can never be robbed ~ Let the shruti be heard from a Guru ~ This pathless path where the Unknowable is known ~ Frees oneself from the tyranny of inadequacy ~ The Freedom gained is Limitation removed ~ The Knowledge gained is ignorance removed

"It is known to him to whom It is unknown; he to whom It is known does not know It ~ It is unknown to those who know, and known to those who know not."

Not knowing this I die ~ Not knowing this I am born ~ Not knowing this I strive ~ Knowing this I become Immortal

There is no difference between Jiva, Jagat & Ishwara ~There is no difference between Ishwara, Guru and Atma

Atma Satyam Jaganmithya

Ishwara Gururatmeti Murti bheda Vibhagine Vyomavad vyapta dehaya dakshinamurtaye namah

Hara Hara Shankara Shiva Shiva Shankara

When a man realises that all beings are but the Self, what delusion is there, what grief, or what perceives of oneness? ~ Ishavasya Upanishad

The eye does not reach there, nor speech, nor mind. We do not know It; we do not understand how anyone can teach It. It is different from the known; It is above the unknown. Thus we have heard from the ancient sages who taught It to us. ~ Kena Upanishad

There the Sun Never Shines

In the Mortal world the Sun and the Moon shine. In this Mortal world birth, decay and death plague us. None of these exist in the Immortal Abode from which this Mortal world rises. That highest Abode is neither without nor within. It is all that exists. It is the Primordial I, proclaims the Mundaka Upanishad.

An abode unheard of to the ones who trust in oblations ~ It cannot be won through rituals and enjoyment ~ This highest abode shines like a thousand suns ~ Which burns away the darkness of a thousand births and yet there the Sun never shines

Amala, Achala, Shuddha, Chaitanyam ~ Satyam, Purnam, Anantam Atma

"The indwelling Self of all is surely He of whom the heaven is the head, the moon and sun are the two eyes, the directions are the two ears, the revealed Vedas are the speech, air is the vital force, the whole Universe is the heart, and It is He from whose two feet emerged the earth"

An abode where the servant becomes the master ~ An abode where the master becomes the servant ~ This highest abode shines like a thousand suns ~ Which burns away the darkness of a thousand births and yet there the Sun never shines

Amala, Achala, Shuddha, Chaitanyam ~ Satyam, Purnam, Anantam Atma

I am the abode where the sun never shines ~ I am the abode from which emerges the Universe

Amala, Achala, Shuddha, Chaitanyam ~ Satyam, Purnam, Anantam Atma

I am the abode where the sun never shines ~ I am the abode from which emerges the Universe

When a man realises that all beings are but the Self, what delusion is there, what grief, or what perceives of oneness? ~ Ishavasya Upanishad

Truth alone prevails, not falsehood. By truth the path is laid out, the Way of the Gods, on which the seers, whose every desire is satisfied, proceed to the Highest Abode of the True. ~ Mundaka Upanishad

Veil of Maya

There is a unique method in the Vedic tradition used by teachers who come from a proper tradition to teach this self-knowledge. This method is called Adhyaropa Apavada or 'Superimposition and its subsequent Negation'. This method involves the negation of the limiting adjuncts, born of superimposition, which is none other than the body-sense-mind complex. The body-sense-mind complex conjures up notions of racial identity, caste, creed, superiority, inferiority etc. All these notions are negated in the Northern Path as revealed by the sages of the Prashna Upanishad.

Brahmanandam Paramasukhadam Kevalam Jnanamurthim ~ Dvandvaatheetham Gaganasadrusam Tathwamasyaadhi Lakshyam ~ Ekam Nithyam Vimalam Achalam Sarvadhee Saakshibhutam ~ Bhaavaatheetham Trigunararitham Sadgurum Namami

Vairagya drives me insane and desperately I seek with faggots in hand, a Guru with Shraddha ~ For he is well versed in the Shruti that severs Samsara ~ He takes me beyond the gates of sorrow and pain through knowledge

One is the Southern Course, filled with pain & pleasure ~ And there is the Northern Course, which leads to renunciation ~ Through restraint the Northern Course is won ~ It is the path where the sun is conquered and the self is merged in Purusha

That Purusha, without names & forms and Immortality are one and the same ~ Thus was the instruction from the Guru who has transcended the veil of Maya ~ The colossal error called Adhyasa was removed by Apavada ~ This Brahmanvidya alone is the panacea for the disease of Bhavasagara.

Adhyaropa Apavada ~ Negation of the Superimposition

Whoever has realized and intimately known the Self, Which has entered this perilous and perplexing place (the body), is the maker of the universe; for he is the maker of all. All is his Self and he, again, is indeed the Self of all. - Bhadaranyaka Upanishad

The knowing Self is not born; It does not die. It has not sprung from anything; nothing has sprung from It. Birthless, eternal, everlasting and ancient, It is not killed when the body is killed. - Katha Upanishad

Aham Brahmasmi

In the Brhadaranyaka Upanishad, which is the largest of them all, there occurs a dialogue between husband and wife. Yajnavalkya, after living a householder's life prepares to leave home to lead a life of solitude. His wife, Maitreyi, immediately stops him and enquires about the reason for his pursuit of solitude. In answering her questions, Yajnavalkya makes Maitreyi realise that in duality alone there is sorrow, pain, birth & death, which can be termed as Samsara. He then goes on to reveal that the Self is absolute non-duality (advaita) and therefore not subject to the defects of duality. His pursuit for solitude is to only unceasingly contemplate on this Truth.

That which Yajnavalkya sought away from home ~ That which Maitreyi wanted to know is- That which by seeking, all is known ~ Is but the Self within

Aham Brahmasmi

The world resolves into my senses ~ The senses resolve in the mind ~ The mind resolves in the 'I' ~ And the 'I' resolves in the Self ~ What is left to be known? ~ Once the Self is known ~ What is left to be seen? ~ When there is nothing left to see

The Self prevails when you destroy the veils ~ Of duality caused by the absence of vidya ~ It is not an effect caused ~ It is that which is uncaused ~ Beyond the ken of causality

That which is to be known solely through Atmavichara

Aham Brahmasmi

Whoever has realized and intimately known the Self, Which has entered this perilous and perplexing place (the body), is the maker of the universe; for he is the maker of all. All is his Self and he, again, is indeed the Self of all. - Bhadaranyaka Upanishad

Whoever has realized and intimately known the Self, Which has entered this perilous and perplexing place (the body), is the maker of the universe; for he is the maker of all. All is his Self and he, again, is indeed the Self of all. - Bhadaranyaka Upanishad

Ageless Consciousness, I am

Once the seeker is overwhelmed with dispassion, he surrenders to a Guru to find release from his desolation. This dispassion becomes an essential precondition for the dawn of wisdom, which releases him from his misery. But upon gaining the wisdom, there is nothing that needs to be rejected or embraced, for there is only the Self. The Aitreya Upanishad reveals in absolute terms that the Self is indeed the all-pervading Consciousness. The seeker gains this knowledge from his Guru and he salutes the whole lineage of teachers whose footsteps disappear into the mist of time.

All Karmas proceed with the force to either remove pain or gain pleasure ~ Experiencing pleasure and pain, we roam the streets of Samsara

Where there is Birth there will be certain pain ~ There is certain Death and nothing to gain

Not knowing light from darkness we roam the streets of misery ~ In beauty there is ugliness ~ In ugliness I see beauty too ~ What a repulsive body that I have which oozes grime and filth ~ These carnal desires do I find unfulfilling

Where there is Birth there will be certain pain ~ There is certain Death and nothing to gain

Sadashiva Samarambham Shankaracharya Madhyamam ~ Asmadacharya Paryantam Vande Guru Paramparam

Finally the Truth is seen ~ Unknowable once to me but now known to me ~ What an error it is to take myself to be what I am not

No words can reveal me ~ Yet words alone set me free ~ The beatitude revealed through disciplic succession

No delusion for me ~ I am the ever free ~ No illusions for me ~ I am the ever free

Sadashiva Samarambham Shankaracharya Madhyamam ~ Asmadacharya Paryantam Vande Guru Paramparam

In the beginning all this world was Self only, one and without a second. - Aitreya Upanishad

Shivoham

The function of words is to reveal an attribute of any given object of knowledge. Therefore, when it comes to communicating about an entity that is without attributes, words do have the capacity to confuse. At the same time, words, symbols and forms are the only available means to communicate knowledge. Then how would these words reveal the Self which is without attributes? Here is the beauty of the teaching tradition where the sages of the Upanishads teach this Brahmanvidya in a unique manner which utilises the very words that limit the 'Limitless' to know the 'Limitless'. This is the reason for the emphasis to seek out a Guru who is well acquainted with the tradition of communicating this wisdom. The Guru uses the right words with proper analysis such that errors are avoided in the understanding that takes place in the minds of the students. Likewise in the Taittiriya Upanishad, Satyam (Absolute Existence), Jnanam (Absolute Knowledge) and Anantam (Limitless) are the words used to indicate the nature of the Self.

Advaita Akhanda Nitya Bhokta ~ Asanga Nirguna Arupavyaya ~ Avyakta Ananta Amritananda ~ Sampurna Sukha Shivoham Shivoham

Satyam Shivam Shubham Sundaram ~ Chaitanya Chinmaya Nirjala ~ Achala Akshara Nischala Shantam ~ Nirakara Omkara Shivoham Shivoham

Kaivalya Kevala Parambrahma ~ Shuddha Siddha Buddha Shivoham ~ Satyam Jnanam Anantam Brahma ~ Satyam Jnanam Anantam Brahma

Whoever has realized and intimately known the Self, Which has entered this perilous and perplexing place (the body), is the maker of the universe; for he is the maker of all. All is his Self and he, again, is indeed the Self of all. - Bhadaranyaka Upanishad

He who is here in man and he who is in yonder sun, both are one. - Taittiriya Upanishad

Whoever has realized and intimately known the Self, Which has entered this perilous and perplexing place (the body), is the maker of the universe; for he is the maker of all. All is his Self and he, again, is indeed the Self of all. - Bhadaranyaka Upanishad

Meditations on the Mahavakya

There is a beautiful dialogue in the Chandogya Upanishad between a father and son. The son Shvetaketu, upon his graduation approaches his father with the pride and conceit born of scholarship. The father immediately notices this and makes him humble by saying that all that has been reached by his mind is only the ephemeral. He then reveals to his son that there is still something that is left to be known which is beyond the reach of his scholarship and his mind. And that that alone is truly worthy to be known. In the course of teaching Shvetaketu, the famous dictum Tat Tvam Asi (That Thou Art) is uttered by the father, which proclaims the non-difference between the Universe and oneself. This discourse clearly shows how in ancient times fathers too were Gurus to their children.

Ekam Eva Advitiyam

Meditations on the axiom that Shvetaketu received from his father ~ It destroys the life of becoming someone other than what you are ~ The preceptor of nobility wields the garland of words from the Veda ~ Stringed with the right method, to reveal the Lord that you already are

The destruction of preconceived notions is possible but only with a purified mind ~ You listen, then you contemplate and free yourself from the delusion ~ By seeing that 'That' and 'thou' are indeed one since the dawn of time

Through this axiom the self is realised ~ Through this realisation you gain Immortality ~ Through this attainment you'll realise that you are everything ~ Sarvam Khalavidam Brahma

That is Brahman ~ Thou are Brahman ~ All is Brahman ~ That Thou Art

Ekam Eva Advitiyam

Whoever has realized and intimately known the Self, Which has entered this perilous and perplexing place (the body), is the maker of the universe; for he is the maker of all. All is his Self and he, again, is indeed the Self of all. - Bhadaranyaka Upanishad

In which one sees nothing else, hears nothing else, understands nothing else, that is infinite. But that in which one sees something else, hears something else, understands something else, is the finite. That which is infinite, is alone immortal, and that which is finite, is mortal. - Chandogya Upanishad

In the Fourth Quarter: Turiya

The Mandukya Upanishad is the smallest Upanishad with just twelve mantras (verses). In spite of it being the smallest, the Vedic tradition considers the study of this Upanishad as indispensable. The discourse in this Upanishad involves the analysis of the three states of experience (the waking state, dream state & deep sleep state). It reveals that there is a fourth state called Turiya which is verily the Self. This state is not independent of the other three but is that which invariably permeates the three.

I am not Vaishvanara, the first ~ I am not Tajjasa, the second ~ I am not Prajna, the third ~ I am the Turiya, the fourth

I am Satyam which cannot be negated ~ I am Chit that is Omniscient ~ I am Ananda that is all pervasive ~ I am the Lord of All, Om

The fourth pervades the three as an invariable existence ~ The three cannot stand apart from the fourth ~ The three letters, which constitutes (Om), is pervaded by the Self ~ Certainly Om is the Self-Absolute

I am the One who shines in the Sun & the Moon ~ I am the One who shines in you ~ I am the One in whose presence existence shines ~ I am indeed the Light of lights ~ In all states of experience I shine alone ~ I am Shivam, Shivoham

Ayam Atma Brahma

Om Shanti Shanti Shanti

Whoever has realized and intimately known the Self, Which has entered this perilous and perplexing place (the body), is the maker of the universe; for he is the maker of all. All is his Self and he, again, is indeed the Self of all. - Bhadaranyaka Upanishad

Truth alone prevails, not falsehood. By truth the path is laid out, the Way of the Gods, on which the ascetic, whose every desire is satisfied, proceed to the Highest Abode of the True. - Mundaka Upanishad

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BRAHMAVIDYA: PRIMORDIAL I



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In the FOURTH QUARTER: TURIYA

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