ESSENCE OF
BRIHADARANYAKA UPANISHAD

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Other Scriptures by same Author

Essence of Puranas:-

Maha Bhagavata, Vishnu Purana, Matsya Purana, Varaha Purana, Kurma Purana,
Vamana Purana, Narada Purana, Padma Purana; Shiva Purana, Linga Purana,
Skanda Purana, Markandeya Purana, Devi Bhagavata;Brahma Purana;
Brahma Vaivarta Purana, Agni Purana, Bhavishya Purana, Nilamata Purana;
Shri Kamakshi Vilasa

Dwadasha Divya Sahasranama:

a) Devi Chaturvidha Sahasra naama: Lakshmi, Lalitha, Saraswati, Gayatri;
b) Chaturvidha Shiva Sahasra naama: Linga-Shiva-Brahma Puranas and Maha Bharata;
c) Trividha Vishnu and Yugala Radha-Krishna Sahasra naama; Padma-Skanda-Maha Bharata
and Narada Purana.

Stotra Kavacha-A Shield of Prayers

Purana Saaramsha

Select Stories from Puranas

Essence of Dharma Sindhu

Essence of Shiva Sahasra Lingarchana

Essence of Brahma Sutras (awaiting release)

Essence of Amaranatha Yatra

Essence of Paraashara Smriti

Essence of Pradhana Tirthas

Essence of Upanishads: Atreya, Chhandogya, Isha, Katha, Taittiriya

Note: All the above Scriptures released on www. kamakoti. org/news as also on Google by the respective references]
PREFACE

The Essence of Brihadaranyaka Upanishad is an attempt in the series of the Essence of Pradhana Upanishads. Five of these have already been released vide the website of kamakoti.org/news viz. Atreya, Chhandogya, Isha, Kaha and Taittiriyā so far.

The intention is provide the Sanskrit base and simple translation of meaning in English, without resorting to esoteric explanations and descriptive annotations. However the slant in the translation is within the frame work of Adi Shankara Bhashya, while various Schools of Thought for each of the Upanishads are in prevalence as per their own disciplines.


I am ever beholden to the benign blessings of HH Vijayendra Saraswati of Kanchi Mutt for his constant inspiration and spiritual guidance that he has bestowed on me in abundance. My grateful prostrations to his grace for his continued blessings to me and all the members of my family.

VDN Rao

Chennai
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Chapter One of Six Brahmanas:

(i) Ashwamwedha Yagna (ii) Hiranyakagrabha’s own body as the Sacrifice and the resultant Creation of the Universe (iii) Devasura Srishti and origin of ‘Udgeeta’ as a powerful medium to control Evil Forces; (iv) Prajapati’s ‘Ahamasmi’ or ‘I am Myself’ manifests Purusha and Prakriti - Creation of Beings including Upadevas like Rudraadityas (v) Prajapati’s pair creates fathers, food, rituals, mind, speech and ‘Praana’ (vi) Naama, Rupa, Karma -or Name, Form and Work- of Individual Self.

Chapter Two of Six Brahmanas:

(i) Ajatasghatru- Balaki Gargya ‘samvaada’: step by step analysis of Brahman; Brahma Vidya; three Stages of Awakeness- Dream- Death (ii) Origin of Human Beings with body parts and sensory organs as also the corresponding Saptarishis (iii) Mortal and Immortal ‘Swarupas’ of Individual Selves and the Supreme (iv) Yagjnyavalkya-Maitreyi ‘samvada’detailing material resources vis-à-vis Salvation and Unity of Individual Self and Brahman (v) Madhu Vidya or the doctrine of honey as applicable to all the Beings, Elements, Concepts and the Self (vi) Madhu Vidya taught by Dadhyan Rishi to Ashwini Devatas assuming horse heads- the unique link between the Individual Self and the Supreme.

Chapter Three of nine Brahmanas:

(i) Madhu Kaanda Vamsha Teachers on Scriptural Authentication of the link between the Self and the Supreme (ii) Yagjnyavalkya-Ashwala wordy duel at Janaka’s horse sacrifice and the Maharshi declared as the best of the Congregation of the Learned since human bondage by ‘Grahas’ and ‘Atigrahas’ controlling the Organs would end by death and subsequent transmigration of the Souls takes place as decided by the ‘Paapa-Punya’ accounts (iii) Supremacy of Horse Sacrifice performed by Gandharvas and extra territorial Beings too for Salvation - Yagjnyavalkya- Gandharva ‘samvaada’ on Cosmic Vital Force (iv) Gross body perishes and opens a fresh account of Karma Phala while Subtle Body lasts for ever as evidenced by ‘Praana’ or ‘Vayu’the ever present (v) Equation of Antaratma and Paramatma logically leads to quest for Brahman by means of renunciation (vi) Pursuit beyond the warf and woof of the cloth of Creation, Nature and Universe (vii) ‘Sutra’ or the thread between Brahman and the Self is Vayu-the subtle entity connecting the Five Elements, body organs and senses, praana and the past-present-future, but none realises the link except Brahman himself! (viii) The Sutra is the connector to the two halves of the Cosmic Shell while the process of ‘neti neti’ or ‘not this not this’ leads to Ultimate Reality! (ix) Yagjnyavalkya-Shakalya samvada about the worship worthy Devas viz. Rudras, Adityas, Vasus, Indra and Prajapati, besides Matter, Vital Force and so on!

Chapter Four of six Brahmanas:

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(i) Refinement of the concept of Brahman: Speech, Vision, Hearing, Mind and Heart (ii) Gross, Subtle, Causal bodies of Self-Supreme in explicit and implicit forms (iii) Janaka- Yaginyavalkya’s deep session on proven Identity of Self-Supreme entities as these are mutual reflections; Identity of Self-Supreme despite the former’s awaken and dream change over stages (iv) Mortal life’s final stage described as caterpillar reaches the edge of grass and holds another grass for support (v) Yaginyavalkya-Maitreyi samvada on Causative fullness to derivative causation in view of the cause and effect syndrome (vi) The tradition of Guru-Sishya.

Chapter Five of fifteen Brahmanas:

(i) ‘Purnamada, Purnamidam, Purnaat purnamudacyate’: This and that are Full; from fullness is derived fullness and even if fullness is exhausted, still fullness prevails for ever! In other words, causative fullness is derivative causation; that is the Cause and Effect Syndrome (ii) Damayita-Daana-Daya or Control-Charity- Compassion constitute the three seeds of Virtue (iii) Prajapati’s heart or ‘hri-da-ya’ acts with qualities of Ushering- Giving-Securing which direct a human being’s name-form-work (iv) Prajapati Brahman’s hridaya is also the seat of Intellect as the varied appearance of Truth highlighting the Gross and Subtle Forms of Brahman as True, Absolute, Real, and Magnificent! (v) Satya Brahman manifests as Water, Surya and ‘Bhurbhuvasawah’ (vi) Mind is the key indicator of Reality and Falsity as Yogis subdue it and sift the Truth and Untruth (vii) Vidyut Brahman or lightnings flashing darkness and highlighting Paramatma (viii) Vaak Brahman focusses speech connoting Vedas ans Scriptures declaring loud about Truth and Untruth (ix) Vishwaanara Agni Brahman proclaims his splendour and clearly distinguish Truth and Untruth (x) Vaayu Brahma or Praana deva demonstrates his prowess by his ready presence or absence and segregate Truth and Untruth (xi) Austerities like fasting and detachment embolden to face death seeking better status in the life ahead! (xii) Seekers of Brahman do realise the role of food and praana as inevitable factors of existence for seeking better comfort subsequently! (xiii) Meditation to Praana by Ukta Geeta facilitates unification of the body and the Soul! (xiv) Gayatri’s worship unifies Praana with Agni to burn off body pollutions and heaps of sins and heralds new pastures (xv) Prayserse to Surya Deva, Agni and Vayu to lead to Brahman / Self indeed.

Chapter Six of five Brahmanas:

(i) Vasishathatva or Superiority of Praana over all the body organs and their corresponding faculties (ii) Panchala King Pravahana and Gautama Samvada on the travel pattern of a Good Soul after death, and as per Karma Phala enter the smoke zone of ether and travel to Pitr-Chandraadi lokas and after enjoying the company of Devas as stipulated by time return back to earth through ether/ rain as destined as a plant or insect or animal or a human again (iii) The methodology of Agni Karya by offering Sacrificial ‘Mantha’ or paste of fig wood and herbs/grains with devotion and faith by accompanying Mantras; the oblations are offered to Agni Deva targeting Prajapati, Surya, Chandra, Praana Deva etc.(iv) Procreation duties of man and woman on the pattern of a Yagna with Fire, Wood, and similar Tools and the ceremonies that follow on the arrival of the child! (v) Line of Teachers and Students traced back to Prajapati and Swayamblhu Brahma Himself!
ESSENCE OF BRIHADARANYAKA UPANISHAD

Om Purnamadah purnamidam Purnaatpurnamudachyute, Purnasya purnamaadaaya purnamevaa vashyate/ Om Shanti Shanti Shanti! (Paramatma is infinite and eternal, and this Universe is infinite. This infinite Universe is totally dependent on Paramatma; Thus the Infinity of the Universe leads to the other Infinity plus viz. Eternity leads the Original Infinity forever; Let there be Peace in the Universe, Peace in the Universe and Peace again in the Universe as to be ushered by Paramatma)

Ashwamedha Yagnya

I.i.1) Om/ Ushaa vaa ashwasya medhyasya shirah, Suruyaschakshuh Vaatah Praanah Vyattaragnirvaishwaanarah Samvatsara Atmaashwasya medhasya/ Dyouh prishthham Antarikshhamudaram Prithivi paajasyam Dishah paarshwah Avaantardishah parshwah Rutavongaani Maasaashrthamaasascha parvaani ahoratraani pratishthaah nakshatraanyasthaanaani Nabho maamsaani/ Uvadhyam sikataah sindhavo gudaah yakrucchha klomaanascha parvataha Aushadhyascha vanaspatayascha lomaani udyan purvaarthah, oshadhyascha vanaspatayascha lomaani,udyan purvaardhah nimlochan jaghanaarddhah, yad vijrumbhate tad vidyotate, yad vidhunute tat stanayati yanmehati tad vasshhati; vag evasyavaak/ (Om, while comparing an Ashwamedha or Horse Sacrifice to Nature, then Ushahkaala or the early dawn is comparable to its head, its breathing or life-force as Air, its eyes like Surya, its open mouth as Agni/ Fire or Vaishwanara and the body of the ‘Ashwa’ as comparable to a Year or better still the ‘Kaalamaana’ or the Time Cycle; its back as ‘Swarga’; its belly like sky; its hoof like Earth; its sides like one fourths of a year; its limbs like the Seasons of a Year; its body bone joints like months and fortnights; its hooves like days and nights; its bones like Nakshatras or Stars; and its flesh like clouds. The Sacrificial horse’s food in the stomach is like sand, its blood vessels are rivers, liver and spleen are comparable to mountains and the hairs like herbs and tree. The rising Surya is the horse’s forepart while the hind part like the Sun set. The horse’s yawns are comparable to lightings and its body shakes and shrieks are like thunders; its urination is like downpour rainfall and neighing is like sound waves!) (I.i.2) Aharvaa ashvam purastaan mahimaanvajaayata tasya purve samudre yonih, Ratriyenam paschan mahimaanvajaayata tasyaapare; Samudrayonih etauvaa ashwam mahimaanavabhithah samvabhuvatuh, Hayo bhutwa Devaa avahat vaaji gandharvaan arvaasuraan ashvo manushyaan samudra evasya bandhuh samudro yonih/ (The dawn arises as the Swarna Kumbha or golden vessel –‘Dipti Samanyat’-Mahiman appears in front of the Sacrificial Horse pointing out the day ahead and its origin is the Eastern Sea; at the dusk time or the evening the the Rajata Kumbha or the Silver Vessel is kept on the rear side of the horse pointing to the arrival of night; its source is the Western Sea. These two sacrificial vessels are kept on the front and rear sides of the Sacrificial Horse thus indicating the dawn and dusk. The context differs in respect of Horse Sacrifice: it is called Haya Medha in respect of Devas, Vaajina Medha for Gandharvas, Arva Medha for
Asuras and Ashwa Medha for human beings. Indeed, Sea is the common relative for Devas, Gandharvas, Asuras and human beings alike!

(This is the end of the First Brahmana)

Hiranyagabha’s own body as the Sacrifice and the resultant Creation of Universe

I.ii.1) Naiveha kimchanaagra aseet, Mrityunaivedaa maavritamaaseet, Ashanayaya, Ashanaayaaya hi mrityu.; tammano -kuruta, Atmanvi styaamiti, Sorchannacharat, tasyaarchata aapojaayanata archate vai me kam abhud iti; tad evaarkasya arkatwam; kam ha va asmaibhavati, ya evam etaad arkasya arkatwam veda/ (Since nothing at all existed at the very start, except Mrityu or Death renamed as hunger, Bhagavan Hiranyagarbha materialised Consciousness or Mind and in the thought process of concentration there emerged water and its synonym viz. happiness and eventually ‘Arka’ or Fire) (I.ii.2) Apo vaa Arkah tadyad apaam shara aseet, tat samahyanta, sa prithivi abhavat, tasyaam ashraanyat, tasya shraantasya taptasya tejo raso nirvartataaagniih/ (While Arka is water, its froth got solidified as Bhumi / Earth, on which Bhagavan rested and warmed up by further cogitation and the concentration became bright and thus Agni or Fire got materialised). (I.ii.3) Sa tredhatmaanam vyakuruta, Adityam triteeyam, Vayu triteeyam; sa esha pranastredhaa vihiitah, Tasya prachi dik shirah, asau chaasou chaimo, athaasa prachitii dik puccham, Asou chaasou chermocha shakthyau; dakshinaa chodichi cha parshve, dhyouh pru/shham, antarikshmudaram, iyam urah, saysopusu pratishhtihat, yatra kva chaiti tadeva pratishhatevam vidvaam/ (Bhagavan differentiated himself into three parts, as Agni, Surya and Vayu. The Viraja Bhagavan or Life Force viz. Praana is in three directions viz. head as the East, his hands as north east and south, his rear portion as the west, southern and northern directions as his side portions, Sky as the ‘udaram’ or stomach; and Earth as his chest. The Almighty rests cosily on sheets of water. Those who realise the above facts would indeed become aware of where He resides!) (I.ii.4) Sokaamayata, dwiteyo ma Atmaa jayeti, sa manasaav vaacham mithunam sambhava- dashanaayaa Mrityuh; tad yat reetaa asheetsa samvatsaro bhavat, naha puraa tatah samvatsaara aasa; tametaavantam kaalamaavibhah, yaaaansamvatsarah, tam etaavatoh, kaalasya parastaadam asrijat/ Tam jaatamabhivyaadadaad, sabhaanakarot, saiva vaagbhavat/ (Bhagavan decided to manifest himself in an alternate form : along with the interaction of death and hunger, he desired to create another form of existence which created ‘Kaalamaana’ or Time Measurement in the denom of Samvatsara or a Year. Death reared the babe named the Year but after this duration opened its jaws and mouth to devour the babe; the latter out of sheer fright cried and the shrieks thus created ‘bhaan’ and indeed that sound of distress led to the creation of speech). (I.ii.5) Sa aikshata yadi vaa imamabhimbasye, kaniyonnam karishya iti sa tayaa vaachaa tenuatmanedam sarvam ashrajata yad idam kim cha, richo yajushi saamaani cchanadaamsyi yagjaan prajaah pashun, sayadyaddevaasrjurata tat tad attum adhriyata; sarvam vaa attiti tadaditer adititwam; sarvasaitasyaatta bhavati, sarvam asyaannam bhavati, ya evam etadaditer attititwam Veda/ (He pondered that if the baby were to be killed then it might not serve any purpose; on the other hand, with the help of speech since now created might be useful to develop hymns of Rig Veda, the formule of Yajur Veda, the chantings of Sama Veda, the meters of Chando Shastra comprising the Seven meters like Gayari, details of Sacrifices like Ashwamedha Yagna, as also create men and animals. Moreover, he resolved to eat the food available, and for that matter he would eat any kind of palatable food of Aditi type for whom every thing would become food for him.) (I.ii.6) Sokaama -yata bhuyasa yagnena bhuyo yajeyati; so shraamyat, sa tapotapata: tasya shranatasya taptasya yasho veeryamudukraammat, praana vai yasho veeryam;tatpraneshutkranteshu shariram shayutum adhriyata
tasya sharira eva mana aseet/ (He then resolved to execute a Great Sacrifice; he meditated and rested for a while, practising rigorous Tapasya or austerity; even as he relaxed and concentrated, his distinction and great renown got envigorated. Indeed, his body showed symptoms of fatigue and swelling as the extreme nature of Tapasya was like ‘tapotapayata’ or of burning extremity). (I.ii.7) So kamayata, medhyam ma idam syaat, atmanvi anena syamiti, tatoshvah samabhavat yadashwat, tan madhyemabhuditi, tadevaashvame - dhasvyaa medhatvam, yesha ha vaa ashwamedham vedaya yannevam veda, tan anavaruhyai vaamanyata, tam samvatsarasasya parastaad atmana aalabhata, pashun Devataabhyah pratyouchat, tasmaatsarva Devatyam prikshitam Praajaapatyam alabhante; esha ha vaa Ashwamedho ya esha tapati: tasya samvatsara aatmaa, Ayam Agnir Arakah, tasyame lokaa atmanah; taavetaavaarkaashvamedhhou/ So punarekaiva Devataaa bhavati mrityureva; apa punarmrityum jayati, nainam mrtiyuraapnoti mrtiyurasyatmaa bhavati, etaasaam Devataamaneko bhavati/ (Hiranyakarshana Bhagavan decided to sacrifice his body and thus materialised a Horse and decided to perform Ashwa medha Yagna; indeed whoever realises the implication of the Great Sacrifice is thus aware of Ashwamedha. Imagining himself as the Sacrificial Horse, he let it free for a year and allowed it to be sacrificed; thus till date, the priests performing the horse sacrifice do realise the implication that Bhagavan Hiranyakarshana himself is sacrificed in the Arka or Fire and his own limbs are dedicated to Devas for ‘Loka Kalyan’ or for Universal Well Being. Those who do realise this hidden implication conquers Mrityu / death since death can never ever overtake him and becomes the Great Self Himself!) In retrospective of this Chapter, one would appreciate that Hiranyakarshana’s own body parts like head, hands, stomach and so on are the Universe in totality)! (This is the end of the Second Brahmana)

Devaasura Srishti and origin of ‘Udgeeta’ as a powerful medium to control Evil Forces

( I.iii.1) Dwayaaha Praajaapatyaaah Deveshcha-asuraaschya tatahkaaniyasaa eva Devaah jyaayasaas asuraah; ta eshu lokeshwaspardhant; te ha Devaa uchyyuh hantaasuraanyagjna udgithenatyayaameti/ (The descendants of Prajapati Brahma are classified as Devas and Asuras and while the former are fewer in number and younger in age, Asuras are larger and older. They vie with each other for Supremacy over each other. Then Devas decided in mutual agreement to dominate in the Lokas by way of performing Sacrifices viz. Jyotishtoma through ‘Udgatha’ or through identity with Vital Energy as prescribed in Scriptures delivered by Brahma himself and as per the repetition of the relevant Mantras). ( I.iii.2) Te ha vaacham uchuh, twam na udgaaya iti tatheti, tehhyo vaag udgaayat, yo vaachi bhogastam Devebhya aagaayat,yat kalyaanam vadati tadaatmane, te viduranena vai na Udgaatraayehshyanteeti tam abhidrtya paapmaanaa –avidhyan; sa yah sa paapmaa, yade vedamapratirupam vadati sa eva sa paapmaa/ (Devas decided that the speech and correct pronunciation and chanting with intonation in Udgatha is the most essential aspect of the Mantras and Asuras too are well aware that precision in this respect would be excelled by Devas; the rest of the Yagna is meditation and ‘karmaachara’ or the execution of the work involved in the worship which Asuras too might perform as well. Hence Devas mutually resolved to control the tongue and text of the Mantras with extreme perfection. Any slip of the Udgatha could pierce with evil and hence the extra caution!) (I.iii.3) Atha ha praam uchuh, tweek naUgyaata iti, tehhyo praana udagaayat, Yah praane bhogastam Devebhya aagaayat,yat kalyaanam jighnati tadaatmane, Tey viduranena vai na udgaatraayehshyanteeti tamabhidhrtya paapmaanaa -vidhyan; sa yah sa paapmaa, yadevedamapratirupam jighnati sa yeva paapmaa/ (Then Devas asked Praana to chant Udgata, then the nose responded and whatever happiness is possible for the Devatas was enjoyed by
them by the chanting; Asuras no doubt knew well that when udgata is rendered by the nose it would indeed be perfect, yet they tried to spoil by evil smells which were improper) (I. iii.4) Atha ha chakshuruchuh, twam na udgaayeti, tayetey tebhyaschakshurudagaayat, yaschakshushhi bhogastam Devebhya aagaayat, yatkalyaanam pashyayati tadatmane, te viduranena vai na udgaatraatresshyanteeti, tamabhidrtya paapmanaavidhyan, sa yah sa paapmaa, yadevedamaprtrirupam pashyati sa eva sa papmaa/ (Devas asked the eyes to chant Udgata for them and the eyes responded likewise and Devas enjoyed the satisfied looks of the chanters, while Asuras too were aware that the looks of the chanters yet tried to distract their looks from evil sources.) (I.iii5) Atha ha shrotramuchuh, twam na udgaayeti; tebhya shrota muda gaayat; yah shroatre bhogasta Devebhya aagaayat, yat kalyaanam shrnuteti tadaatmane, tey viduranena vai na udgaatraatreyayanteeti, tamabhidrtya paapmanaavidhyan; sa yah sa paapmaa, yadevedamaprtrirupam shrnuteti sa eva sa paapmaa/ (Devas enquired of the ears to chant Udgita and they readily responded as Devas were thrilled at the cadence and rhythm of the sonorous chanting, even as Asuras while fully knowing the ideal rendering still tried to divert the attention of the chanters and failed) (I. iii.6) Atha ha man uchuhu, twam na udgaayeti; tatheti tebhyo mana udgaayat; yo manasi bhogastam Devebhya aagaayat,tatkalyaanam sankalpayayati tadatmane, tey viduranena vai na udgaatraatreyayanteeti, tamabhidrtya paapmanaavidhyan; sa yah sa paapmaa, yadevedamaprtrirupam sankalpayati sa eva sa paapmaa, evam khalvetaa Devataah paapmabhi rupaa -srujan, evamenaaah paapmanaav vindyan/ ( Devas consulted the minds of the Udgiata chanters and as they obliged with the chanting as their minds were so clean that Devas had no bound of joy and the minds were not wavering except the concentration on the chanting; the Devils wondered at the purity of the minds of the chanters but still tried their utmost to distract the attention but could not) (I.iii.7) Atha hemamaanasyam praanamuchuh, twam na udgaayeti,tatheti, tebhyo esha praana udgaayat; te viduranena vai na udyaatraatreyayanteeti, tamabhidrtya paapmanaavidhyan; sa yathaashmaamrutwaa loshtha vidhwamset, evam haiva vidhwamsaamaanaa vishvancho vineshuh, tato Devaa abhavan paraasuraaah, bhavatyatmaanaa, parsaya dwishanbhratavyyo bhavati ya evam Veda/ (Devas also enquired of the Vital Force in throat to chant the Udgita for them and the priests readily agreed and rendered it which was set to perfect rhythm and tempo; it was so attractive that despite the disturbances by demons, it was extraordinary and the evil images generated by Demons failed to get Devas distracted; in fact like a piece of Earth gets crushed by the onslaught of rocks the evil influences by Asuras got crushed and perished). (I.iii.8) Te hochuuh kva nu sobhuudyo na ityamasakteti; ayamaasurentiti; soyaasya Aangirasahangaanaam hi rasah/ (When asked as to who was the chief promoter that sustained their divinity they realised that the vitality of the mouth of the chanters called Ayaasya Angirasa, the essence of the body parts is of significance. Indeed, one’s own Self with perfect intentions and firm resolve could withstand all kinds of evil powers); (I.iii.9) Sa vaa eshaa Devataaa durnamaa, duraam hi asyaam mrityuh; Duuram ha vaa asmaan Mrityuh; Duram ha vaa asmaan mrityurabhavati ya evam Vedaa/ (The Deity named ‘Duur’ is what resisted the evil energies sought by the Asuras and this Deity is a perfect antithesis of the evil efforts and far from Mrityu/Death too.) (I.iii.10) Saavvaa eshaa Daivataaasaam Devataanam paapmaanam mrityum apahatyaa, yatraasaaam dishaam antah tad gamyaam chakaara tad aashaam paapmano vinylu ddhout, tasmaan na jaanam iyaat, naantuam iyayat, net paapmaanam mrityum anvaayaaaneeti/ (Indeed that Deity is intolerant of evil from any source, even inclusive of Devas, and would go any far till its logical end; one should never ever enter that territory of no return by any body since that borders on Mrityu or Death and total destruction!) (I.iii.11) Sa vaa eshaa Devataitaasaam Devataanaa paapmaanam Mrityumapahath yaarathanaa Mrityumapatyavahat/ (This unique Deity after destroying death as also even the negative influences of Devas would liberate far beyond the realms of death) (I.iii.12) Sa vaa vaachameva
prathamaam atyavahat; saa yadaa mrityumatyamuchyayat sognirabhavat; soyamahnih parena mrityumatiekraanta deepyate/( This Deity carries the organ of speech and once speech is freed from death then at that stage turns into Agni Deva) (I.iii.13) Atheta paanamayavahat; sa yadaamrityumatyamuchchayat sa Vaayurbhavat; soyamVaayuh parena mrityumati -kraantah pavate/( The Deity called ‘Duur’resists imperfections of another body organ viz. nose and once all the impurities of nose are cleared of the fear of death or destruction, then that stage is stated to materialise Air or Vayu Deva.) (I.iii.14) Atheta chakshuraty vahat,tadyadaa Mrityumatyamuchyayat sa Adityobhavat; sosvadityah parena Mrityumati -krantastapati/(The Deity then purifies the eyes and the vision of death when that stage leads to Surya the epitome of high luminosity!) (I.iii.15) Atheta shrotragamayavahat; tadyatadaa mrityumatyamuchchayat taa dishobhavan taa imaa dishah parena mrityumatiekraanto bhati; evam ha vaa ennshaa Devataa mrityumatiekraanta bhavati/ (The Deity then carried the mind whose aberrations and impurities are cleared and also overcome by the fear of death). (I.iii.17) Atheta atmane aadyam aagaayat; yaddhi kimchaannam ad yate anenaiva tad yadyate, iha pratishhtati/ (Then the organ of speech and its origin viz. throat and tongue yearned for and chanted of food and whatever is consumed is converted as its essence in the form of the life force). (I. iii.18) Te Devaa abruvan etaaavad vaa idam sarvam yad annam tadaataam aaggasee, annosmin annam aahajasviti, te vai maaahi samvishtetii, taheth: tam samantam parinyavishant, tasmaadyaannam atti, tenaitastrupyanti, ye ha vaa yena saab ahishanvishanti, bhartaa swaanam sheshthah pura yetaaa bhavatymadaaddhi patiryaa evam veda: Ya vu haavamvidam sweshu prati patirubhushhati na haivaalam bharyehbyo bhavati; ataa ya aivatamanubhavati, yo vautamanu bharyaan bubhurshati, sa haivaalam bharyabhyyo bhavati/(An assembly of Devatas mentioned for mutual benefit that the food available be shared since that much of quantity of food has been earned by the chantings; then the collective Vital Force asked the Devas to sit around and share it. Then the Vital Force stated that among those present one leader be named and the qualification of the leader would be to necessarily support his dependents even if his qualification is to eat the maximum food. Only he who is to be followed and needs also be selected but he should be such as to maintain the dependents too under such a leader). (I.iii.19) Soyasya Angirasah, angaanam hi rashaah; Prano vaa Angaaanaam rashaah, Prano hi vaa angaanam rashaah; tasmadyaas aakarkaraamaaccha angrat praana udgaamati tadeva tacchshyati, esha hi vaa angaanam rashaah/ (The vital force which is the essence of the members of the body is called ‘Ayaasya Aangirasa’; whichever part of the body is the Vital Force, that very part of the body withers and that constitutes the essence of the members. The Vital Force in a Self is not only the body and limbs but also of the essence of Vedas of Rik-Yajur-Saama and is thus worthy of meditation, since that is indeed the ‘Antaratma’ or the Inner Consciousness) (I.iii.20) Esha vu eva Brihaspati, Vaagve Brihoti, tasyaa esha Patih, tasmad Brihaspati/ (The Vital Force under reference is Angiras and is also Brihaspati or ‘Brahmanah pati’ and the embodiment of speech comprising 36 syllables signifyng ‘Chhandas’ viz. Anushthub, Brihati, Trishthub, Jagati, Ushnik, Gayatri, and Pankti, particularly the former two specially mentioned in Taittiriya and Aaitareya Upanishads) (I.iii.21) Esha u eva Brihaspati, Vaagvai Brahma, tasmad Brahmanaspatih. (This Brihaspati the Deva Guru indeed is the Lord of Yajurveda and the originator of Speech) (I.iii.22) Esha vu eva Saama; Vaagvaaisamaheshah, saachamshtetii tatsuammah saamottam; yaddaiva samah plushinaa, samo naaagena, sama aibhistribhi lokaih, Samonena sarvena, tasmaedeva saama, ashnute saammah, saayujjyam salokataam ya yevame tasaamam Veda/ (Speech thus is Saama Veda ie; ‘Sa’ standing for Speech and ‘Ama’ for Vital Force, thus Saama; Saama is akin to a white ant; a mosquito, an elephant and to the
Trilokas—indeed of the entire Universe) (I.iii.23) *Esha vu vaa Udgeethah, Praano vaa uta, Praanena heedam sarvamuttadbham, Vaageva geetha, uccha geethacheti sa Udgeethah/* (The Vital Force and Speech are just the same since ‘Ut’ stands for Vital Force and Geeta is Speech; hence Udgeetha) (I.iii.24) *Tadyapi Brahmaduttaha chaikitaaneyo Raajaanaam bhakshayannuvaacha, ayam tasya Raajaa murthaanam vipatayataat, Yaditoysya Angeersonyenoda gaayat iti, vaachachaha hi eva sa praanena chodagaayaditi/* (In this context, the story of Brahmadatta the great grand son of Chikitaana is relevant: while taking Somarasa Brahmadutta made a statement meaning ‘let my head roll off if Aaysya Aangirasa chanted the Udgeeta through any medium other than this Vital Force and Speech! Thus in other words, the chanting of Udgeeta is possible of being rendered only through vital force and speech) (I.iii.25) *Tasya haitasya saamno yah swarn Veda bhavati haasya swa, tasya vai swara eva swam, tasmaad aartvijyam karishyan vaachi swaram iccheta tayaa vaacha swara sampannayaatvartyaam kuryaat; tasmaad jagyne swaravantam didrulkshanta eva; atha yasya swam bhavati; bhavati haasyaswam ya evam etat saamnah swarn veda/* (The person who knows Saama Veda realises about Vital Force and wealth too; excellent rendition of Saama in rich tones is what that one seeks to hear among the priests like one who possesses good wealth, since good voice is good wealth; in other words he who knows the wealth of Saama attains wealth!) (I.iii.26) *Tasya haitasya Saamno yah suvarnam veda, bhavati haasya suvarnam, tasya vai swara eva suvarnam; bhavati haasya suvarnam ya evamataat -saamnaah, suvarnam Veda/* (Whosoever is an adept of Saama Veda is a wealthy possessor of Gold and who has the sonorous tone of Sama Veda is indeed replete with gold!) (I.iii.27) *Tasya haitasya Saamno yah pratishtha Veda prati ha tishthaththi, tasya vai vaageva pratishtha, Vaachi hi khalvesha etatpraanah pratishthiito geeyate, anna iti u haika aayuhu/* (Such persons who are aware of the support of Saama or the Vital Force are able to a nice resting place; indeed speech provides the support and vital force provides it too which is generated from food) (I.iii.28) *Atthatah pavamaanaanam evaalbhyaarohah, sa vai khulu prastotaa saama prastotiti, saya traprastuyaatdetuanti japet: Asato maa sadgamaya, Tamasomaa Jyotir gamaya, mrityor maa Jyotirgamaya; sa yadaahaasato maa sadgamayeti, mrityurmaa asat, sadamritam, mrityormaaamritam gamaha, amritam maa kurvite evaitaad aaha, tamasomaa jyotirgama-yeti, mrityurvai tamah, jyotiramritammrityormamritam gamah amritam maa kurvityeavaitadaaaha; tamasio maa jyotirgamayeti,mrityormamritam,mrityormaaamritam kurvityeavaita daah; mrityorma mritam gamayeti, naatraa tirohitam ivaasti,atha yaanitaraani stotraani teshwaattmannaadyyaama -agayet; tasmad u teshovaram vrineeta yam kaamam kaamayattah, anna iti u haiva lokyaataaaya aashasti ya yeavmetaadswaamaveda/* (Repetition of hymns in Abhyaroha or Pavamaanas is done now in Saama Veda by the Priest viz. Prasota; the repetition as as follows: Lead me from evil to goodness ie. from death to immortality, from darkness to illumination. The repetition lays emphasis. Then next mantra lays significance on securing eatable food by chanting; in the course of the chanting, the Chanter as also the Karta of the Sacrifice seeks boons and indeed this meditation and worship addressed to Hiranya garbha should certainly result in the fulfillment of worldly desires as also lead them to the right path of virtue to immortality !) (This is the end of the third Brahmana)

Prajapati’s ‘Ahamasmi’ or ‘I am myself’ that manifests Purusha and Prakriti- Creation of Beings including Upadevas like Rudraadityas)
(I.iv.1) Atmaivedam agra aaseetpurushavidhah, sonuveekshya naanyadatmanopashyat soham asmite agre- vyaharat,tatoham naamaabhavat, tasmadapi etarhi aamantritah, aham ayam iti evaagra uktwaa, athaanyan naama prabhrute yadasya bhavati, sa yat purvosmaat sarasmaat sarvaan paapmana aushat, tasmaat purushah,oshahi vaai sa tam,yosmaat poorvo bubhushati,ya evam veda(/

At the beginning, it was only the Purushaakaara or human like Atma who found that there was none else and thus he pronounced himself as ‘Ahamasmi’ or ‘I am Myself’. Till date one addresses the self likewise. Since he would have practised Dharma in his earlier incarnation and now he was the very first without a contender, he said to himself that whatever evils might have existed in the past would have been burnt and as such he claimed the status of Purusha the Virat or Viraja.)

(I.iv.2) Sovibhet tasmaadekaaki bibhiti sa haayameekshaam chakre yanmanyannasti kasmaanu vibhemeei tata yevasya bhayam veeyaaaya kasmaad hi abheshyat dwiteeyaat vai bhayam bhavati/(Initially he was afraid of loneliness but eventually satisfied himself that since he did not visualise anybody else then there was absolutely no threat to his claim of being the independent Prajapati himself!)

(I.iv.3) Sovet aham vaava srishtirtasmi aham heedam sarvamasruksheeti, tatah srishtir abhavat, Srishtyaam haasyaitatasyaam bhavati ya evam veda!

Thus as Srishti or Creation of the entire Universe got manifested and thus Prajapati declared that since he created the various species in the worlds, he is indeed the Creator!

(I.iv.4) So heyham eeksham chakre katham nu maatmana eva janayitwaa sambhavati haina tirosaaneeti saa gaura hinya tirosaaneeti,sa saa gaur abhavat, vrishabhaa itarastaaam sam evaabhavat, tato gaavo jaayantaa,vadavetaraabhavat, Asyhwa-vrusha itarah, gardabhitara gardhabha itara, taam sam evaabhavat tataacha saphalam ajaayata;ajetaraabhavat, vatsaa itarah avir itaraa mesha itarah, taam samevaabhavat tato jaayavo jaayant; evam eda yad idam kim cha mithunam, aapilikaabhyah tat sarvam ashrajata/ (This Shatarupa viz. the Prakriti Swarupa female realised that as to how the Purusha who tore off himself into two could create her and thus has had physical union with her and thus out of shame hid herself in the form of a cow; but still found out the truth and albeit with her half consent gave birth to an ox; then Shatarupa took the form of a horse then their union procreated horses; in the same way as Shatarupa became a donkey then the generations of donkeys emerged; she became a goat and that species too got created; sheep too got produced like wise and so on till even ants were born).

(I.iv.5) Sovet aham vaava srishtirtasmi aham heedam sarvamasruksheeti, tatah srishtir abhavat, Srishtyaam haasyaitatasyaam bhavati ya evam veda! (Thus as Srishti or Creation of the entire Universe got manifested and thus Prajapati declared that since he created the various species in the worlds, he is indeed the Creator!)
Sacrifices in favour of specific Devas like Indra, or Agni or Vayu and so on, those who said so were highly mistaken since all the Devatas were but his own extensions and his own seed produced Soma. Indeed Soma is food for Devas and Agni is the major recipient of it and through him to Devas and the ‘yagnaphala’ or the Fruits of the Sacrifice is distributed among Devas. The Super Creation of Brahma indeed is food; while Soma is food for Devas, even as the Super Creation of mortal Viraj -who created the immortal Devas- created food of mortals too.\[ There is a difference of opinion: Some say Hiranyagarbha is the Supreme Self and others opine that Indra is superior to Viraja while Manu Smriti feels that Agni is superior to Manu and Viraja.] (I.iv.7) Tadvedam tarhi avyaakritam aasiiit tan naama rupaabhyaaam eva vyakriyate asou naama ayam idam rupa iti: sa esha iha pravishtha aa nakaagrebyyah yathaa kshuurah kshuradhame vahitaah syaat vishwam bharo vaa vishyambhara kulaaye, tam na pashyanti/Akritsno hi sah. praanaanneva praano naama bhavati, vadan vaak pashyamshu chakshuh, shruvan stotram manvaano manah, taani asyaitaani karma naamaani eva/ Sayota aikam upaaste, na sa veda, akritsno hi eshota ekaina bhavati, atmtyeypaaseeta atra hi ete sarva ekam bhavanti / Tadetat padaneeya masya sarvasya yad ayam atmaa, anena hi etat sarvam veda, thaa ha vai padenaanuvindetat, evam kirtim shlokaam vindate ya evam vedaa/(At that time, this Universe was not differentiated as of proper name and form; then this unique Self entered all the Beings into all the limbs of their body-systems deep inside and like Agni within so that they all tick on like the Vital Force, speech, vision, hearing, and thinking; only the Self or the Soul within needs to be prayed to enable the various functions, since the Self or the Inner Conciousness controls all the sensory organs. The identity of the Self is such that one knows the kind of animal is known by its footprints and the specific individual is for his fame or his/her own characteristics or associations.) (Liv.8) Tadetpreyah putrat, priyo vittaat, pryonyasmaat sarvasmeeti, antaratah yadayamatmya, sa yonyamaatmana priyam bruvaanam bruyat, priyam toratasyaneeti, Ishwaroh tathaiva syaat; Atmaanameva priyamupaaseet; sa ya Atmaanayeva priyamupaaste na haasya pranaayukakam bhavati/ (Indeed each and every Self is in essence, less important than even one’s own children, wealth or any thing else and as such one needs to exist for himself or herself. That is why one needs to meditate the Self or Jeevatma- the Inner Soul, for its well being and longevity as the rest are of lesser priority) (Lix.9) Tadaahhu yat ‘Brahma Vidyayaa sarvam bhaviyantah’ Manushyaa manyaante, kimu tatbrahmaavedyasmaattat sarvam bhavaditi/ (The Seekers of Brahman feel frustrated due to the impossibility of breaking the cycle of births and deaths, wish to realise the Truth and realise what this Brahman who is the final solution to be appoached to relieve them is all about, as also how to concentrate on the knowledge about him: some say that He is unknown, unseen and unfelt but how does indeed to even guess of Him! How indeed to know about him if he is complex to realise and remains an amorphous substance! What is this Brahma Vidya!) (Liv.10) Brahmvaya idamagra aaseet, tadaatmaanmevaavat, \textbf{Aham Brahmaasueti,} tasmaat sarvam abhavat; tadyoyo Devaanaam pratyabuddhyata sa eva tad abhavat, tatharsheenaam, tathaa manushyaanaam; tadaitaat pashyaan rishir vaama devapratipade, aham manurabhavam suryas cheti , tad idam api etarhi ya evam veda, aham brahmaasmiti sa idam sarvam bhavati, tasya ha na Devaaschhancehabhyayaa I嘘he Atmaa hoshyaam sa bhavati; atha yotnyam devataamupapaste, anyosavanyohmasmeeti, na sa veda, yathaas pashurevam sa Devaanaam, yathaas ha vai bahavah pashavo manushya bhunjyuh; evamkaiakah purusho Devaan bhunakti, ekasminneva pashaavaadeeyamaanopriyam bhavati kim bahushu?Tasmaadeshaam tatra priyamyaden manushiyaad vidyuh/ (Indeed this enigma continues for ever till one does not realise that the Self himself is Brahman always at the beginning of Creation or now and forever. One has to realise Him from within. He is thus known from within, since he is oneself as Devas discovered him too. The Sage Vamadeva realised after long cogitation and introspection that Brahman is That, viz. the Manu or the Sun within which
indeed is a reflection of himself. Little does one understand more than that simple Truth that animals or also Gods; this is how animals would think that human beings are like Gods but indeed God is in the animals and human beings alike. This fundamental fact if one realises then the same awareness should enable one to realise what Brahma Vidya is all about! True Knowledge is not indeed to confuse but to enable the eradication of ignorance and to enable this realisation are various means like introspection, devotion, Sacrifices, meditation, daana dharmas and so on to ascertain the Absolute Truth of Aham Brahmaasmi!

(At the beginning there was only Brahman or Viraj only who all included all the castes. He did not become prominent since he was all by himself; quite soon he created the class of Kshatriyas who were all the devas like Indra, Varuna, Chandra, Rudra, Parjanya, Yama, Mrityu and Ishana- all heading their own responsibilities and as such they were of a superior category. This was how they came to be in status and distinction since Brahmanas accorded them importance while conducting Rajasuya Yagnas. But basically Brahmanas were the source of knowledge and the methodology of conducting Sacrifices. Paradoxically indeed Kshatriyas as a clan thrived because Brahmanas allowed them to do so and in course of generations, the former claimed superiority, although they were kept aloft and as such turned arrogant and immoral.) (I.iv.12)

(Viraja Deva felt that though Kshatriyas, Brahmanas, and Vaishyas are created, the Service Class called Pushan ought to be created as Pushan indeed is the Earth which nourishes and maintains all that exists.) (I.iv.14)

(Viraja Deva no doubt allowed Brahmanas the source of Learning and Knowledge to provide Kshatriyas a superior status in the Society but the could not always keep up that position and tended to misuse; all the same the Virat Purusha decided to create another class of the Society viz. Vaishyas with a view to attain and amass wealth for the benefit of all the classes of the Society. The Maha Purusha also created Devas like Ashta(8) Vasus, Ekadasha(11) Rudras, Dwadasha (12) Adityas , Trayodasha (13) Vishwadevas and Navachatvaaavimshat (49) Maruts too) (I.iv.13)

(Tadetad Brahma Kshartam Vit Shudram tadagnaiva Deveshu Brahmaabhavat; Brahmano manushyeva, Kshatriyo kshaatriyo, Vaishyena vasishyah, Shudreni shudrah, tasmagnaaveva Deveshu lokamicchante, Brahmano manushyeva,etaabhyaam hi rupaabhyaam Brahmaabhavat, Atha yo ha vaa asmaalokaastrwam loka madrushiawaa praiti,sa enamivbadito na bhunakti, yathaa vedo vaananuktah, anyadwa karmaakritam; yadiya vaapyanevavina mahatpunnyam

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karma karoti, taddaasyaantatah shriyat yeva; Atmanaaneva lokamupaseeti; sa ya atmaanmeva loka mupaasyate, na haasya karma ksheeyaye, asmaaddeyvaatmano yadyattaamayatey tatsrujatey/ (Thus the four castes were projected; Virat Deva became a Brahmana representing Agni; Kshatriyas as Indra, Vaishyas as Vasus, and others and the Service class as Pushan, thus all the castes representing Divine Shaktis. Normally persons of all castes desire to approach Brahmanas to perform rites to please Devatas through AgniKaryas and ritualistic means. More than that Brahmanas enjoy access to higher realms of knowledge and are thus better equipped to realise the Self. If a person indeed does not perform acts of value and positive fruits, more so in the case of a Brahmana especially despite his background then one’s end of life is stated as a wasted. Hence the paramount significance is to meditate and concentrate on what one’s own Self is summed up so that the birth of a human being is justified and well worth it.) (I.iv.16)

Atho ayam vaa Atmaa sarveshaam Bhutaanam Lokah; sa yajjuhoti, yadajayate, tena Denavaam lokah, atha yat anubrute, tena risheenaa, atha yadpitrubhyo nripanaa, yat prajamicchate, tena pitrunaam; atha yen manushyaan vaasayate, yadebhgyoshanam dadaati, tena manushyaaanaam; atha yat pashubhya- strunodakan vindati, tena pashunaam; yadasya griheshu shyapadaa vasyaayam pipilibhyaa upajeevanti, tena tesham lokah; yatha ha vasyanya lokaayarshrhtamicchet, yevam haivamvidey sarvaani bhutaanya rish tyamicchet, tadwa yetatviditam meemaamsitam/ (The Self is like what one sows is that which grows; for example, one makes oblations in fire pleases Devas; one studies Vedas and pleases Sages, one offers to Pitru Devas and begets good progeny; one provides shelter and food to a passer by and reaps the same benefits that the passerby begets such and other returns manifold; one offers water and fodder gives satisfaction to the animals, beasts, birds, and even ants and eventually reap more than that; similarly one provides safety begets same in ample measure; this truism in life is well known, experienced and well discussed). (Iv.17) Atmai vedamagra asseeedekaa eva; sokaamayata-jaayaa me syaat, atha karma kurveeyeti; etaaan vaai kaamam neechamschanaato bhuyo vindet; tasmaadyapi etarhi ekaaki kaamayate, jaaya mey sasayat, atha prajaayeya atha vittam me syad atha karmaa kurveeyeti, sa yavd api eteesham ekaikam na propnoti, a-krishnaa eva taavan manyate, tasyo kiristantaan-mana evsaatmaa, vaanjayaaa, praanaah praajaa, chakshuraamishim vittam, chakshusaa hi tadvinate; shrotram daivam, shrotrena hi chakshushunoti, atmevaasya karma, atmanaaahi karma karoti; sa eshaah paangto yaginah, pangtaaha purusha, paantamidam sarvam yadidam kincha; tadidam sarvmaapnoti ya evam veda/ (The Self at the very beginning was the single entity who desired for a wife to secure wealth and a son as also perform virtuous deeds and rites dutifully; indeed this was the choice to attain and more than this wish, neither one could reach nor attain beyond; this indeed would be the maximum one could aspire for! One’s mind, speech, praana, vision, hearing capacity are indeed the five factors essential for performing rites and virtuous tasks and the corresponding factors would be one’s own mind, wife, son, eyes and ears; for performing any sacrifice; after all even to animals the ‘panchdhriyas’ or the five sensory organs are the same. A person who uses all these functions thus attains whatever he seeks to achieve!)

[Prajapati pair creates fathers, food, rituals, mind, speech, praana]

( I.V.1) Yat saptaaanami medhayaa tapasaajanayatpitaa, Ekamasya saadhaaranam dhe Devaan abhaajayat/ Trinyatmane kurut pashaubhyaa ekampraayacchhat, Tasminsarva pratishthitam yaccha praanamiti yaccha na/ Kasatattaani na ksheemantedya maanaani sarvadaa, yo vaitaamajkshinti veda sonnamatt prateeken/ Sa Devaanapigacchati, sa urjamupajeevati/ (Not only Prajapati but every father produces seven kinds of food through meditation and rituals of which one is common to all consumers,
two of the food are meant for Devas, three for himself and family, and one to domestic animals. Existence of the food is indeed rests on the food consumed thus and for sure one realises that food would always be available in the creation of the Supreme Lord somehow by the grace of Devas (I.V.2) Yat saptaannaani medhyaa tapasaa janayatpitaa, ‘ekamasya sadhaarannam’ iti idam evaasya tat saadhaarannam annam, yad idam adyate, sa ye tad upaaste na sa paapmano vyavartate, mishram hi etat, dve Devaan abhaajayat’ iti,hutam cha prahutam cha; tasmad Devebhyo juhvat cha pra cha juhvat, atho aahuhu darshapurnamaasaaviti; tasman neshhi yajukaad syaat, ’pashubhyaak ekam paayacchat’ iti, tat payah, payohi evaagre maunshyasascha pashavaashopajeevanti; athavatsam jaatamaahura trunaat iti, ’tasmin sarvam pratishhtitam yaccha praanitii yaccha na, taddhidamaahuh, sanvatsaram payasaa juhvdapa punar- mrityum apajayateeti evam vidvaan, ’sarvam hi Devebhyonnaadhyam prayacchati/’kasmaattaani na ksheeyantedyamaanaani sarvadaa’ iti purusho vaa akshithih, sa heedomannam punah punar janayate/ Yo vaitam akshitim veda iti,Purushovaa akshithih, sa heedomannam dhiyaa dhiyaa janayate karmabhih, yaddhaataan na kluryaat kheeyeta ha/ ‘Sonnamattii prateekena’ iti mukham prateekam mukhenetyatat/ ‘Sa Devaaanapi gacchati sa urjemupaajeevati’ iti prashamsaa/ (As the father produces food by way of deep knowledge, extreme austerity and Upasana is normal while that meant for Devas is to be offered to Agni; again what is offered as ‘Ahuti’ to Agni is stated to be different to what is provided to Shukla Paksha and Krishna Paksha. However, one should not offer such Sacrificial offerings for material objectives. Only milk needs to be fed to animals as also to human beings and that is why newly born babies especially in upper castes are made to suck classified butter in contact with gold in the post natel ceremonies; grass is not offered to new calves either. It is also believed that making offerings to Agni for a year would bestow life for ever but that is not correct since he surely knows that he is perishable, yet his longevity is assured.) (I.V.3) ‘Triney atmaane kuruta’ idi-mano vaachham praanam, taanyatmaney kuruta, ‘anyatra manaa abhuvam naadarsham’; anyatra manaa abhuvam naashroushham’ iti;manasaa hi eva pashyati manasaa shrunjoti, kaamaah samkalpo vichiktisaa shraddhaashraddhaa, dhriradhrurit dhreeradhreeryeti sarvam mana eva/ Tasmaadapii pratishtha aprapraatiish pushthat upaspushtho manasaa vijaamaati; yah kascha shabdo vaak evaak saa, eshaahi antnamaayatta, eshaahi na, ‘praanopano vyaanaaa udaanah samanona’ iti etat sarvaa pranaa eva/ Etaanmayo vaa ayam atmayo vangmayo pranamayah/ (Prajapati designed three items viz. the mind, the organ of speech and Praana or Vital Force; normally it is stated by many that they are absent minded, or they have not noticed, or they have not properly heard; thus it is through one’s mind that he or she hears, notices or sees. Mind is the deposit of desire, resolve, doubt, faith or want of these faculties, steadiness or wavering, sense of shame or shamelessness, intelligence or dullness, fear or courage and so on. Mind reacts if one is touched, or sees, or hears. Speech is indeed possible only due to tongue and mind; hearing is possible through ears and mind again; likewise mind is that which activates any of the sensory organs. Now, the Vital Force comprises of the five types viz. Praana-Apaaana-Vyana-Udaana-Samaana- and Ana. Each of these units of the Vital Force have their own functions: Praana connected to the heart capable of moving mouth and nostrils, Apaana functioning the area of heart till the navel facilitating excretion;Vyana regulates prana and Apana requiring force and strength;Udaana causes digestion and internal movement of ‘jeerna rasaas’ or the juices for digestion and mobilising the body region from feet to head; Samana is that which helps absorption of food and drinks; and finally ‘ana’ is the general stabiliser of the totality of body functions. Thus the body is identified with the three principal the organs of speech, the mind and indeed the Vital Force.) (I.V.4-7) Trayo lokaa yeta eva, Vaagevaayah lokah, manontariksha lokah, Praano sou lokah/ Trayo Vedaa etaa eva Vaageva Rig vedah manoyajurvedaah praanah Samavedah; Devaah Pitaro manushyaeta eva, Vaageva Devaah, Manah Pitarah Praano manushaah/ Devaah Pitaro Manushyaeta eva, Vaageva Devaa, Manah Pitarah Praano manushaah/ Devaah Pitaro Manushyaeta eva, Vaageva Devaa, Manah Pitarah
Praano Manushyaah; Pitaa Maataaa eva prajaita eva, Mana eva Pitaa, Vaanga Maataaa, Praanah Prajaa/ (The same as above viz. speech, mind and Praana are Bhu-Bhuvah-Swah Earth, Sky and Heaven; it is also stated that Vaak is Rigveda, Manas is Yajurveda and Praana is Saama Veda; again Vaak is Devata, Manas is Pitrugana, and Praana is Manushya; further again Vaak is Mother, Manas is Father and Praana is Prajaa!) (I.V.8) Vijnataam Vijnitaye Avijnatam etat eva yatkincha Vignatam Vachastadrupam, Vaagdhi Vignaataa, Vaagena tad-bhutvaavati/ (The faculties of Vijnanam or Awareness are whatever already known, what is desirable to know is also known but what that is could never be known or is never known! That which is widely known is about the organ of speech; indeed the person knows that very well and seeks to protect the organ; also that organ of speech protects him too. The person concerned is indeed proud of his faculty!) (I.V.9) Yatkinchaa vigjnaatam praanasya tadrupam, Praano hyaavijignataah; Praana yenam tad bhutvaavati/ (However Praana is unknown and so is its origin, as its form is unknown but is felt, and is indeed protective. Just as the Speech, Mind and Vital Force are protective and need protection, but neither their form, nor origin are definable and are infinite) (I.V.11) Tasyai vaachah Prithivi shariram jyotirupamagnih; tadyavatyeva Vaak, taavatitee Prithvi taavaanaya magnih/ (Out of these entities, speech is earth and its content is Agni; the body colour of Earth is terrestrial and its content Agni’s complexion is luminous. Both Earth and Fire are the vocal form of Hiranyagarbha viz. the speech. Thus as far as Speech is extended so far Earth and Agni are extended too.) (I.V.12) Athaitasya manaso dyauh shareeram, jyotee swarupam asaavadityah; tadyavadeva manah, taavati dyouh taavaan asavadityah, tatah praanahaapah shariram, jyotirupa-masou Chandrah; tadyaavaaneva Praanah, taa Vyatya aapah, taavanasou Chandrah, ta eto sarva eva samaah, sarvanantaah; sa yo haitanantavya upaastentavantam sa lokam jayati; atha yo haitananta anupaasteynantam sa loka jayati/ (Water is indeed is what is contained in a body of Praana the Vital Force and Chandra is the glowing appendage. As far Praana extends its hold so do Water and Moon as these Entities are not only of equal significance as also infinite and whoever realises this Truth indeed realises what Stishti is all about!) (I.V.14) Sa esha samvatsarah Prajapatihi Shodasha Kalah, tasya raatrtya eva panchadasha kalaah, Dhruvaivasya shodashi kalaha, sa raatrribhreыва cha puryate apa cha ksheeyate; somaavasyaam raatrimentayaaa shodasyaay kalayaay sarvamidam praanah bhrudanupravishyata tatah praatarjayaate, tasmaadetaam raatrim praanabhruhata praanam na vicchhindyaat, api krutataa sasya, etasyaayeva Devataaayaaeva apachityaay/ (Prajapati the Swarupa of three ‘Annaas’or three kinds of food consisting of Speech-Earth-Fire resulting in the Vital Force has sixteen ‘Kalaas’ or components totalling a ‘Samvatsara’ or a Year of twelve months and twenty four fortnights, each alternative fortnight named as Shukla Paksha and Krishna Paksha or Moon Fallings and Moon Rises respectively). In other words, Prajapati is the ‘Annopaaska Shodasha Kalaaa Murti’ or He
being the very creator and embodiment of Food is also the alternate form of Time which constitutes sixteen components of a Year comprising alternative moon falls and rises during twelve months. The nights and days are of fifteen units and the constant unit of the sixteenth is of Self himself! Therefore on the sixteenth night there should not be any violence or killing to any being in veneration to a Deity alone!

(I.V.15) Yo vai samvatsarah Prajapatih shodashakalah, ayameva sa yoya mevam vitpurushah, tasya vittameva panchadasha kalaah, Atmaivaasya shodashi kala, sa vittenaiavacha puryatepa cha khseeyate; tadet -annabhyam yadayamatmaa pradhirvittam; tasmaadydyapi sarvajayyinam jeeyate, atmamaa che-jjeevat i, pradhinaagaadityevaahuh/( A person who realises that Prajapati possesses sixteen ‘Kalas’ and is represented by Time Unit of Years realises that wealth constitutes fifteen Kalas and the sixteenth one is the Self. The Self or the concerned person’s body is like spent wealth and the hub of a wheel since wealth spent-wasted or invested- it; of course wealth lost still might be replenished unlike one’s loss of age! In other words, body is like an outfit.) (I.V. 16) A person who realises that Prajapati possesses sixteen ‘Kalas’ and is represented by Time Unit of Years realises that wealth constitutes fifteen Kalas and the sixteenth one is the Self. The Self or the concerned person’s body is like spent wealth and the hub of a wheel since wealth spent-wasted or invested- it; of course wealth lost still might be replenished unlike one’s loss of age! In other words, body is like an outfit.) (I.V. 16) Atha trayo vaava Lokah: Manushya lokah pitru loko Devaloka iti; soyam manushya lokah putrenaiva jayyah; naanyena karmanaa, Karmanaa pitrilokah; Vidyayaa Deva lokah, Devaloko vai lokanaam shreshthah, tasmaadvidyaam prashamshanti/( There are three worlds that are attainable by Scriptures and these are the world of human beings, the Pitru Loka and the Deva Loka. The Manusya Loka is attainable by one’s son alone and not so much by rites alone as by Agnihotra or by meditation; the Pitru Loka is attainable by rites only and Deva loka is attainable only by intense meditation. Indeed, Deva Lokas accomplishable by meditation alone is the best that one could aspire for!) (I.V.17) Athaatih samprattih: yaddaa praishyammanyatetha putramaah, twam Brahma, twam yaginah, twam loka iti; sa putrah pratyah, ahah Brahma, ahah Yajnah ahah lokah iti; yadvai kinchaneakam tasay sarvasya Brahmyekataa, ye vaike cha yagnistansehshaar sarveshaam yagijn etyekataa; ye vaike vah lokasteshham sarveshaam loka yityekataa; itaavadvaad idam sarvam, etanmaa sarvam sannayamito bhunajaaditi tasmaatputramanushishtam lokyamaahuh; tasaideanam anushaasati; sa yadayamvidasmaa lokaatpraiti, athaibhivreva praanahitai sa putramaavishati, sa yadynena kinchidaskshanayakritam bhavati, tasmaadenam sarvaswaatmaat putro muchyati, tasmaat putro naama; sa putrenaivaasmilloke pratitishtati, athainam ete Daivaah praanaamritaa aavishanti/( As a father realises that his life is drawing near its termination, he seeks to hand over the charge of his major responsibilities to his son viz. the rites and of meditation as these are connected to three worlds viz. the son, the rites and devotion and addresses the son saying, ‘You are a Brahman and these are hereby handed over to you viz. my sacrifice and tapasya and the gratefully acknowledges with grace: ‘ Indeed am a Brahmana, I am the Sacrifice and Tapasya. The hidden meaning in this acknowledgment states that as a Brahmana his duty is to study and seek to realise the essence of Vedas and what ever the Scriptures have taught him are to perform the Sacrifices and Meditation to realise the Basic Truth of Existence and to seek that Brahman. As the father departs he hands over the organ of his speech, mind and the Vital Force; in case the father fails to hand over these assets, he as a son ought to deserve to inherit these and of the. father fails to so transfer these traits, the son would have to absolve the father and that is the quality of the son who has also the quality of saving the father from ‘Punnama Naraka’. In other words, the father lives in this world through the son. Divinity, immortal speech, mental agility and praana are inherited by the son from his father. This is by the same analogy that Hinarnyagarbha bestows ‘Vaak-Manah-Praana’ or speech, mind and life force!) (I.V.18) Prithiyai chainamagnaischa Daivi vaagaavishati; saa vai Daivi Vaagyayaa yadaydeeva vadati tat tad bhavati/( The celestial organ of Speech caused from Earth and Fire infuses into the father and is bestowed to the son and that ‘Daiva Vaak’ is indeed pure and devoid of falsehood, exaggerations and over- simplification; it is reliable and convincing). (I.V.19) Divashchainam adityaaccha Daivam Mana aavishati; tadvai Daivam mano yenaandyvaiha bhavati, atho
na shochati/ (‘Divya Manas’ or the celestial mind from Swarga and Surya Deva are also infused into the father and that divine mind makes him full of naturally joyful without evil thoughts or even traces of discontentment or disappointments at any point of time and keeps him even-minded and sense of fulfillment always!) (I.V.20) Adhyaschainam chandramashcha Daivam Praana aavishati; sa vai Daivah praano yah samcharamshachaascharmscha na vyaate , atho na riskyati; sa evamvitsarveshaam bhutaanatmaa bhavati; yatheshaa devataivam sah; yathaitaam devataa sarvaani bhutaanyavanti, evam haiyamvidam sarvaani bhutaanyavanti, yadu kinchemaah prajaaah shochanti, Amaivaasaam taddhavati, punyamevaamum gacchanti, na ha vai Devan paapam gacchanti/( Divya Praana or the Celestial Vital Force from water and Moon also permeates the father figure. That indeed is the Divine Praana which feels no pain or is not subject to any injury, either in the state of flux / motion or of constancy. Those who are aware of this fact or truism is indeed the Self or the Self-Consciousness. This Antaratma or the Pure Consciousness is as good as Praramatma or Hiranyagarbha himself! Indeed just as all the beings accord recognition to the Almighty so also one reverse and cares for the Self; in fact it is the ‘Manassakshi’ which is the Conscience that is more relevant at every step that one takes! Yet another truism of life is that all shortcomings that one commits are squarely on the account of oneself and if virtuous deeds are performed the positive results are on the account of Hiranyagarbha who is the Final Judge! In sum, the aspect of meditation by way of Vaak, Manas and Praana are equally significant that a mortal father seeks to bestow to his son at the evening of his existence as these are equally important and everlasting concepts! This is explained as follows) (I.V.21) Athato vrata meemaamasaa, Prajaapatirha karmaani sashruje, taani srihtaani anyonyenaa sprardhanta- vadishyaamy evaahamiti vaagadadhre drakshaam – yahamiti shrotram, evamyaamani karmaani yathaakarma; taani mrityuh shramo bhutaanyvayame, tayapnot, taanyaaptyaa mrityuravaaundha; tasmat shraamyate eva vaak, shraamyati chakshuh, shryaamyati shrotram, athemameva naapnot yoyam madhyamah praanah, taani jnaatum dadhrire/Ayam vainah shreshtho yahsamscharamschaa samshcaramcha na vyaate, atho na riskyati ; hantaasyaiva sarve rupamasaametii; ta etasyaiva sarve rupamabhavan,tasmaadeta etanaakhyayante praanaa iti; tena ha vaava tatkalamaacchaksateeyasamkule bhavati ya evam Veda; ya vu haiyamvidaa sprardhatena shushyati, anushushya haiyantato miyati ityadhaamam/ (Now, a further explanation on the methodology of meditation is analysed ; indeed Prajapati created all the organs of human beings and understandably a conflict of opinion prevailed as to their ‘inter se’ seniority. The organ of speech asserted that it would keep on talking relentlessly; the organ of vision vowed that the eyes would keep seeing and the organ of hearing that the ears would be everready to hear. Then Mrityu Devata put a halt to their bragging and all the respective organs failed one by one as the tongue could not wag and wiggle, the vision gradually blurred, the ear drums got broken, and other organs got aborted. But the Vital Force in the Body prevailed and as such all the organs acceded to declare the superiority of Praana, for once Praana leaves the body then anyway existence disappears! Then there is neither vision nor speech and no context of meditation to the Self nor the Supreme Power that be!) (I.V.22) Athaadhidaivatam:jvalisyaaami evaaham iti Agnir dadhre; tapasyaami ahah iti Adityah; bhahaamy aham iti Chandramaah;evam anyaa Devataa yathaa Daivatam; sa yathaahsam Praanaaanaam madhyamah praanah;evametaasaam Devataaanaam Vaayuh; nimlochante haanyaa Devataah; na Vaayuh saishaanastamitaa Devataaa yadvaayuh/ (Having decided the controversy of body organs, there still remains the question of seniority among Devatas remains as to which of them are superior! Agni Deva claimed that he is ever active to burn for any length of time and thus worthy of being the leader; Surya Deva asserted his supremacy; do did Chandra Deva; each of the Devas claimed as per their own divine function allotted to them by Almighty! But indeed finally all the Devatas acceded that Vayu held the top position for this Deva never rested for in the absence of its absence
there would neither be the other Devas nor Universal Existence!) (I.V.23) 

Athaisha Shloko bhavati: 

Yataschodeti Suryah astam yatra cha gacchati, Iti Praanaad vaa esha udeiti, Praanastameti, iti pranaad vaa esha udeiti, Praanastameti, tam Devashakrire dharmam sa evaadya sa vu shwah iti, Yadvaa ete mohurhi adhriyanta tad evaapi adya kurvanti/Tasmaadekevam vratamcharet, Praanyaacchaaiva-apaaanyaacha, nenmaa paapmaa mrityur aapnuvad iti; yadi u charet samaapipayishet, teno etasvai Devattayai saayujym salokataam jayati/ ( In this context there is a Verse: ‘In reverence to whom so ever, the Sun rises and under whose honour he sets; but most certainly Sun rises from ‘Praana’ and in ‘Praana’ again it sets; Divine Forces made the law for Him the Unknown; indeed He is now and forever’! Thus for sure, Surya rises from Praana and also sets in it. As Devas observe their regulations today, so they do tomorrow! Hence, one should observe a single promise: do always perform the functions of Prana and Apana or respiration and excretion; otherwise death would overtake the person; as he observes so, he should always survive till he completes his tenure and in that case he wins Divinities and his very existence as well!)

( This is the end of the Fifth Brahmana )

Naama- Rupa-Karma or name-form-work of Individual Self

I.vi.1) Trayam vaa idam-naama rupam karma; teshaaam naaamnaam vaagity etad eshaamuktam, ato hi sarvaani naaamaani uttishtanti, etadi eshaam saama; etaddhi sarvair naamabhih samam; etad esham Brahma, etaddhi sarvaani naaamaani bibhrrati/ (This Universe comprises of three facets of existence viz. ‘naama’ or name, ‘rupa’ or form and ‘Karma’ action or work. The root of a name is ‘Vaak’ or speech or say sound in general; all the names originate from it and that is their general source. That indeed is the Self another name of which is Brahma himself!) I.vi.2) Atha rupaanaam chakshuriti etad eshaam uktam, ato hi sarvaani rupaani uttishtanti, etad eshaam saama, etaddhi sarvai rupaah samam, edad esham Brahma, etaddhi sarvaani rupaani bibhrrati/ ( Now as regards the form of a person, the look of a specific swarupa or form of a person depends on the beholder’s eyes as that form or shape of a personality might impress the view of a Self or otherwise and indeed that specific Self is Brahman himself as that Form might or might not make a feeling or perception) I.vi.3) Atha karmanaan atmeti edad eshaam uktham, atohi sarvaani karmaaani uttishtanti, etadeshaam saama, etadhi sarvaih karmabhih samam, etadesham Brahma, etaddhi sarvaani karmaaani bibhrrati/ Tadetadtrayham sadekamayam aatmaa, atmaaksh saannetat trayam, tadetatamritam satyena channma, praano vaa amritam, naama-rupa satyaam taabhaa mayam praanahkschannah/ ( Similarly, for all actions emanate from one’s own body parts as their wont just as the eyes look, ears hear and heart beats; the Self or the ‘antaratma’ is Brahma or ‘Paramatma’ since Praana or the Vital Force since all the three entities viz. the body with Praana is the Self who is Brahma! The three sided Self is at once the name, rupa and karma as also the body covered and sustained by Prana is the Self and the Super Self too! This Brahmana thus firmly establishes the perfect identity of the three concepts!)

[This is the end of the Sixth Brahmana as also of the First Chapter]

Ajatashatru-Baalaki Gargya ‘samvada’: step by step analysis of Brahman; Brahma Vidya; stages of Awakenness-Dream-Death

II.i.1) Om/ Drupta-baalaakir haanuuchano gargyaa asha, sa hovaacha ajaata shatrum kaashyam, Brahmate bravaaneeti, sa hovaacha ajaatashatruth, sahasram etashyaam vachi dadmah janako janaka iti
vai janaa dhaavanteeti/ (King of Kashi named Ajatashatru narrated the instance of a Brahmana named Dripta Baalaaki of Gargi Vamsha with half baked knowledge of Brahma Vidya who passed off as a ‘Pandit’ and an Orator; in response to an announcement that whosoever impressed the King with his or her knowledge would receive a prize of thousand cows and several voices extolled the King’s large heart to have made such an announcement and praised the King saying Janaka, oh Janaka!) II.i.2) Sa hvaaha Gargyah, ya evaaasaavaaditye purushah, etamevaaham Brahmopaasa iti, sa hvaaca ha Ajatashatruh; maa maitasmin samvadikshitaah, atishthaah sarveshaam bhutaanaam murdhaa raajeti vaa ahahm eta mupaasha iti, sa ya etam upaaste, atishthaah sarveshaam bhutaanaam murdhaa raaja bhavati/ ( Gargya propounded his theory as follows:The person who always worshipped Brahman as Surya would indeed have meditated on Brahman himself! The King noticed that the Gargi vamshi was too much of Self Opinion and ego and hence he cut short Gargeya saying: Let us not discuss much about Brahman, oh Brahmana! I pray to Brahman as the King of all Kings and as the Supreme King! Those who meditate in Brahman as Surya would bless them to outshine them and thier sons to become Kings too like himself!)

II.i.3) Sa hvaacha Gargyah:ya evaasau Chandre Purushah, etam evaaham brahmopaasa iti/ Sa hvaacha Ajatatashatruh, maa maitasmin samvadishthaah, Bruhan paandarvaasaah Somo raajeti vaa ahahmetamupaasa iti; sa ya yetameva upaaste ahah ahah sahutah prasuto bhavati naasyaannam ksheeyate/ (So said Gargya: I meditate Brahman as being beyond Chandra! The King asked Gargi not to talk of him as he is devoted to that unique white-robed and resplendent Soma Deva as an integrity of Brahma and thus as he meditates Soma, so that there is always plenty of food available to one and all in his Kingdom!) II.i.4) Sa hvaacha Gargyah:Ya evaaasa vidyuti purushah, etamevaaham Brahmopaasam iti/ Sa hvaacha Aatashatruh, maa maitasmin samvadishthaah, tejasveeti vaa ahahm etam upaasa iti/ sa ya etam evam upaaste, tejasvee ha bavati, tejaswini haasya prajaa bhavati/Balaaki Gargya argued further that he in fact meditated Brahman beyond the Deva of Vidyut or Lightning when Ajatashatru replied that he always respects and prays to that God of Lightning as an integral part of Brahman too, the God of Lightning blessed him and that of his progeny would become healthy and bright) II.i.5) Sa hvaacha Gargyaah: ya evaayam aakaashe purushah, etam evaaham Brahmopaasa iti; sa hvaacha Aajaata shatruh, maa maitasmin samvaadishthaah, purnam apravartiiti vaa ahahm etam upaasa iti, sa ya etam evam upaaste, puryate prajaayaa pashubhihi naashyasmaal lokaat prajodvartate/ Brahmana Gargya further argued with the King that he meditated to Brahman as far above that of Vayudeva but the King replied not to mention of Vayu Deva as an aspect of Brahman since the latter had always ensured victory to his army against his Kingdom’ toughest enemies and saved his honour always!) II.i.6) Sa hvaacha Gargyaah, ya evaayam vaayau purushah, etam evaaham Brahmopaasa iti, Indro Vaikunthoparaajitaa seneti vaa ahahm etam upaasa iti, sa ya etamevam upaaste, Jishnurhaaparaajishnur bhavati anyatastya-jayi/ (Gargya stated that he always meditated to Brahman far above than that of Vayudeva but the King replied not to mention of Vayu Deva as an aspect of Brahman since the latter had always ensured victory to his army against his Kingdom’ toughest enemies and saved his honour always!) II.i.7) Sa hvaacha Gargyah ya evaayam agnou purushah, etam evaaham Brahmopaasa iti/ Sa hvaacha Ajatatashatruh, maamaitasmin samvaadishthaah, Vishasahiriti vaa ahah etam upaasha iti, sa ya etam evam upaaste, Vishasahir ha bhavati, vishahasahir haasya prajaa bhavati/ (Gargya further argued with the King that even as a person deeply burnt right in Agni, he would still prefer meditating Brahman as the latter was far above Agni Deva; but the King firmly said that he would indeed meditate Agni in Brahman as Agni restrains himself from hasty acts and one indeed has to withhold from rash actions as also trains one’s offspring to hold back from speedy and thoughtless acts!) II.i.8) Sa hvaacha Gargyahaa, ya evaaayam apsu purushah, etam
evaaham Brahmo-paasa iti, sa hovaacha Ajatashatru, maamaitasminsamvaadishthaah, pratirupaah iti
vaaham etaam upaasa iti, sa ya etam evam upaaste, pratirupam haivaanam upagacchati,
napatritirupam, atho pratirupo-smaajjyaate/ ( As Gargya still persisted saying that even when a person
would be drowning in deep waters, he would still like to continue to pray only to Brahman and not Jala
Deva, then the King’s reply was not to underestimate the significance of Jala Deva who was Brahman
indeed and the God of Water was certainly worthy of prayers which should certainly save him and others
along with him) II.i.9) Sa hovaacha Gargyah, ya evaayam aadarshe purushaha etam evaaham
bramopaasa iti/ Sa hovaacha Ajatashatruh, maa maitasmin samvadishthaah, Rochishnur haasyaa prajaa
bhavati, atho yaih samnigacchati,sarvaams taan atirochate/ (Having exhausted various possibilities of
alternative Swarupas like Surya, Chandra, Vidyut or Lightning, Sky, Vayu, Agni and Water, the proud
Brahmana Gargya has been more or less restrained in his arguments about their supremacy in place of
Brahman, King Ajatashatru made Gargya realised that his so called knowledge of what Brahman is at the
most peripheral and not intense enough; Gargya has however not yet reconciled and still continued his
arguments! He then furthered his skin deep and showy knowledge of Brahma Vidya further: he stated
further that in this mirror if Brahman were seen, he would then like to worship the reflection and
Ajatashatru replied : Brahmana! This reflection of Brahman the Purusha is indeed a Rochishnu or the
stunning! brilliant and is most worthy of worship and intense meditation!) II.i.10) Sa hovaacha Gargyah,
ya evaayam yanta paschaacchabdo noo deti etamevaaham brahmopaasa iti, sa ho vacha Ajatashatruh:
maa maitasmin samvaadishthaah, asur iti vaa ahametamupaasa iti, sa ya etamevamupaste sarvam
haivasmi -lloka aayureti, nainam puraa kaalaat pramanoo jahaati(Gargya said that the sound of the
Brahman’s footsteps or His walk is what he would wish to meditate as Brahman himself. The King gave
the reply: ‘Don’t you underestimate that sound, Brahmana Gargeya! That sound of Brahman’s footsteps
are indeed like the full life time of person in this world and as such highly worthy of adoring and
worshipping as one’s life does not depart till its complete term is concluded as measured by one’s ‘Karma
phala’ or past account of pluses and minuses!) II.i.11) Sa hovaacha Gargyah, ya evaayam dishu Purusha
etamevaaham Brahmpoasa iti; sa hovaachaajaatashatruh, maa maitasmin samvidashthaah,
dwiteeyonapaga iti vaa ahame tamupaasa iti sa ya etamevamupaaste dwiteeyayaan ha bhavati naasmaad
ganashccheidhaye/ (Gargya stated that it was in this specific direction and area that he cogitated and
therefore would desire to concentrate his meditation there; the King replied to Brahmana: Please do not
specify that matter again Brahmana, as that very direction and area is worthy of concentrating one’s
thoughts as ‘dwiteeya and anapagarupa’ or the duplicate, distinct and most distinguished area indeed!
Who so ever worships that unique Place ought to be esteemed as an exceptional human being and so
would be his followers!) II.i.12) Sa hovaacha Gargyah, ya evaayam Chaayaamayah Purusha
etamevaaham Brahmpoasa iti, sa hovaachaajaatashatruh, maa maitasmin samvadishthaah, mrityurti
vaa ahame tamupaasa iti; sa ya etamevamupaaste sarvamhaivaasminlloka aayureti, naivam puraa
kaalaan mrityuraagacchati/ (Gargya Brahmana told the King that this Purusha who identified with his
shadow and desired to worship it as the original himself. The King replied that the Chaaya Purusha is
for sure precious and admirably commendable as the original Brahman himself and as such would like to
worship as of Mrityu Swarupa or of the very Formof Death so that one does not have to face ‘Akaala
Mrityu’ or premature death so that his full term of life is served. In other words, the Chaaya Purusha
should bless his Soul not to subject him or harass him to suffer diseases or prolonged illness and ensure a
peaceful death!) II.i.13) Sa hovaacha Gargyoyya evayasmaatmmni Purusha etamevaaham Brahmpoasa
iti, sa hovaachaajaatashatruh, maa maitasmin samvadishthaah, Atmanveetivaa ahame tamupaasa iti; sa
ya etamevamupaasta Atmanvi ba bhavati,Atmanvanihaasyya prajaa bhavati; sa ha tushimaasa Gargyah/
(Gargya said: This being who is in the Self is indeed Brahman and I worship him! Ajatashatru replied finally: Gargya Brahmana! indeed, this is what I have always been driving at and you have been following a complicated and highly circuitous route to Brahman. I meditate upon Him in myself who is Surya, Chandra, Lightning, Sky, Air, Fire, Water, reflection of Purusha, his shadow, the sound of his foot steps, the direction of the appearance of the shadow, the specific area of his appearance, and indeed the Inner Self or the Antaratma itself! It is the Self which is Prajapati, Buddha or Thinking Capacity and Hridaya or Conciousness. As King Ajatashatru analysed and established this Absolute Truth most logically, the Brahmana felt speechless and ashamed of his basic ignorance and bravado!) II.i.14)

Sa hovaachaaajaatasthatruh etavannviti, etaaavaddheeti, naitaavataaviditam bhavati, sa hovaachaa Gargya upa twaahaaneeti/

(Thus King Ajatashatru said: Brahmana! Is this explanation enough or not! Are you satisfied! Is not this what Brahma Vidya all about! Then Brahmana Gargeya felt humbled and mumbled to merely say: Sir, kindly accept me as your student!) II.i.15)

Sa hovaachaa Ajatashatruh, pratilomam chaityayad Braahmanaaah Kshatriyam upeyaat Brahmane vakshyateeti, vyevatwaa jnaapavishyaah Kshatriyam upeyaat, Brahmane vakshyateeti, vyevatwaa jnapayishyaam ete; tam paanaaavaadaa yothe - asthau, tou ha Purushham suptam aajagmaatuh, tam etair naamabh aamantrayaam chakre, bruhan paandara-vaasah soma raajanniti, sa nottasthou; tam paanin aa pesham bodhayaaamchakaaru, sa hotasthou/

(Ajaatashatru said: Indeed the usual practice would be that Kshatriyas should approach Brahmanas to teach Brahma Jnaana but this is quite contrary to this practice! However, let me explain to you. Then then the King took the Brahmana by his hand to rise up and explained: say, two persons approached a person who was fast asleep and tried to wake him up; they addressed the person and said: ‘Sir, you are the Great Soma Deva with white robes of silk!’ There was no response and the man continued to sleep. Then he was shaken up by hand and then he recovered to consciousness from deep sleep. Indeed the Self knows nothing in that stage of slumber and apparently he was in the position of inactive conciousness!) II.i.16)

Sa hovaachaa Ajatashatruh, yatraisha etat suptobhuut, ya esha vigjnaaanamayah Purushah, kvaisha tadaabhiutkuta etad aagaad iti/ Tadyu ha na mene Gargyah/

(Ajaatashatru asked Gargya as to whether this Vigyana Purusha was sleeping or what and from where he has arrived; Gargya, can you guess! [The implicit reply should be that once the sleeping person was the Vigyana Purusha himself; his internal consciousness once woken up, his mental alertness got woken up too; in other words his knowledge of the Self through the medium of his mind was alerted; as to the next question that from where had he come from, the explanation would follow) II.i.17)

Sa hovaachaa ajaatashatruh, yatraisha etat suptobhuut esha vijnanaamayah Purushaah, tad eshaam praanaaanaam vijnanaaanaena vijnanaam aadyaayaya eshontarahrhidaya aakaashah tasmin chete, taani yadaa ghrnahaati attha haitat Purushaha svapiti naama/ Tad graheeta eva praano bhavati, grihitaa vaak, griheetam chakshuh, griheetam shrottram, grihitam manah/

(King Ajaatashatru explained that as the Person under reference who was fast asleep and since fully since conscious by now, his body would have then absorbed the functions of the sensory organs through its awakenness or consciousness, for instance as his heart got absorbed in Akasha or the Sky that is the Supreme Self! That specific phase is called ‘Svapiti’ or Semi Consciousness. Then his nose the organ of smell and more importantly the medium of breathing is absorbed into Praana or the Vital Force, and similarly the eyes into vision, ears into hearing, tongue into Speech, heart into Space and mind into the Self Conciousness! In other words, all the limbs of the body during the stage of deep sleep rested and got integrated with the respective parent manifestations)  II.i.18) Sa yadraitaaya swapanaaayacharati, te haasya lokaah; tadyuteva maharajo bhavati; utaiwa maha brahmanah, utevocchaavacham nigacchati; sa yathaa Maha Raajo, jaanapadaan grihitwaa sve janapade yathaa kaamam parivartet, evamevaisha etat praanaa griheetwaa sve shareere
yatha kaamam parivartate/ (As the Self was passing through the phase of the dream state, then he feels on top of the world like an emperor sometimes and like an ideal and virtuous Brahmana as though he was a spotless and ideal human being and carrying all his Subjects or Followers freely without resistances and hindrances just as all his limbs and senses are under his full control! In this ideal stage, his thoughts are unchallenged, his body parts obey fully, senses are perfect) II.i.19) Atha yadaa sushupto bhavati, yadaa nakasyachana Veda, hitaa naama naadyo dwa saptith sahasraani hridayaat puritatam abhiprataish -thante, taabhiih pratyavashrpayya pureetati shete; sa yaa kumaaro vaa Mahaaraajo vaa maha brahmano vaatigneemaanadasya gatvaa shayeeta, etamevaisha yatachhete/ (When in deep sleep known as the state of ‘samprasaada’, a person experiences perfect purity of mind and either a specific consciousness or of none; then in that state, the nervous system of the body comprising as many as 72000 nerves named ‘hitaa’ might get activised. These are the metabolic effects of the intake of the food and drink into a human body and these extend from the heart to the pericardium- a fibrous sac-like membrane surrounding the heart connected to the main blood vessels extended from top to bottom of the body ie brain to feet. Thus the Self is conditioned by its reflexes emanating from its intellectual inputs. The dormant impulses come to the fore during the deep sleep. These impulses tend to reflect on the thought process screen of the person in the deep sleep; the thoughts might flash tendencies of a baby, a youth, adult, aged person, a King or a Brahmana! The tendencies might create religious fervour, fright, pride, extreme sorrow, happiness or helplessness! ) II.i.20) Sa yathornanaabhis tantunoccharet, yathaagneh kshudraa visphulingaa vyuccharanti, evam evaasmaad aatmanah sarve praanah, sarvey lokaah, sarve Devaah, sarvaani bhutaani vyuccharanti:tasypoanishat, satyasya satyam iti praanaah vai satyam, tesham esha satyam/ (Individual Selves having similar body parts manifest specific characteristics typical of their own; this is indeed so with all the Beings in creation, more so of humans. This is on the analogy of a spider weaving threads of similar nature or fire creating tiny sparks flickering all around. In the same manner human organs like tongue emanating sound and speech, hand and feet resulting in actions, skin creating odour, heart asking for breathing and mind deriving thoughts and so on. All the Devas preside over organs and worlds. Various other Beings ranging from a blade of grass upto Hiranyagarbha manifest their own characteristics. Likewise all Individual Selves in existence are akin to Brahman and truly Upanishads are the hidden meaning of existence revealing just this Basic Truth that the Individual Self is the Supreme Self Itself!! Upanishads are thus the capacity of bring near to this Truth that Praana couched in a live body is the Self that is the Supreme Self and indeed THAT IS THE TRUTH!)

[Too much of simplification of the basic Truism of ‘Aham Brahmaasmi’ might not have the desired impact and thus in this Brahmana, a step by step narration of the Brahmana Gargya and the King Ajatashatru has been resorted to in this outstanding Upanishad. The methodical depiction of the Brahmana’s desire to worship some of the significant manifestations of what Brahman is all about as in the case of Surya, Chandra, Agni, Sky, Vaayu and so on culminating into the Self as indeed the Supreme Brahman, brings out the impact in a profound and convincing manner to the readers. Indeed the ‘Antaratma’ is but a reflection of ‘Paramatma’ emphasising the axioms: ‘Esha sarva bhutaanataratma’ and ‘Ekamevaadwiteem’ or the Supreme is the ‘Self Consciousness’ and ‘Singularity is manifested in Plurality’. Thus precisely the Upanishads in general are the media of analysing the concealed, unknown, unseen and unfelt mirror image of Brahman! Thus Brahmai Vedam is Atmai Vedam!]

[This is the end of the First Brahmana of the Second Chaper]

Origin of human beings with body parts and sensory organs as also of corresponding Sapta Rishis
Having discussed about Brahman’s outline, discussion on Universe’s Origin and Dissolution follows:

II.ii.1) Yo ha vai shishuh saadhanaam sapratyaadhanaam sampurnam sadaaamam Veda Sapta ha dvishato bhraatrurvyaan avarunnaddhi: ayam vaava shishuryoyam madhyamah Praabnah tasyaidam evaahahnam, idam pratyadhanaam, Praanah sthunaa, annam daamaa/ (Those who are aware of a newly born baby’s ‘Adhaan’ or dwelling place, ‘Pratyadhaan’ or special resort, ‘sthuna’ or ‘upaadhana’ or pillar or pillow—say a swing [the analogy is as relevant to a newly born baby or a calf to tie up securely to a pillar with a rope] are also equally aware of its envious kinsmen viz. the body organs and the ways and means of keeping the baby protected. Indeed the babe’s breath is in the middle of the body, its abode is the body, its covering is the head and and the post is breath and the rope is food or nourishment. In other words, the baby has just assumed the subtle body in five ways viz. the body, covering, its post or breath, head and food plus the seven organs viz. two eyes, two nostrils, and the mouth, all making the ‘sthula sharira’ or the gross body!) II.ii.2) Ta etah saptaakshitaya upashthante tadyaa imaa ahshan lohinyo raajayah, taabhir enam Rudronvaayattaah; atha yaa aksahn aapas taabhih Parjanyah; yaa kaneenakaa, taya Adityah; yat Krishnham tena Agnih; yat shuklam, tena Indrah; adharayainam vartanyaa Prithivi anvaayattaad;dyaur uttarayaa; nyaasaannam kshiyate ya evam Veda/ (The seven organs indeed seven Devatas who defend and protect. Take the eyes for instance: Lord Rudra through his red streaks in the eyes attend to it always; Parjanya safeguards the eyes through water; Surya protects through the pupil; Agni shields the dark portion of iris; Lord Indra shields the white portion of the eyes; Earth attends to the lower eye lid and Swarga guards the upper lid. Indeed whosoever is aware of these realities do appreciate that Vital Force or Praana ensures that food is too much or less to survive!) II.ii.3) Ta desha shlok bhavati: Arvaag-bilaschamasa urthwaa-budhnah, tasmin yasho nihitam vishwarupam, tasyaadatat Rishayah sapta teere, Vaagashtami Brahmanaa samvidaanaa, iti/ Arvaagbilaschamasa Urthvaa budhnah iteedam tacchirah, eeshhyarvaagbalaschamasa, urdhvaa budhnah/ Tasmin yasho nihitam vishwarupam iti, Praanaavai yashonihitam vishwa rupam praanaan etad aah; ‘Vaagashtami Brahmanaa samvidaanaa’ iti, Vaagashtami brahmanaa samvitte’/ (In this context, a succinct verse has been stated: Seven Rishis surrounded a bowl that has an opening below and a swelling bulge on its top or head; the Rishis pour various kinds of knowledge. Indeed the Seven Rishis represent seven physical organs and the eighth one is that of the organ of speech that communicates with Vedas.) II.ii.4) Imaaveva Gouautama Bharadwaa -jou, Ayam Bharadwaajah; imaaveva Vishwamitrajamadagni, Ayameva Vishwaamitrah, Ayam Jamada - gnih; ivaveva Vashishthakasyapou, Ayameva Vasishthaha, Ayam Kashyapahah; Vaagevaatrih, Vaachaa yaaannam bhavati, Sarvaayamaannam bhavati yaaevam Vedaa/ Iti dwiteeyam Braahmanam/ (Gautama and Bharadwaaja Rishis represent the two ears, as this as Bharadwaaja and that ear as Gautama. These two eyes are like Vishwamitra and Jamadagni. There two nostrils are like Vasishtha and Kashyapa Muni. The two tongue is Atri Maharshi and through the tongue food is eaten. Indeed Atri Maharshi knows well that every thing becomesd his food as ‘Atri’ means ‘Atti’ or eating; indeed Atri knows that Atti becomes the Praana or the Vital Force in the body and hence elimiated from among the category of Atti or eating!)}

(In the first section of the current Chapter it was established that the distinctive link of the Self and the Super Self is Praana or the Vital Force. With a view to define and explain about that link, it becomes necessary to describe the origin of that link, and hence the definition of the five elements of the body and its organs. Now the exercise of trial and error needs to be undertaken to guess of the nature of Brahman in the ensuing Brahmana)

[Thus ends the second Brahmana of the Second Chapter].
Mortal and Immortal Swarupas of Individual Self and Supreme Self

II.iii.1) Dwe vaava Brahmano rupe, murtam chaivaamritam cha, Martyam chaivaa Martyum cha sthitam cha yacha, saccha tvaccha/ (Brahman is of two distinct Swarupas are Forms viz. the Subtle and Gross, the Mortal and the Immortal, the ‘Sthira’(Stable) and ‘Asthira’ (Unsteady), the Actual or Existent and the Everlasting Truth! In other words, the Self which is transitory and the Supreme is eternal, what is perceivable and the other Unimaginable, besides one is limited Truth and the other all pervasive yet Undefined.) II.iii.2) Tadetan Murtham yadanyad vaayoschaantarikshaaccha; etanmamrityo, etatsthitam, etat Sat, tasyaitasya murtasya, etasya murtasya etasthitasya, etasya satya esha raso ya esha tapati, sato hyesha rasaah/ (This gross form is different from ‘Vayu-rakasha’ or the supportive Air and Ether and as such is mortal, limited, and distinguishable. It is atleast visible and defined if not unlimited like Surya or Chandras ) III. iii. 3) Athaamurtam-Vaayuraantarikshamcha yetadamritam, etadyat, etathyat; tasmaityasvaamrutasya, etasya yatah, etasya tyasyaisha raso ya esha etaminmandalo Purushah, taya hoshah rasah: iti adhidai vatam/ (When one describes of ‘Amurta Swarupa’ or the Formless Subtle Entity viz. the Vayu and Akasha, that indeed is immortal, all pervasive and indistinguishable. Further regarding Surya Deva who is distinguished yet all pervasive and immortal too, [as in the case of Chandra Deva and Agni Deva too yet undefined] , the description is about Devas in essence.) II.iii.4) Athaadhyaatmam- idameva murtaanamd atyaatham praanaaccha yaschaam antaratman aakaasha, etanamamrityo, etat stitam, etat sat, tasyaitasya murtasya, etamamritsyasvamritasya, etasya stitasya, etasya satya esha raso yacchakshuh, sato heshah rasah/ (Having referred to Devas, the description is now about the Adhyaamika Murti or the corporeal body and the organs; breathing or Prana is a part of it which indeed is mortal. Actually it is concentrated in the normal eyes. This inherent Prana is neither lasting nor mobile outside the body.) II.iii.5) Athaadhyatmam praanaascha yasy chaayam antaraatman akaashaha; etadharmam, etad yat tyam, tasyaitasyaamurtasya, etasvaamritasya, etasya yatah, etasya tyasyaisha raso yacchakshuh, sato heshah rasah/ (Now the description of Amurta or the Formless viz. breath or Prana in general as a product of Space which is immortal and that is freely moving anywhere. And that is concentrated in the ‘original’ right eye which is the essence of Truth!) II.iii.6) Tasya haitasya Purushasya rupam yathaa maharaajjanam vaasaah yathaa paandaavavikam, yatendrayogam, yathaagnyarich, yathaa pundarikam, yathaa sakrudvidyuttam; sakrud vidyutteva va va asya shir bhavati, yv evam Vedaa, athaaatav aadesha na iti iti, na hyetasmaditi, na iti anayat param asti; atha naama dhhyeyam satyasva satyam iti, praanaa vai satyam, esha satyam/ (That Purusha Swarupa is such as he dons a saffron robe; he is like an Indragopa insect, looks like the flames of Fire, as a pure and white lotus flower and like the sudden flash of lightning. As per the directive of Brahman, the Prajapati Purusha is of the saying: ‘neti, neti’ or ‘not this and not that’! Yet indeed He is the Truth or Reality and the Truth alone or the Reality itself! Indeed He is the Quintessence of Truth! Various explanations have been expressed about Him: some designate him as ‘Murtaamurta Rashi’ or The One with or without Form; some call Him as –‘Karta or Vijignanamaya, Vidya maya Bhokta’- and Karma inclusive of ‘Purvakarya karana Samudaya’ or the Totality of Past and Present Deeds and their fruits). Some call Him as Lord Buddha opined as ‘suddden flash of lightning’ or Enlightenment, that is aprameyam asamkhyeeyam achiinttym anidarshanama, Swayam eva atmana -atmaanam twam eva jnaatumarhshi/ or That only the Self could realise about Him who is beyong measure, beyond number, beyond thought, beyond comparison) [This is the end of the third Brahmana of the Third Chapter; now follows the description of the Supreme or the Absolute Self] Yagjnyavalkya-Maitreyi ‘samvada’ detailing material resources vis-vis Brahman and Unity of Individual Selves with the Supreme
II.iv.1) Maitreyi, iti Yagjnyavalkyaah, udaasyan vaa arehamasmaatsyathaa naadasmi; hanta tenayaa Katyaayanyaantam karavaaneeti/ (Maharshi Yagjnyavalkya confided in Devi Maitereyi that he would renounce his life of a householder and take to renunciation which was a higher form of life and divide his properties and make settlements between her and his other wife Devi Katyayani!)II. iv.2) Sa hovaacha Maitreyi, yannu ma iyam bhagoh, sarvaa Prithvi vittena purnaa syaat, katham tenaamritaa shyaam iti; neti hovaacha Yagjnyavalkykah yathaiwopakaranavatam jeevitam, tathaavaa te jeevitam syad amritat-vasyayatu naashhati vitteneti/ (As the Maharshi so proposed his intention, then Maitreya reacted to say that even if the entire Earth were filled up with money and material for me, would it ensure me Immortality by that opulence! Then the Maharshi naturally reacted in the negative and stressed the fact that immoratliy could indeed never to be a suitable alternative for the means for wealth.)II.iv.3) Sa hovaacbha Maitreyi, yenaaham naamritaa shyaam, kim aham tena karyaam, yadeva Bhagawan Veda tadeva me Bruuhiti/ (Maitreyi said that if that kind of wealth could not secure me immortality, what use that wealth be! ‘You tell me only that type of means which alone might secure it’) II. iv.4) Sa ho vaacha Yagjnyavalkyah, priyaa batarenah sati priyam bhaashase, yehi, aassva, vyakhyaasyaami te, vyachakshaa - nasya tu me nididhaasaweti/ (Yagjnyavalkya replied to Matreyi endearingly to sit near him and meditate while he would explain) II.iv.5) Sa ho vachaa, na vaa are patyuh kaamaaya patih priyo bhavati, aatmanastu kaamaayaaya pathi priyam bhavati, atmanastu kaamaayaaya putraah priyaa bhavant, na vaa are vyattaya kaamaaya vittam priyam bhavati, atmanastu kaamaaya vittam priyam bhavati, na vaa are Brahmaanah kaamaaya Brahma priyam bhavati, atmanastu kaamaaya Brahma priyam bhavati, na vaa are kshatrasya kaamaaya kshatram priya bhavati, atmanastu kaamaaya, kshatram priyam bhavati, navaa are lokaanaam kaamaaya lokaah priya bhavanti, atmanastu kaamaaya lokaah priya bhavanti, na vaa are Devaanaam kamaaya Devaah priyaay priyaa bhavanti, atmanastu kaaayaa Devaah priyaay bhavanti, na vaa are bhutaani kamaaya bhutaani priyaa bhavanti, atmanastu kaamaaya bhutaani priyani bhavanti, na vaa are sarvasya kaamaaya sarvam priyam bhavati, atmanastu kaamaaya sarvam priyam bhavati/Atmaa vaa are drushtavyya shrotavyo mantavyo nidhidhaanaa sitavyo Maitreyi, Atmano vaa are darshanena matyaa vigjanaenedam sarvam viditam/ (The Maharshi explained that either a husband or wife loved either of them, it was merely for their own selves; similarly one loved his or her children, it was only for their own sake; wealth was loved by any body it was again for their own selves; similarly, a Brahmana, or a Kshatriya, or the worlds, Devas, other Beings, and so on; therefore what was of utmost importance was to realise the Self, indeed one’s own Self that was to be heard of, reflected upon, and meditate to. In other words, when Maitreyi asked the Maharshi whether all the wealth in the Universe would be able to secure immortality, the reply positively yet logically would be whether she would be prepared to discard every thing including life partners, off spring, varnas like one is a Brahmana or a Kshatriya, wealth of course, or attachment to co-beings, or the desire for this Loka or another like Swarga, Satya Loka, and so on, even atachment to specific Devas, and so on by merely concentrating about the Absolute Truth and Truth alone called ‘Sat-Nyasa’ which literally meant Sanyasa or Renunciation! And that Truth was within One Self; it was that the Self alone was to be heard of, reflected upon and meditated to! That that alone was the quest for Immorality! II.iv.6) Brahmatam paraadaadyon atmano Brahma Veda, Kshatram tam paraadaadyonyatraatmano Devaavveda, Bhutaani Paraadyon yatra atmano bhutaani veda, sarvam tam paraadaadyonyatraatmanah sarvamVeda; idam Brahma, idam Kshatram, ime lokaah, ime Devaah,imaani Bhutaani, idam sarvam yadayamaatmaa/ (Brahmanas tend to discard any thing that they have conviction of what all should be according to their Inner Self; similarly Kshatriyas too reject any thing unconventional and and unconvinced to their Antaratma or Conscience.
Any where among the worlds, be it Devas, all other Beings would only follow the dictates on one’s own Inner Self. Indeed this is precisely why one gets convinced that any thought, impulse, action and everything and any thing has to get the acceptance of the Self and hence that everything is the Self!

II.iv.7) Sa yathaa dundubher hanyamaanasya na baahyaan shabdaan shaknuyaad grahanaaya, dundubhestu grahanena dundubhyaaghaatasya vaa shabdo graheetah/ (While indeed one might not be able to distinguish different kinds of notes of the drum sound, yet it is very easy to realise that a drum is beaten or that matter the typical sound of a drum could be recognised and heard even from a distance of hearing. That is how one could infer or conclude owing to one’s own normal and basic intelligence or what is routinely called as common sense!) II.iv.8) Sa yathaa shankasya dhyaayamaanasya na baahyaan shabdaan shankhuyaad grahanaaya, shankhasya tu grahanena Shankhadhmasyavaa shabdo griheetaah/ (Even as a conchshell is blown, one may not be able to identify the specific notes but for sure one hears from a reasonable distance that a conchshell is being blown!) II.iv.9) Sa yathaa veenaayai vaadyamaanaayai na baahyaan shabdaan vinaayai vaa grahetenaa/ (Even as one might not identify the particular nuances of notes of a Veena the stringed musical instrument, but the general awareness that a veena is being played is certainly heard; this is to prove the pure intelligence of any normal human beings with genetic material. Such other examples could be cited.) II.iv.10) Sa yadhaara edhaagner abhyaahitaat prathaag dhumaa vimshcha -ranti, evam va aresya mahato bhutasya nishvasitam etad Rigvedo Yajurvedah Saamavedothar – vaangarisa itihaasah puraanam vidyaa upanishadama shlokah sutraani anuvyaakhyaaanaani vyakhyaa – naani asyaivaataanishvasitaaanii/ (At the time of Srishti and Vidya or knowledge had not originated yet and only Pure Intelligence prevailed, then only Agni in its basic form was recognised but not the sparks, embers, flames and smoke was not; similarly this Universe was not differentiated in varied forms and nomenclatures or names. Like wise oh Maitreyi! Knowledge did not get diversified like Vedas viz. Rig Veda, Yajur Veda, Saama Veda, Atharvaangarisa, Shad Vedangas, Itihasa-Purana-Upanishads, Vidyas of different nature like geography, history, mythology, Art Forms, Shlokas, vyakhyanas, explanations and so on. Indeed, they are all like Praana, or the Breathing of the Self, the Basic Reality and the Paramatma or the Supreme Self! II.iv.11) Sa yathaa sarvaasaam aapaam samudra ekaayanam, evam sarveshaam sparshaanam tvageyanam, evam sarveshaam gandhaanaam naasike ekaayanam, evam sarveshaam rasaanaam jhivoukaayanam, evam sarveshaam rupaayhanam chakshurekaayanam, evam sarveshaam shabdaanaam shrotramekaayanam, evam sarveshaam sankalpenaam mana ekaayanam, evam sarveshaam vidyaanaam hridayamekaayanam, evam sarveshaam karmanaam hastavekaaanam, evam sarveshaamaandaanaam upaasaya ekaayanam, evam sarveshaam visarganaanaam paayureeayanam, evam sarveshaamhwsaanam paadavekaayanam, edvam sarveshaam Vedaanam vaagemkaayhanam/ (While Brahman or the Supreme Self is the originator of Pure Intelligence, the ramifications of that knowledge have been described in the earlier stanza. Now as Brahman created the manifestations of that Knowledge, he also determined other manifestations as also their goals that are ephemeral too and are subject to dissolution; for instance ocean is the goal of all kinds of water; the skin is the goal of touch, the nostrils are the goals of odours, the tongue of all savours, eyes of all colours, ears of sounds, mind of all types of thoughts, intellect the goal of varied knowledge, hands for works or action, organ of generation for enjoyment and relief; anus for excretions, feet too for walk or mobility in general, and the organ of Speech viz. the tongue for good and bad sounds ranging from Vedas to the mundane expressions. Indeed, dissolution in any case is natural just as the termination of ignorance while Brahman or the Supreme Self is the only Reality and the Ultimate Truth! ) II.iv.12) Sa yathaa saindhava khilya udate praasta udakamevaanuvileeyet, na haasyedgrahanaayeva syaat, yato yatastatwaadadeeta
klavam eva samadhutamanantamaparam vignaana that is why a Being feels 

the risks and fear of existence, not knowing that the Being only 
changes forms, names, characteristics and attributes but remains the Self which indeed is the Supreme and the Absolute Reality only always! The Maharshi cites the illustration of a lump of salt dropped dissolves and thus difficult to retain its original nature and that precisely is the cause of non identification. One 
tends therefore that as and when the original Reality changes its form, name, features, fears of existence, 
anxiety of retaining the so called Self, etc. then the woods are confused as the forests or the Midhya or the 
Make Believe prevails and blocks the view of the Satya or the Truth!) II.iv.13) Sa ho vaacha Maitreyi, 

Devi Maitrei got utterly confused and so 

expressed to her husband as her understanding had all along been mentally fixed to that Bhagavan as the object of veneration and that she was the one to venerate to him on the basis of Dualism of him and by myself! But the Maharshi talked of Oneness and of Unity in Diversity! The Maharshi coolly replied to re-

emphasise and corrected her understanding that the same entity was possessing varying attributes. He 

further explained that the Self was superimposed by ignorance like a burning wood was covered by ash!

Pure Intelligence which indeed is the Self appeared variegated by modifications of name, organs and 

their attributes, and of the falsity of decay and destruction! On the other hand, the Self is indestructible, 

paramount, endless and infinite Reality! II.iv.14) Yatra hi dwatamiva bhavati tadir itaram jighrati, 

tadir itaram pashyati, tadir itaram shrunoti, tadir itaram abhivadati, tadir itaram manute, 

tadir itaram vignaanaateeti;yatra vaa asya sarvamaatmaivaabhuttatkena kam manveeta, 
tatkena kam shrunuyaat, tatkena kamabhikkvadet, tatkena kam manaveet, tatkena kam vijaaneeyaat!Vigjnaataaramare 

kena vigjnaaneeyaaditi/ ( Due to the actual existence of duality, nay the multiplicity, due to ignorance, 

smell is different, vision is different, the capacity of hearing varies, speech sounds diverse, the pattern of 

thinking or mindset is varied, and the faculty of the understanding is highly dissimilar too. But when the 

veil of ignorance is removed and since the Absolute Self which is neither dual nor multiple, every thing 

falls in place and one starts its attributes to hear, see, smell, touch, taste, feel, think and react precisely the 
same in unmistakable and distinctive uniformity! Therefore Maitreyi, one has to clearly understand as to who is the Singer, then the song is indeed just the same! The Self is thus the Supreme in that blueprint, be it vision, or hearing, or feeling, or thinking or whatever! ‘Vignaataaramare kena vigjnaaneeyaaditi’ or 

through what instrument should one know That Knower?

(The concepts of the Self and the Supreme and the inevitable identity of the same has thus been 
explained succintly in this chapter 4 through 14 successive Brahmanas. Renunciation of everything is the 
beginning of the knowledge of the Self and once that is known, everything is known. Now the next step is to state, reflect and meditate the origin of the Universe by way of Scriptural Reasonings).

[This above concludes the Second Chapter, fourth Section and the fourteenth Brahmana]

‘Madhu Vidya’ or the doctrine of Honey applicable to all the Beings, Elements, Concepts and the Self
II.v.1) *Iyam Prithivi sarveshaam bhutaanaam madhu, asya prithivyai sarvaani bhutaani madhu; yash-
chayamamasyaam prithivyayaam tejomayomritamayayah Purushah, yashchaayamadhyaatam sharirah tejomayomritamayayah Purushah ayameva sa yoyamatmatmam sharirastejomayomritamayayah Purushah ayameva sa yoyamatmaa; idamamritam, idam Brahma, idam sarvam/* (Any discussion on the means of Immortality inevitably pre-supposes knowledge of the Self while renunciation of everything being a part of it. Once That is realised then the Universe is realised. Now, this Earth is like ‘madhu’ or honey which indeed is the essence of all the beings from Hiranyagarbha down to a blade of grass. The Self of any being comprises full of four entities viz. Prithivi maya, amrita maya, tejomaya and Purusha; or earth, honey, corporeal being in a mortal body and knowledge or intelligence and again the Self indicates Amrita Maya or Brahma maya; this indeed in Brahman all about; stated differently, existence is by itself is a sweet experience, notwithstanding its travails! Hence Universe is Earth in a way)

II.v.2) *Imaa aapah sarveshaanaam bhutaanaam madhu aasaamapaah sarvaani bhutaani madhu; yashchaayamaaswapsu tejomayomritamayayah Purushah; yashchaayamadhyaatmam raitasah tejomayomritamayayah purushah yashchaayamadhyaatmam raitasastejomayomritamayayah Purushah, ayameva sa yoyamatmaa; idamamritam, idam Brahma, idam satyam/* (Having defined Universe and Existence of Hiranyagarbha downward to each and every being in the Creation on Earth, the next concomitant of Existence is water which too is as sweet as ‘Madhu’ or honey; ‘Aapaas’ too as essential for existence of one and all as much as that of Prthivi, being an essential seed in a body! In the waters is situated the ‘tejomaya and amritamaya Purusha’ or the ever shining and immortal Entity who is also known as ‘Antaratma’ or the Inner Self; indeed that is Immortal, is Supreme Brahma and ‘Sarvam’ or the Totality! In fact water is absorbed in the Body as the ‘Retas’ or the seminal fluid!) II.v.3) *Ayamagnih sarveshaaam bhutaanaam madhu, asyaagneh sarvaani bhutaani madhu, yashchaayamagnou tejomayomritamayayah Purushah, yashchaayaya madhyaatmam yoyamatmaa; idamamritam, idam Brahma, idam sarvam/’ Prithiviya-apastejas’ or among the Pancha Bhutas, without Earth, no being at all has any ‘locus standii’ or life or very survival; without water there is no subsistence; now without Agni there would be neither survival nor food nor even endurance, quite apart from neither homas nor Agni Karyas and the best part of human existence on account of food which indeed is ‘the Madhu again’. It is therefore the radiance and heat so crucial more so Agni is identified with Speech, tongue and mouth for existence! And that is how the imperative four factors of existence viz. the Self, the Knowledge, immortality and Brahman!)

II.v.4) *Ayam Vaayuh sarveshaam bhutaanaam madhuh asya Vaayoh sarvaani bhutaani madhu; yascha - ayamasmin Vaayo-amritamayayah Purushah ayameva sa yoyamatmaa; idam-amritam, idam Brahma idam sarvam/’ This Vayu or Air too is like honey as in the case of Earth and Water and is predictably so for even in terms of minutes and seconds; Air is the pulsative, ever beaming and immortal Vital Force for breathing and is like an ever-ticking machine essentiality of one’s very life line! Indeed the inevitability of the Top Significant four factors of knowledge, immortality, Self and Brahman are the required fundamentals for existence!) II.v.5) *Ayamadityah sarveshaam bhutaanaam madhvasyaadityasya sarvaani bhutaani madhu yashchaayasmino pradyatejcchayamadhyaatmam chakshuh tejomayomritamayayah Purushohymeve sa yoyamaataah idamamritam idam Brahma, idam sarvam/’ (This Surya Deva is the sweet honey of all the beings in creation; he is the most lustrous and shimmering fund of radiance as also the divine embodiment of nectar that ensures ‘amaratwa’ or deathlessness.He is identified with the sharp vision of the eyes and is the four sided entity of the Self, personification of comprehension, everlasting existence and the Supreme Omnipresence!) II.v.6) *Imaa dishah sarveshaam bhutanam madhu, aasaam dishaam sarvaani bhutaani madhuh; yashchaayamaasus dikshu tejomayomrita - mayah Purushah, yashchaayamadhyaatmam maanatejomayomritamayayah Purushah, ayameva sa*
The ‘Directions’ or Directions are like honey too to all the Beings in all the parts of Creation where again the Tejomaya-Amritamaya Purusha who is Eternal and Blissful is omnipresent all over the Universe. These Directions constitute the ears of a body. Indeed that four sided Soul or the Self is based on Vijnana, sweetness of madhu and radiance and has the under lying unity with Paramatma the Supreme! II.v.7) Ayam Chandrah Sarveshaam bhutaanaam madhu, asya chandrasya sarvaani bhutaani madhu; yashchaayamasnimshchandre tejomayorimitamayah purusghah, yashchhaya madhyaatmam maanasastejomayorimitamayah Purusha, ayameva sa yoyamatmaa; idamamritam, idam Brahma idam sarvam/ (Now Chandra the Moon is of extreme sweetness of honey and so are all the Beings in Srishti. This unique Chandra Deva is not only the incarnation of pleasant coolness and brightness but is also immortal akin to mind of various Beings in the Globe; this is also identified with the personification of luminosity, eternity, knowledge and the Antaratma or the Interior Self that is directly aligned to and a close reflection of Paramatma the Ultimate!) II.v.8) Iyam Vidyut sarveshaam bhutaanaam madhu, asya vidyutah sarvaani bhutaani madhu; yashchaayamasnymaavidyutitejomayorimitamayah Purushah yashchaayama madhyaatmam tajjastestejomayorimitamayah Purushah, ayameva sa yoyamatmaa; idamamritam, idam Brahma, idam sarvam/ (This Vidyut or Lightning is like sweet honey to the Beings of the Universe and vice versa. The Vidyut is at once a flash of piercing vision yet is a permanent phenomenon on the Skies. Identified with the sensation of touch and skin on a body of the Beings, this is an active segment of the Self comprising the body, its awareness or appropriately named as knowledge, the light within the body in the form of the touch and its sweet existence- all these four are ideally unified with Paramatma.) II.v.9) Ayam stanayitnuh sarveshaam bhutaanaam madhu, asya stanayitnoh sarvaani bhutaani madhu; yaschaayamasnymaavidyutitejomayorimitamayah Purushah yaschaayamadhyaatmam tajjhasstejyoarimitamayah Purushah, ayameva sayoyamatmaa, idamamritam idam Brahma, idam sarvam/ (Clouds are nice and sweet like honey to all Beings as these are the abodes of the ‘Tejomaya and Amritamaya Purusha’ who is identified with sound and voice in the body of each and every being in Srishti representing the Self, knowledge, inherent radiance and perpetuity inter-connected to Brahman the Superior Most) II.v.10) Ayamaakaashah sarveshaam bhutaanaam madhu asyaakaashasya sarvaani bhutaani madhu yaschaayam asminnaakaashho tejomayorimitamayah Purushah yaschaayam adhyaatmam hridayakaashah tejomayah amritamayah Purushah, ayam eva sayoyam aatmaa, idam amritam, idam Brahma, idam sarvam/ (This Akasha is like honey to all the Beings in the Space identified with the heart in their physiques. This ether is where Purusha rests being replete with radiance and ecstasy, known otherwise as Antaratma or the Inner Self based on realisation, inbuilt brightness, and everlasting nature interconnected with the Supreme). II.v.11) Ayam Dharmah sarveshaam bhutaanaam madhu, asya dharmasya sarvaani bhutaani madhu; yaschaayam asmin dharmer tejomaya amritamayah Purushah, yaschaayam adhyaatmam dharmer tejomayorimitamayah Purushah, yaschaayamadhyaatmam dhaarmastejomayorimitamayah Purushah, ayameva yoyamatmaa; idamamritam, idam Brahma, idam sarvam/ (Dharma or righteousness is the code of conduct as per the Scriptures enunciated in Shruts and Smritis; indeed this dharma is like honey to the various Beings; yet this code is neither seen nor readily felt like Earth, Sun, Moon, Water, Fire, Sky, Lightning, Directions, clouds and so on; yet Dharmaacharana or Following the Established Principles of Morality is indeed divinely sweet like honey, bright like flood of radiance and gratifying and fulfilling like ‘Tejomaya-Amritamaya- Antaratma’ or Inner Conscience which again is eternal, radiant and Supreme viz. ‘Paramatma’ or Brahman; indeed the Self is but a reflection of the Utmost Abstraction!) II.v.12) Idam Satyam sarveshaam bhutaanaam madhvasya satyasya sarvaani bhutaani madhu yaschaayamasmin satyeytejomayorimitamayah Purusho yaschaayamadhyaatmam satyah tejomayah amritamayah Purushoyameva sa yoyamatmed
amritamidam Brahmodah sarvam/ (This concept of Satya or Truthfulness is sweet like honey for all the Beings in the Universe; it is in this Satya that is embedded in the Purusha who is the embodiment of Radiance and ‘Amritatwa’ or Eternity; he is the Adhyatmika Purusha or the Self who is interconnected with Paramatma or the Absolute Brahma who is Everything!) II.v.13) Idam maanusham sarveshaam bhutaanaam madhvasya maanushasya sarvaani bhutaani madhu yaschaayamasmin maanushe tejomayomritamayah Purusho yaschaayamadhyaatmam maanushastejomayam amritamayah Purushoyameva sa yoyamaamedamamritamidam Brahmodah sarvam/ (These Humans and other species are sweet like honey to each other; the sum total of their bodies and organs or the cosmic body is always in favour of Truthfulness and Reliability both internally and externally. The Four factors governing the Self are righteousness, knowledge, brightness within and of everlasting nature; the Self is tightly intertwined and totally unified with Brahma; indeed the knowledge of what Brahma is what the means of attaining that very status) II.v.14) Ayamatmaa sarveshaam bhutaanaam madhwasyatmanah sarvaani bhutaani Madhu yaschaayamasmin maanushastejomayah amritamidam Brahmodah sarvam/ (This ‘antaratmaa’ or the Inner Self is syrupy and charming to all the Beings in Srishti and equally so all the Beings to the Inner Self. It is this very Self which is the embodiment of brightness and of everlasting nature Purusha; thus indeed is It is ever sweet and nectar -like, Brahma-like and every thing else in the Globe!) II.v.15) Sa vaa ayamatmaa sarveshaam bhutaanaa- madhipatih sarveshaam bhutaanaam rajaa; tadyathaa rathanaabhou cha tathanemou chaaraah sarve samarpitaah, evamevaasmin aatmaani sarvaani bhutaani sarve devaah, sarve lokaah, sarvepraanaaah, sarva eta aatmaanah samarpitaah/ (This ‘Antaratma’ or the Self Consciousness is the sovereign of all Praanis or the most beloved like sweet honey itself; this is indeed is the dazzling fund of luminosity and the sustaining drink of Deva Ganas and what is more the Eternal Brahma that is ‘Saravaswa’ or the Totality. This Individual Self which is akin to burnt coal camouflaged by ash is possessed of add-on body- appendages just as the Basic Truth is covered by the thick layer of make-believe maya or ignorance; it defies pure intelligence, but deep devotion and meditation with the aid of Brahma Gyaan alone can gradually clear the smokes of ignorance; indeed it is the ‘Shruti-Smruti pathana-smarana-jignaasa’ alone could loosen the tight stranglehold of Agnana and pave the gradual and thorny path of Illusions that reveals the hard away to Brahma and eventually identify Brahma ultimately. The identification and Identity of the Self as the Supreme Self is possible only when all the spokes are fixed properly in the nave and felloe of a wheel when all the organs of a body and their end-uses like speech, touch, smell, action, thought, etc. are ideally fixed on the Self)

Madhu Vidya -taught by Dadhyan Rishi to Ashwini Devas as in horese heads- the unique link between the Individual Soul and the Supreme

II.v.16) Idam vai tan madhu dadhyann aatharvanoshvibhyaam uvaacha, tadetad rishi pashyaanavochat: tadvaam naraa sanaye damsha ugram, aavishkarnomi, tanyatur navrishtim/ Dadhya ha yan madhva atharvano vaam, Ashvasya shreeshanaa pra yadimuvaacha, iti/ (Recalling the conversation of Devi Maitreyi and Maharshi Yagjnyavalkya when the latter explained about Antaratma and Paramatma or the Self and the Supreme Brahma, Maitreyi solicited the Maharshi to elaborate the MADHU VIDYA or the Theory of Honey being the unique link between the Self and the Supreme. Then the Maharshi explained what Dadhyan Rishi taught to Ashwini Devatas in Atharva Veda. But there was a huge catch behind the narration: Dadhyan cautioned the two Ashwini Devas that in view of Lord Indra’s condition that any one trying to learn Madhu Vidya would automatically have their heads dropped; however Dadhyan assured that the heads would be kept secured and replaced by the heads of horses and the operative portion of the
Madhu Vidya meditation being the rite called Pravargya minus however the ‘goodhaartha’ or the secret portn called Self-Knowledge; indeed the Self Knowledge is as self revealing eulogy as a thick cloud with rumbling noises inevitably would end up in heavy rains! Obviously the two Ashwini Kumars yielded to the tempting offer of Dadhyan Rishi as also his assurances and agreed to the Offer to get beheaded and horse heads replaced). II.v.17) *Idam vai tanmadhu Dadhyann atharvano shvibhyaam uvacha, tad etad Rishih pashyaan avochat:* Atharvanayaashvinaa dadheechie ashvaam shiraah prati aitraayatam, sa van madhu pra vochad ratayyan, twashtram yad dashraav api kakshyaam vaam iti/ (Thus this Madhu Vidya had been taught to Ashvini Kumars by Dadhyan Rishi who addresseed them saying that the Madhu Vidya or the Instruction of Honey which was ‘Twaashtra’ or Related to Surya was thus being accorded; this was the Pravargya karma which would indeed be followed by Madhu Vigni implicitly if not explicitly! Indeed this Madhu Vidya not only reveals the transformation of the Inner Self to the heightened level of the Supreme Brahman and the incidental methodology of recovering the horse heads to normalcy as of original Ashwini Kumars. Moreover the ‘Puraschakre pura sharira’ or the erstwhile form of those since inititated to Madhu Vidya would subsequently lead to Purusha Swarupa and further help merge into Avyakta Swarupa of Brahman!) II.v.18) *Idam vai tanmadhu Dadhyann aatharvano -shvibhyaam uvacha,* tatedat rishi pasyan avochat: puraschakre dvipaadah, puras chakre chatuspaadah, Purah sa pakshi bhutwaa purah Purusha aaveekshat iti/ Sa vaa ayam Purushaah sarvaasu puurshu purishaayah, nainena kim chanaanaavratam, nainena kim cha naasamvratam/ (After discoursing Madhu Vidya to Aswini Kumars, the Rishi explained to Ashwini Kumars that Paramatma manifested himself first as with two feet like human beings and birds and later on as four feet animals; since he entered these bodies in a subtle form, he is called Purusha. Indeed there is nobody that is not covered as a biped or quadruped or in any other imaginable form in them as enveloped by Him inside and outside. In other words, there is nothing that is not pervaded by Him in the form and name of that very species. Thus the Mantra; nainenakincha naanaavritam, nainena kinchinaasamvritam ie there is nothing that is not convered by Him, nothing which is not engulfed by Him viz. the Purusha! Indeed He made the bodies, the karmendriya and Jnaanendriyas or the organs of action and senses.) II.v.19) *Idam vai tanmadhu Daddhyann Atharvano shvibhyaam uvaacha,* tad edad Rishi pashyan avochat: rupam rupam pratirupababhuva, tadasya rupam pratiekshanaaya, Indro maayaabhihi puru rupa eeyate, Yuktaa hi asya haraayah shata dasha iti/ (Thus Dadhyan Maharshi taught Madhu Vidya to the Ashvini Devas in Atharva Veda as they were in the form of Horse-heads. As each specie of the Lord’s creation as of biped or quadruped or innumerable other forms, the process of Creation got multiplied as per the original swarupa or the prototype as ‘pratiswarupas’ or replicas got reproduced aplyent with similar features, organs and their respective functions by Maya or ‘make believes’ which appeared in tens, hundreds, thousands, and of endless numbers with organs and their functions in perpetuity till the termination of Creation till another such cycle gets renewed! That Parabrahma or the Supreme Creator is stated ‘apurva’ or unprecented, anpara-akaarana-akaarya or causeless, spontaneous, and on his own volition, as also Abahya or beyond comprehension yet the consciousness within the Internal Judge of one’s thoughts and deeds! This Self is thus a true reflection of Brahman the Infinite. This Antaratma of every being is a fascimile of Paramatma and just as the Supreme knows everything, can see, hear, feel, act, react, think, comprehend and so on the Individual Selves of all the Beings can certainly do so to their respective capacities. Like horses are yoked to a chariot, the internal organs and their functions are tied together to the Pure Intelligence. This is the meaning and import of the Mantra and this again is the lesson of the Madhu Vidya, nay the secret of Vedanta; this again is the cohesion or link of the Inner Self and the Supreme Brahman all about!).
[This is the end of the Fifth Brahmana of the Second Chapter of Brihadaranyaka Upanishad]

Madhu kaanda vamsha of Teachers on Scriptural authentification of the link between the Self and the Supreme

II.vi.1) Atha vanmshah: Pautimaashyo Gaupavaanaat, Goupvanah Proutimaashhyaat, Poutimashyo Goupavanaat, Goupvanah Koushikaaat, Koushikah Koundinyaat, Koundinyah Shandilyaat, Shandilyah Koushikaachha Goutamaacha Goutamah/ (Now, Madhukanda Vamsha is detailed as follows, and these are the Teachers: Pautimaasya received the Madhukanda tradition of teaching first from Gaupavana, Gaupavana from another Poutimaasya; this Pautimasya from another Gaupavana. This Gaupavana from Kaushika, Kaushika from Koundinya, Koundinya from Shaandalaya, Shandallya from Kaushika and Gautama.)II.vi.2) Gautamah Aagniveshyaat, Agniveshyaah Shaandilyaacha-Aaandhimlaata Aaanabhimlaataat, Aaanabhimlaat Aanaabhimlaataat, Aaanabhimlaato Goutamaat, Gaoutamah Saivapraacheenaa yogaya -bhyaaam, Saivaapraacheenayogyo Paaraashharyaat, Paaraashharyo Bhradwaajaat, Bharadwaaajo Bhaaradwajaachaacha, Goutamo Bhaaradwajaat, Bhaaradwajaah Paaraashharyaat, Paaraashharyo Baijaa- vaapanaaat, Baijaaapaapanayaanah Kaushikaaayayeh/ (Gautama from Agniveshya. Agniveshya from Shaandilya and Aanaambhilaata. Aamaabhimlaata from another of that very name. He from a third Aanabhimlataa. This Aanabhimlataa from Gaurama. Gautama from Saitava and Pracheenayogya. They from Paaraashharya. Paaraashharya from Baijaaapaayaya. He from Kaushikaayani) II.vi.3) Kaushikaaayani Ghritkaushikaat, Ghritakoushikah Paaraashharyayaanaat, Paashharyayaanah Paaraashhryaat, Paaraashhryo Jaatukarnaat, Jaatukarnya Aasurayanaaccha Yaaskaaccha, Aasaaraayanaatraivarneh, Trivarni rouopajanghaneh, Aoupajanghaniraasureeh, Aasuribhairadwaajaat, Bharadwaaja Aattrayaat, Aattrayo Maantehe, Mantigootamaat, Gaotamo Goutamaat, Goutamo Vaatsyaat, Vaatsyaah Shaandilyaat, Shaandilyah Koushoryaatkaapyaat, Kousherya Kaapyaah Kumaara Haaritaat, Kumaaraahaaritaato Gaalavaat, Gaalvo Vidarbhirkounnyaat, Vidarbhi-Kaundinyo Vatsanaapaato Baabhraavat, Vatsanaapaadabaabhraavah Pathah Soubharaat, Panaah Soubharaoy asyaada angirasaat, athasaay Anigiras Aabhuteh twaashtroat, Aabhutistwashtro Vishwarupaataashtroat, Vishwarupa twaashtrostivabhyaaam, Ashvinow Dadheechha Atharvanaat, Dadyatharvano Daivo Mrityoh Praadhwamsanaat, Mrityuh Praadhwamsajnah Praadhwamsanaat, Praadhwamsana Ekarseh, Ekarsehprapi chittehe, Viprachittarvyaashtae, Vyassthi Sanaaorooh, Sanaaou Sanaaatanaat, Sanaaatanah Sanaagat, Sanaagah, Parameshthinah, Parameshthi Brahmanah,Brahma Swayambyuu, Bramane namah/ Iti Shashta Brahmanam/ (The lineage of Gurus is resumed from Kaushiaayani to Gritakaushika, the latter from Parashharyaaya. He from Parashharya and from the the latter from Jaatukarnyaya. Jatukarnyaya from Aasurasya and Yakshsa. Asuraaanya from Taivani; as the latter from Aupajandhane. He from Aauri. Aasuri from Bharadaaja.Bharadwaajan from Atreyaa and Atreyaa from Maanti. Maanti from Gautama. From Gautama from another Gautama. He from Vatsya, Vatdya from Shandilya. Shandilya from Kaisorkya Kaapya. He from Kumaarahaarita. Kumaara haarita from Galava. Galava from Vidarbhikaudinya. He from Vatsanaapaat Baabhraava. He from Patin Saubhara. He from Ayaasya Aangirasa. He from Aabhuteh Twaashtroat. He frm Vishwarupa Twaashtroat; He from the Ashwini Kumaras. He from Ashvins. They from Dadhyak Atharvana. He from Aatravana Daiva. He from Mrityu Praadhvamsana.Hen again from Praadhvamsana. Praadhvamsana from Ekarseh,Ekarshirvipra chitteh, Viprachittarvyaashteh, Vyassthi Sanaarooh, Sanaarooh Sanaaatanaat, Sanaaatanah Sanaagat, Sanaagah, Parameshthinah, Parameshthi Brahmanah,Brahma Swayambyuu, Bramane namah/ Iti Shashta Brahmanam/ (The lineage of Gurus is resumed from Kaushiaayani to Gritakaushika, the latter from Parashharyaaya. He from Parashharya and from the the latter from Jaatukarnyaya. Jatukarnyaya from Aasurasya and Yakshsa. Asuraaanya from Taivani; as the latter from Aupajandhane. He from Aauri. Aasuri from Bharadaaja.Bharadwaajan from Atreyee and Atreyee from Maanti. Maanti from Gautama. From Gautama from another Gautama. He from Vatsya, Vatdya from Shandilya. Shandilya from Kaiishorya Kaapya. He from Kumaarahaarita. Kumaara haarita from Galava. Gaalava from Vidarbhikaudinya. He from Vatsanaapaat Baabhraava. He from Patin Saubhara. He from Ayaasya Aangirasa. He from Aabhuteh Twaashtroat. He frm Vishwarupa Twaashtroat; He from the Ashwini Kumaras. He from Ashvins. They from Dadhyak Atharvana. He from Aatravana Daiva. He from Mrityu Praadhvamsana.Hen again from Praadhvamsana. Praadhvamsana from Ekarseh,Ekarshirvipra chitteh, Viprachittarvyaashteh, Vyassthi Sanaarooh, Sanaarooh Sanaaatanaat, Sanaaatanah Sanaagat, Sanaagah, Parameshthinah, Parameshthi Brahmanah,Brahma Swayambyuu, Bramane namah/ Iti Shashta Brahmanam/ (The lineage of Gurus is resumed from Kaushiaayani to Gritakaushika, the latter from Parashharyaaya. He from Parashharya and from the the latter from Jaatukarnyaya. Jatukarnyaya from Aasurasya and Yakshsa. Asuraaanya from Taivani; as the latter from Aupajandhane. He from Aauri. Aasuri from Bharadaaja.Bharadwaajan from Atreyee and Atreyee from Maanti. Maanti from Gautama. From Gautama from another Gautama. He from Vatsya, Vatdya from Shandilya. Shandilya from Kaiishorya Kaapya. He from Kumaarahaarita. Kumaara haarita from Galava. Gaalava from Vidarbhikaudinya. He from Vatsa
ever-lasting, Omni Present, Omniscient and indeed Omni Potent. Thus the all pervading Brahman is but a reflection of the Individual Self which is camouflaged due to the organs and senses but basically both are just the same. This is the Grand Message that Veda Vedangas have taught and the Great Teachers down the line had taught and finally the Dadhyan Rishi taught to Ashwini Kumars, who learnt the quintessential Pravargya having paid the price of having been beheaded, replaced with horse faces and finally restored with original faces again. The final Mantra of the rite of Pravargya was inferred by the Ashwini Kumars just as thick clouds would inevitably thunder into heavy rains from the Sky!

[This sixth Brahmana of the second chapter is thus terminated. This chapter on Madhukanda seeks to establish the Scriptural Authentication of the unity of the Individual Self and of Brahman. The forthcoming Chapter seeks to logically arrive at the Unity by way of knowledge and reasoning. That is how the Individual Self needs to be proved by way of cogitation and reflection; indeed acquisition of knowledge and appropriate interpretation is the sure means of the unification of the Self and The Supreme! In the forthcoming chapter, The Emperor of Videha viz. Janaka had just completed a Sacrificial Yagna and offered various gifts to Brahmanas and made an announcement as to who was the most deserving Rishi to whom a special gift of thousand cows would be offered at the Congregation. While all the Senior Brahmanas and Maharshis were looking at each other, Yagnyavalkya Maharshi made the ‘audacious’ indication to drive away the thousand cows to his home! All the Brahmanas and Rishis were indeed taken aback and the Hota of the Yagna namely Ashwala challenged the presumptuous claim of Yagnyavalkya and thus a verbal competition followed!]

Yagnyavalkya-Ashwala wordy duel at Janaka’s horse sacrifice and the Maharshi declared as the best

III.i.1) \textit{Om, Janako ha Vaideho bahu dakshinena yajnene; tatra ha Kuru Panchaalanaam Brahmanaa abhisametaa babhuva; tasya ha Janakasasya Vaidehasya vijigjnaasaa babhuva, kah swideshaam Braahmanaanaamanuchaanatama iti; sa ha gavaam sahasramavarurodha; dasha dasha paadaa aikakasyaad, shringayorabaddhaa babhuva/} (The Emperor of Videha Desha named Janaka having performed a Maha Yagjna offered ample ‘dakshinas’ to many Brahmanas who arrived from Kuru, Panchala Kingdoms too. Janaka made an anounement that who ever was able to recite Mantras in an outstanding maneuer would be gifted one thousand cows along with ten sovereigns of gold along with each of the cows tied around their necks to be so donated!) III.i.2) \textit{Taan hovaacha Brahmana bhagavanto yo yo Brahishthah sa yetaa gaa udajataamiti, tey ha Brahmanaa na dadhrushuh; atha ha Yagjnyavalkyah svameva Brahmacaarinaamuvaaacha, etaah Somya,udaja saaamashrava iti/ Taa Hodaachakaaara,, te ha Braahmanaaschu kruddhuh, katham no Brahmishtthho bruveeteti; atha ha Janakasya Vaidehasya hotaashvalo babhuva; sa hainam prapacchha, twam nu khala no yagnyavalkya Brahmashtthosi iti; sa hovaacha, Namo vayam Brahmashtthayaa kurnah, Gokaamaa eva vayam sma iti; tam ha tata eva prashtu dadhne Hotaashvalah/ (Janaka further announced that whosoever of the Vedic Scholars might feel that he was the best might freely drive the cows home. As the announcement was delivered by th Emperor, none of the Vedic Scholars made a move, but there was a lone voice in the congregation and that was of Yagnyavalkya who instructed his pupil named Saamshravas saying: please do drive the cows home. Saamshrava was he who was then learning Saama Veda and the student did drive all the thousand cows home literally. Indeed there was a great flutter and excitement in the audience and all the Brahmanas looked enraged and even astounded at what Yagnyavalkya did. There were angry protests all around and the Hota or the Priest who was an expert in Rig Veda called Ashwala confronted Yagnyavalkya and he as was the principal Sacrificer at the Yagna shouted: Yagnyavalkya! How dare you arrogate the title of the}
Best Scholar in the Congregation of all the Vedas? The Best Prize announced by the Emperor was indeed meant for him only! Then Maharshi Yagnyavalkya replied politely but firmly: ‘I bow to the best Scholar, but right now I would like to have cows!’ There upon, Ashwala challenged and indicated to interrogate him; Ashwala knew as well as many Scholars in the ‘Sabha’ that Yagnyavalkya was essentially an expert and teacher of Yajurveda; but his disciple Saamashrava was learning Sama Veda from his Guru; Saama is indeed Rigveda set to music and Atharva Veda is a subsidiary of the other three main Vedas and thus the Maharshi is an adept in all the Vedas!). III.i.3) Yagnyavalkyeti hovaacha, yadidam sarvam mrityu - naaptam, sarvam mrityunaabhipannam, kena yajaman hoityoraaptimatimuchyat iti; Hotraar-twijaa, Agni naa vaacha: vaag vai yajnasya hotaa, tad ye yam vaak, so yam agnihi, sa Hotaa, sa muktihi saati muktih/ (Hota Ashwala addressed Yagnyavalkya: This entire Universe is replete with ‘Mrityu’ or decay and death and Mrityu is the predominant factor of existence; now how could a Sacrificer overcome and forestall death and destruction! Yagnyavalkya replied coolly that the Karta or the Chief Organiser of a Sacrifice could utilise the instrument of Ritvik Swarupa Agni or the Hota Priest could invoke Fire and overcome death by way of ‘Vaak’ or the Speech and the relevant Mantras; indeed ‘Vaak’ is the medium of Sacrifices; Vaak is the conveyor to Agni, that is the role of a Hota, that is the Mukti and Ati Mukti or emancipation and total Salvation! In the ‘Madhukand’ the ‘Udgeetaprakarana’ or the Chapter named Udgeeta, the Hota explains in brief the ways and means to surpass ‘mrityu’ by way of the fiery and radiant ‘Agni Mukha’; this was a mere warm up of the Question-Answer session of Ashwala and Yagnyavalkya!)

III.i.4) Yajnavakya, iti hovaacha, yad idam sarvam ahoraatraabhyaaam aaptam, sarvam ahoraatraabhyaaam abhipannam, kena Yajamaano hoitraayor aaptim atimuchyata iti/ Adhvaryaan ritwijaa, chakshhasaa, adityeana, chakshur vai yaginnaasya adhvaruyah, tad yad idam chakshuh, so saav addityaah, so dhvaryah, saa muktih saatimuktih/ (Ashwala asked Yagnyavalkya: Since there is a time factor of days and nights, what is the way out that a Sacrificer could overcome the time factor! The reply is that the Atharvyu Ritvik or the Priest named Atharvyu besides the Hota or the Chief Priest would assume the duty of personifying the role of Aditya the Chakshu Swarupa or the one who bestows vision and hence the limitation of time by way of days or nights is comfortably overcome! In other words, the Yajamaana or the Head of the Sacrifice-the Emperor in this context- resolves the issue related to day or night since Atharvyu , the vision of the Yajamana! And hence the road for Salvation gets cleared on this plea of time factor!)

III.i.5) Yajnavalkya iti hovaacha, yad idam sarvam purvapaksha –aparaapakshaa-pakshabhyaat aaptam, sarvam purvapaksha aparaapakshaabhyaat abhipannam/ Kena yajamaanaah purvapakshaaparaapakshayor aaptim atimuchyata iti: Udgaatra ritwijaa, Vaayunaa, Praaenaa, Praano vai yajanaasya udgaataa, tad yo yam praanaa/ Sa Vaayuh, sa udgaataa, saa muktihi saatimuktih/ (Ashvala addressed Yagnyavalkya stating that all this situation was occupied by the bright and dark fortnights from Amavasya to Pournami and from Pournami to Amavasya on the basis of the passages of Moon. Now how could the Sacrificer account for the phases of Moon! Yagnyavalkya replied that Udgaata Ritvik or the Priest named Udgaata takes over the role of Vayu the God of Air who in turn influences Chandra Deva; Vayu who is the very Praana or the Life Force of Yajna; this Praana brings the change over of elongating or shortening the ‘tithis’ or dates as Chandra wanes or waxes from Pratipada-Dwiteeya-Triteeya and so on in the bright or dark fortnights. Indeed Udgaata is the personification of Vaayu and he ensures that the Yajamaana or the Sacrificer overcomes the problem of Shukla Paksha and Krishna Paksha and ensures his Mukti). III.i.6) Yagnyavalkya, iti hovaacha, yad idam antariksham anaarambanam iva kenaakraamenaa yajamaanaah swargam lokam aakramataa iti; Brahmaanaa ritwijaa, manasa, Chandrena; mano vai yajnaasya Brahmma, tad yad idam manah, so sau chandraah, sa Brahmma, sa muktihi, saatimuktii iti atimokshaah, atha sampadah/ (Ashwala continued his questioning
further: this ‘antariksha’ or the Sky looks placid and smooth; how could indeed the Yajamaana or the Karta could climb to Swarga. Yagjnyavalkya replied to say that Brahma as Ritvija would indeed lift up the Sacrificer to Swarga by way of the ‘Manorupa Chandra’ or by way of thoughtfulness and Dhridha sankalpa since Moon is the Adhi Devata as also the Governor of Mind and Brahma Ritwik was the overall protector and Resolver of any Issues; thus between Chandra the Ruler of Mind and Brahma Ritwik the Final Authority of the Yagjna would certainly facilitate accomplishment of Swarga and Salvation to the Yagjna Karta for sure!) III. i.7) Yagjnyavalkya, iti hovaaca, katibhir ayaam adyargabhir hotaasmin yagine karishyatiti: katamaas taas tisra iti/ Puronvakyaa cha yaajyaa cha shastraiva triteeyaa; kim taabhirjayatiti; yatkinchedam praanabhruditi/ (As Ashwala asked Yagnyavalkya as to how many kinds of Rig Veda Ruchas or Verses that the hota priest would utilise for this Sacrifice, the latter replied three viz. the ‘Puronuvakya’ or the Introductory or preliminary, the ‘yaajyaa’ or the operative Sacrificial one and finally the ‘shaasyaa’ or ‘stotraya’ or benedictory or eulogistic ‘Ruchas’ or hymns in the praise of Devas. In reply to the query as to what would be the achievement of the Sacrificer Karta by the three Ruchas, the Maharshi’s reply was that of Universal Existence viz. of Earth, Sky and Heaven.) III.i.8) Yagnyavalkya, iti hovaacha, katy ayaam adyaadharvayur asmin yajnaa aahuteer hoshyatiti: tisra iti: katamaas taas tisra iti. Yaa hutaa ujjvalanti Deva Lokam eva taabhir jayati, deepyata iva hi Deva lokaah; yaahutaa atinedante, piru lokaam eva taabhir jayati ataiwa hi pirta lokaah; yaa hutaa adhisherate, manushya lokam eva taabhir jayati, adha iva hi maausha lokaah/ Yagnyavalka when asked by Ashwala as to how many kinds of Ahutis or oblations would the Aharvyu would offer in the Yagna, pat came the Maharshi’s reply as of Three; he further explained that the ‘ahutis’ or offerings result in blazing flames of Agni as the wood and ghee are offered when the world of Gods becomes bright; the ahuti of meat is made then that makes a great noise the Piru Lokas are pleased and the third ahuti of milk and soma juice is by way of blessings conferred on the Karta from the Bhu loka related to the Surface Lokas and also the lower Lokas.) III.i.9) Yagnyavalketi hovaacha, kathy ayam adyaa adyaa adyaa adyaa adyaa/ Prithivi lokam eva puronuvaakyaa, apaana yaajyaa, vyaaanaah shaasyaa: kim taabhir jayatiti; Praithivi lokam eva puro nunaakayyaya jayati, antarikshaa lokam yaajyayaah, Dyu lokam shaasyayaah/ Tato ha hotaashwala uparaaraama/ (Finally, Hota Ashwala asked Yagnyavalkya as to how many Stotrayaa Ruchas or Commendatory Hymns were chanted by Udgaatar and what were these nature and content; the relpy was that the three hymns were of Purnorvakya, Yaajyaa and Shasyaa ie. Introductory, Yaajyaa or the operative one or Sacrificial and finally the benedictory; indeed of these are the ‘shareeranta varti or ‘three Vayus’ viz. Praana as the Puronuvakya-Apasa as yaajyaa and Vyaana as Shasya or Prayer to Devas seeking blessings. Yagnyavalkya explained further that the preliminary or Introductory hymns would secure Earth to the Karta, through the Sacrificial hymns he secured the Antariksha or the Sky and with the eulogistic hymns he secures the Swarga. Now the bravado and audacious Hota of the Yagna Ashwala who challenged Yagnyavalkya to have instructed his disciple to drive away the thousand cows to his home got
Human bondage by ‘grahas’ and ‘atigrahas’ controlling organs ending by death and transmigration of Souls as decided by Papa-Punya accounts

III.i.1) *Atha hainam jaaratkaarava aartabhagah papraccha:Yagnyavalkya iti hovaacha, kati grahaah katy atigrahaah iti/ Ashtou grahaah ashtaavatigrhaah iti; ye teshthou grahaah, ashtaavatigrhaah katame ta iti/* (In any description of a human being in bondage finally destined for death which is the emancipation of a Soul, one has to reckon of ‘grahas’ or the sensory organs of perception and ‘atigrahas’ or the objects of perception viz. senses. In the present context, ‘Jaaratkaarva Aartabhaaga’ enquired of Maharshi Yagnyavalkya to please elucidate as to how many organs and senses are in position in a human body! The Maharshi’s reply was that there were eight grahas viz.Praana, Vaak, Jihvaa, chakshu, Shrotra, Manas, hasta, twak and eight atigrahas to perceive or recognise and to over perceive viz. Praana or breathing and aapaana or smell, vaak- speech / utterance, jihvaa-taste, chakshu-vision, shrotra - hearing, Manas - thinking, hasta-working, and twak-touch )

III.ii.2) *Praano vai grahaah, so paanenaatigraahena griheetaah, apaanena hi gandhaa jighrati/* (Praana or in this context the nose of a body is the organ of perception or of breathing the air and the ‘atigraha’ or the over perceiver is the outbreath that one smells as an odour)

III.i.3-9) *Vaa vai grahaah, sa naamnaatigraahena griheetaah, vaachaa hi naamaani abhivadati/ Chakshur vai grahaah, sa rupenaatigraahena graheetaah, strotrena hishabdaan shrunoti/ Mano vai grahaah, sa kaamaanatigraheena graheetaah, mansaa hi kaamaan kaamayate/Hastou vai grahaah, sa sparshenaatigraahena graheetaah, tvachaa hi sprarshaan vedayate; iteshtou grahaah ashtaavatigrhaah/ (Speech is the organ of awareness and it is known by the name of an over perceiver, since by speech that one utters names; the tongue is then organ of perception and it controls taste as an over perceiver; the eyes are the twin organs of vision and these are the over perceivers as by them only one can see figures and appearances; ears are the organs of hearing and these twin organs are capable of seizing sound as over perceivers and it is only by their help one can hear sounds; Mind indeed is the unique organ for the perception of thinking and imagination; mind is an over perceiver of thoughts, wishes and ambitions; the two hands are the organs of perception and are grasped by action for hands are such as to execute deeds and achievements; and finally of the eight organs of perception, skin is engaged in touch as the over perceiver of that sense exclusively for feeling or contacting; thus each human being is sensitive to death by any of the organs and their senses: Indeed each one of these –be it a graha or atigraha- is so susceptible or vulnerable to death!)

III.i.10) *Yagnyavalkya iti hovaacha, yad idam sarvam mrityor annam, kaa swit saa Devataa, yasya mrityur annam iti: agnir vai mrityuh, so paam annam, apa punar mrityum jayati/* (Artabhaaga asked Maharshi Yagnyavalkya that all the organs and senses are mere food to mrityu, then who indeed would be the Deva who is not so. The Maharshi quipped saying that Agni for instance is of the form of death, but it is the food of water, and as and when there is an involvement of water, there has to be death. He who knows this information that any among Devas or for that matter any entity who knows that death could be prevented would indeed overcome death; in otherwords everything that is born is subject to death: Jaatasya hi dhruvo mrityuh, dhravam janma mritasayacha!)

III.ii.11) *Yagnyavalkya, iti hovaacha, yatrayaam purusho mrityate, ud asmaa praanah kramanti aaho neti/ Na iti hovaacha Yagnyavalkeyah, matraivaam samavaneeyante, sa ucchhayati, aadhmaayati, aaddmato mritah shete/ (Artabhaga asked the Maharshi that and when a person dies, would not his praanaa or vital breath get lifted up from him, is it not so! The Maharshi then replied in the negative and said that the pranaas would be gathered together in him, and his body would be swollen and inflated and then the person concerned would then be declared dead; in otherwords, the person dies only when the erstwhile subdued in the Contest and Emperor Janaka chose Maharshi Yagnyavalkya as the worthiest ‘Sreshtha Brahmana’ Title at his Brahma Yajna!)

[This concludes the First Brahmana of theTriteeya Adhyaaya or the Third Chapter ]
organs and senses of that Self would totally get disassociated like the waves in an ocean and the ‘shodasha kalas’ or the sixteen reflections of Paraatma would not get severed, till then the Prani would technically not stated to be dead) III.ii.12) Yagnyavalkya, iti hovavaacha, yatraayam purusho mriyate, kim enaam na jahaatiti: naana iti, anantam vai naama, ananta Vishwa devaah, anantam eva sa tenaa lokam jayati/
(Arthbaag asked Yagnyavalkya as to what would be still not left after the person died and his ‘antya kriyas’ are performed. The Sage replied that only the name and memories of the deceased would still remain for ever just as in the case of Vishwa Devas for they remain to win the infinite universe!) III.ii.13)
Yagnyavalkya, iti hovavaacha, yatrasy purushasya mrityasya vaag apyeti, vaatam praanaah, chkshur Adityam, manas Chandram, Dishah stotram, Privim shareeram, Akaasham Atmaa, oshadhir lomaani, Vanaspatim keshah, Apsu lohitam cha retas cha nidhiyate, kvaayam tadaa purusho bhavatiti/
Artbhaag asked Yagnyavalkya as to what would be still not left after the person died and his ‘antya kriyas’ are performed. The Sage replied that only the name and memories of the deceased would still remain for ever just as in the case of Vishwa Devas for they remain to win the infinite universe!)

III.iii.1) Atha hainam Bhujyurlahanyah papraccha. Yagijnayavalkyeti hovaacha/ Madreshu Charakaah paryavrajaama, te patanchalasya kaayasya grihaan aima; tasyaaseed duhitaagandharvagraheetaa; tam apracchhaama ko seeti sobraveet, Sudhanvaangirasa iti, tanyadaa lokanaam antaa apracchaaama, athainam abruuma, kva pareekshitaabhaavann iti,kva pareekshhiaabhaavan, sa twaa prerceehaaan. Yagjnayavalkya, kva parikshitaa abhaavann iti/
[ Before explaining this stanza, there is a quote from Manu Smriti which states that there is nothing more so heinous than killing a virtuous Brahmana nor anything more commendable than a horse sacrifice! It is stated that a horse sacrifice is both a collective and individual endeavour; collectively the Sacrifice results in bringing in fruits to all engaged in the extraordinary ‘Karma’ and individually it enables deep meditation of all concerned led by the Karta. Now in the present context, the person known as Bhujya mentions an incident of his own life; indeed this kind of narration keeps up the suspense by adding extra flavour to the significance to the horse sacrifice] (Bujya the grandson of Lahya informed Yagjnayavalkya that during a tour of his as students visited Madra to a
house of Pataanchala of the lineage of Kapi and found that his daughter was possessed by a Gandharva; when Bhujya introduced himself as Sudhavan of the line of Angirasa and broached the topic of his daughter being possessed by a Gandharva, Patanchala put a counter question as to what were the limits of the world and we the students put a further counter question ‘where were the descendents of Parikshit’? Indeed very innocently Bhujya repeated the same question to Maharshi Yagyavalkya and requested him to reply)

Yagjnyavalkya-Gandharva Samvaada on Cosmic Vital Force

III.iii.2) Sa hovaadha, vuvaacha vai sah, agacchanvai te tad yatraashwamedhaa- yajjino gacchanteeti/ Kva nva ashwamedha yaajino gacchanteeti; dwaatrimshatam vai Deva ratha-ahnyaani ayam lokah, tam samantam prithvim dvi taavat samudrah paryeti; tad yaavati khsurasya dhaaraa, yavad vaa makshikaayaah patram, taavan antarebnaakaashah; taan Indraha suparno bhutwaa vaayave prayaacchat, taan vaayuraatmanii dhiitwaa tatraaagamayaad, yatraashwamedhaayaajino bhavaanniti; evam ivaa vai sa vaayva eva prashahamsa, tasmaad vaayur eva vyashtihii, vaayuh samashtihii: apa punar mrityum jayati, ya evam Veda/ Tato ha Bhugyur Laahyaayanir uparaaraama/ (Maharshi Yagnyavalkya being an outstanding mind reader gave the most befitting reply as follows: The Gandharva evidently told you that they went where the performers of the Ashwamedha yagjna was organised! Indeed where do the performers of the Ashwamedha yagjna go! They crossed thirty times the space covered by the Surya Ratha or the Sun Chariot makes a round of this world in a day, surrounded by the mountain Lokaaloka this is the world that constitutes the body of Viraaj; this much is the Loka and beyond this is Alokaa; around it covering twice the area of this entire world is the Earth ; around the earth covering twice the area is the Ocean-the Sandhya Vandana Stanza is relevant: Aabrahma Lokaa daaseshaadaa lokaaloka parvataat, esanti Brahmanaadevaastebhyo nityam namo namah/ There is a very thin opening of the two halves of the cosmic shell. Fire, in the form of a falcon with wings and tails delivered to both the halves to the air or Maha Praana the cosmic vital force and the Gandharvas who extolled the cosmic Vital Force enabled the Gandharvas to reach where horse sacrifices were performed. Thus among the Pancha Bhutas or the Five Elements, it is only the Cosmic Vital Force that ensures the movement from one part of the cosmic shell to another; Gandharvas were indeed the descendents of Parikshit; and thus the seemingly innocent question Gandharva Bhujya was so convincingly replied by Yagyavalkya and the Gandharva kumara who tried to put a smart question but the Maharshi got oversmarted in his own coin as it were, as he was dumbfounded and fell silent! Recalling the Statement of the Smriti at the beginning of this Brahmana, indeed there is nothing more meritorious of a deed than the Horse Sacrifice that even Gandharvas and extra terrestrial forces yearned to perform and secure salvation!)

[This is the end of the third Brahmana of the Second Chapter]

Gross body perishes and opens fresh account of Karma phala while Subtle body lasts forever as evidenced by ‘Praana’ / Vayu the ever present

III.iv.1) Atha hainam upastah chakraayah papracchaa: Yagjnyavalkya, iti hovaacha, yat saakshaad aparokshaad Brahma, ya aatmaa sarvaantarar tam me vyachakshusweti/ Eshaa ta aatmaa sarvantarar/ Katamaah, Yagjnyavalkya, sarvantarar/ Yah praanena praaniti, sa ta aatmaa sarvaantarar yo paanena –paanaititii, sa ta aatmaa sarvaantarar; ya udaanena udaaneteet, sa ta aatmaa sarvaantarar, eshaa ta aatmaa sarvaantarar/ (Before explaining the purport of this stanza, the background is that when a person who is under the control of grahas and atigrahas or organs and objects happens to transmigrate after death,
then would the new Self be free from the hang over of the previous birth’s life record of pluses and minuses or not! In other words, would there be a fresh account accorded to the new arrival ie whether there would be a carry forward of the previous life! In the present stanza,Ushasta the son of Chakra asked Maharshi Yagneyavalkya to explain, then the latter replied that the new Self is that very Self that is within all! The explanation is to show a cow by taking hold of its horns and say that ‘this is it’! The reply that this is ‘the’ Self then the reply would be the present Self! The Maharshi further annotated about the Self within all; ‘That which ‘breathes’ through the ‘Praana’ or the Life Force that is within all; that which moves ‘downwards’ through the ‘Apaana’ is the Self that is within all; that which ‘pervades’ through the ‘vyaanaa’ is the Self that is within all; that which ‘goes out’ through the ‘Udaana’ is the Self that is within all. [Samaana is the balancer or equaliser of the Air within the Self] Indeed this is the self of body and organs with respective functions that is within all!) III.iv.2) Sa hovacha Ustah Chaakraayanah: yathaan vibruyaad, asau gauh, asaavashva iti, evam evataad vyapadishtam bhavati, yad eva saakshaad aparokshaad Brahma ya aatmaa sarvaantarah/ Katamaah Yagneyavalkya sarvaantarah/ Na drishter drashteh, na shruteh shriptaarum shrumuyaat, na matemantaaram manaveetaah, na viginaaatar viginaaatram vijaaneeyaah, esha ta aatmaa sarvaantarah, atonyaad aartam/ Tato haushastah chakravyana upararaama/ ( Utasta Chaakraayana reacted to the Maharshi and said that one might say that there was a cow that walked, or the other was a horse that ran; ‘please explain to me Yagneyavalkya, how does one perceive that Brahman is in whom’! The Maharshi replied that Brahman was present in every being; ‘you cannot see the one who enables you to see things, since vision enabled normally is different from that particular ‘Self’ enabling to see every thing is different. Similarly what one hears or thinks or knows by way of vision, capacity to hear, the thoughts and the knowledge all are self-sourced; thus one’s own Self is within that very Self; everthing else is indeed perishable!’ Thus Utasta kept silent as was convinced that the faculties to see, hear, think, know, comprehend and so on are all within the Self itself, and this is so for all species of Brahman! Everything else but this gross body consisting of organs and senses is perishable but the ‘Antaratma’ or the Conciousness is imperishable and Everlasting!)

[This is the conclusion of the Fourth Brahmana of the Third Chapter and what follows is the ‘Sanyasa sahita Atmajaana’ or Renunciation as the path to Realisation of Brahman]

Equation of Anraratma-Paramatma logically leads to quest for Brahman by means of renunciation

III.v.1) Atha hainam Kaholah Kaushitakeyah papraccha: Yagneyavalkya, iti ho vaacha, yad eva shaakshaad aparokshaad Brahma ya aatmaa sarvaantararah, tam me yvaachakshva iti/ Eshata aatmaa sarvaantararah katamaah, Yagneyavalkya, sarvaantararah? Yoshaanaaayaa-pipaaase shokam moham jaraam mrityum atyee, etam vai tam aatmaanam viditvaa, Brahmanaah putraishanaa saa vitteshanayaap lokaishanaa, ubhe hi ete beshano eva bhavathah/ Tasmaad Brahmanaah pandityam nirvidyaya Brahmanaah; sa brahmanah kena sayaat? Ena syaat tena idrishaa eva atonyaad aartam, tato ha Kaholah Kausheetakeya upararaama/ (Having described about bondage of the mortal life and about the knowledge of Inner Consciousness viz. the Antaratma and its unity with Parmatma, the next logical step is to seek the path of Realisation of what Brahman is all about which indeed is Self-Introspection itself! Now, Kahola the son of Koushitaka approached Maharshi Yagnayavalkya to explain to him the path of Realisation of the Self and/or the Supreme. The Maharshi confirming and stressing the Reality of Self unified with the Supreme Brahman, analysed to Kahola that the Reality named the Singular Entity surpasses ‘Pipaasa’ or hunger and thirst, ‘Shoka’ or misery and anguish, ‘moham’ or falsity and illusion,
‘jara’ or decay and crumble, and ‘mrityu’ or death. Realisation of these characteristics of Life or Existence leads to the desire for children, possessions, wealth and of the futility of existence leads to Renunciation or a life of a mendicant or of negation of desires. This brings about the strength of knowledge of the Self; indeed the Self is not within the reach of the weak and through the Self alone one attains strength. Knowledge leads to introspection and that hastens meditativeness. The process of meditation leads to questions such as Sthitapragnasya kaa bhaashaa samadhitasya Keshava, Sthitadheeh kim prabhaashteta, kimaaseeta, vrajeta kim? - How does the knower of Brahman get into ‘samadhi nishtha’ or the position of equilibrium; does he drown himself in that position; how does he behave, get seated and dressed? Then the replies are learnt in the process of Self Introspection itself: Prajahaati yadaa kaamaan sarvaan [Partha] manogataan, Atmanyevatmanaa tushitah sthita pragnastadochyate! - He is called Sthita-pragjina who has no desires of the mortal life and assumes the natural environment without any aberrations of mind and thought and enjoys ecstasy of the Pure Self. The quotes of Gita-Saankhya Yoga, Chapter II, verse 54 is relevant to what Yagnyavalkya would have explained to Kahola. Indeed the rest is perishable except this Reality!

[ This concludes the Fifth Brahmana of the Third Chapter]

Pursuit beyond the warp and woof of the cloth of Creation, Nature and Universe

III.vi.1) Atha hainam Gaargii vaachaknave papraccha, Yagnyavalkya, iti hovaacha, yad idam sarvam apasvotam cha pratam cha kasmimnu khalvaapa otascha protaaschetti; Vaayu Gargi iti; kasmimnu khalu Vaayurotaascha protaaschetti; antariksha lokeshu Gaargi iti; kasmimnu khalvantarikshaa lokaa otaascha protaaschetti; Gandharva lokeshu Gaargi iti; kasmimnu khalva Gandharvalokaa otaascha protaaschetti; Aditya-lokeshu Gargi iti; kasmimnu khalu vaaditya lokaa otaascha protaaschetti; Chandra-lokeshu Gargi iti; kasmimnu khalu Chandra loka etascha protaaschetti/Nakshatra lokeshu Gargi iti;kasmimnu khalu nakakshatra lokaet ascha protaaschetti/Deva lokeshu Gargi iti; kasmimnu Deva lokaa otaascha protaaschetti/ Indra lokeshu Gargi, iti, kasmimnu khalva Indraloka otaascha protaaschetti/ Prajapati lokeshu, Gargi, iti; kasmimnu khalu Prajapati lokaa otaascha protaaschetti/ Brahmalokeshu Gargi iti. Kasminnu khalu Brahmalokaa otaascha protaaschetti/Sa hovaacha Gargi maatipraaksheeh, maa te murdhaa vyapattaat, anati prashnyaam vai devataam prupaahsaashi Gargi, maatpaakshiireer iti, tato ha Gaargi vaachaknave uparaaraama/Iti shashtham Brahmanam/ (With a view to describe the nature of Brahman-who indeed is the Self within all the beings- the Elements of Nature from Earth to Sky arranged within one another are being discussed. Gargi, the daughter of Vachaknu asked Maharshi Yagnyavalkya as to how the Elements of Nature from Earth as the starting point are skillfully arranged like the warp and woof of a cloth! Then Yagnyavakyaa explained that earth is permeated with water, water is pervaded by Vayu/ Air, Air by the Sky; and Sky is infused with Gandharvas or the celestial minstrels and Gandhrvas by Surya, and Surya by Chandra, Chandra by the Stars, Stars are overshadowed by Devas, Devalokas are overlooked by Indra, Indra loka is protected by the world of Viraja and the Viraja Loka finally by the world of Hiranyagarbha; the Maharshi then hastened to tell Gargi not to go beyond the Hiranyagarbha Loka as her head might even fall of if even by mistake or design the process of enquiry must not stop at that stage of Hiranyagarbha itself! Indeed the Supreme Self is Hiranyagarbha and one need to suffice and peg unto that level itself, as that indeed is the Truth of the Truth! The Individual Self would indeed be beyond the barriers of Putreshana, Vittesthana, Lokeshana as also Khshudha, Pipaasa, Shoka, Moha, Jara and Mrityu as explained in III.v.1 above. Fully satisfied with the Maharshi’s explanation, Gargi the daughter of Vachanu kept quiet and dumbfounded!) [ This is the end of the Sixth Brahmana of the Third Chapter]
Sutra or the thread between Brahman and Self is Vayu, the subtle entity connecting five elements, body organs / senses, praana and past-present-future lives but none realises mutual existence except Brahman!

III.vii.1) Atha hainamuddhaalaka Aaruni prapaccha, Yajgnyvalkyeti hovaacha,Madreshvavasaami Patanjalisya Kaapyasya gruhsusu jagannamaddheeyaanaah; tasyaaseedhhaaryaa Gandhavagruheetaa, tamapruccchhaama koseet;i sobraveetakabandha Aatharvana itii; sodraveet Patanchalalah Kaapyah, naaham tadbhagavanvediti, sobraveetpatanchalam Kaapym Yaagjnakaamshcha, vethanu twam kaapya tamantaryaminam ya imam cha lokam sarvaani cha bhutaani yontaro yamayateeti; sobraveet patanchalah kaapyah, naagam tam bhagavanvediri; sobraveetpatanchalam kaapyah naaham tam bhagavanvediti; sobraveetpatanchalam kaapym yagnikaamscha, yo vai tatakaapya sutram vidyaattam chantaryayaminimiti sa Brahmavit, sa sarviditi; tebhyobraveet; tadaaham veda; sa bhutavit, sa atmavit, sa sarvaviditi; tebhyobraveet; tadaaham veda; tachetwam Yajgnyavalkya sutchamavidvaamstam chaantara – yaminam/ Brahmagaveerudajase, Murthha te vipatishyateeti; Veda vaaaham Gautama tatsutram tam chantaryayaminimiti; yo vaa idam kaschidbrnyaadveda vedeti, yathaavethya tathaa bruheeti/ ( Once the basic principle of Existence viz. the Inner Controller of the Self unified with Hiranyagarbha the Supreme is realised, the obvious query would be to comprehend the link of Hiranyagarbha and the Individual Self! Uddalaka the son of Aaruni approached Yajgnyavalkya and narrated that when in Madra they lived in the house of Patanaachala Kaapya for studying Scriptures on Sacrifices and realised that his wife was possessed by a Gandharva. When we asked as to who was he replied that he was Kabandha Aatharvana and said that Patanaachala Kaapya studied the Scriptures about sacrifices. Then Uddalaka asked Kaapya: ‘Do you know, Kaapya, who is the inner controller from within one’s self that controlled from within this entire world’. Kaapya did not respond but Karbandha responded saying that Sutra or the thread, metaphorically used for Praana the vital force by which this life, the previous life and the next life held all the beings together. The Gandharva viz. Karbandha further added to say that the thread or the link to all the series of lives was indeed the Inner Ruler who was the Inner Self itself who was closely related to Brahman himself, who knows the worlds, who knows all the Devas, who knows Vedas , knows about all the Beings and indeed knows everything in the Universe! Then when Yajgnyavalkya confirmed to Uddalaka who broached the topic as explained by the Gandharva, Gautama hecklingly asked Yajgnyavalkya that the latter only knew to drive off the cows from the Yagna of Janaka and challenged Yajgnyavalkya to explain further about this ‘Sutra’! Then Yajgnyavalkya explained further.) III.vii.2) Sa hovaacha, Vaayurve Goutama tatsutraam; Vaayunaa vai Goutama sutrenaayam cha lokah parascha lokah sarvaani cha bhutaani samdrubhaani bhavanti; tasmaad vai Gautama, purusham pretam aahuh vyasram sightaasaayaagaaneeti Vaayunaa hi Goutama surena samdrubhaani bhavanteeti, evam etat Yajgnyavalkya antaryaaminam bruheeti/ (Maharshi Yajgnyavalkya addressed Gautama stating that Vayu or Air indeed was the sutra -the subtle entity which supports Earth, Sky, Water and Agni, viz, the Five Elements, ten organs and senses, pancha Pranas, mind and Intellect; it is also the link of the present-past-and future of each and every being. Therefore, Gautama! When a person died then his or her limbs hither to loosened were tied together by the Sutra the Vayu. Gautama who nodded his head approvingly asked the Maharshi to describe the Internal Ruler) III. vii.3) Yah prithivyaaam tishthan prithivyaa antarah, yam prithivi na Veda, yasya Prithivi shareeram, yah prithivimantaro yamayati, esha ta atmaanyatatarya amri –tab/ (Indeed all the Beings that are settled on earth and are well within it but are unaware of their powers and authority; neither the Self of a being is aware of its body is the earth nor that it controls the earth; much less it knows of its being the Supreme and Immortal Brahman!) III.vii.4) Yopsu tishthanm adbhyonntaraah, yam aapna viduh, yasyaapah shareeram, yopontaro yamayati, esha ta atmaantaryaami
(He who dwells in water, and is within it, whom water does not know, whose body is water, and who is in command of water from within, and who as the Self is the Master and the Supreme Head himself!) III.vii.5) Yognou tishthaanagnerantararah; yamagnir na veda, yasyaagnih shareeram, yognim antaroyamayati, esha ta atmpanyatraamamritah/ (Whoever inhabits in Agni and is within it, whom Agni is unaware of, whose body is fire and who controls fire from within is the Internal Ruler, his own Immortal Brahman) III.vii.6) Yontarishe tishthantarikshaadantararah, yamantariksham na veda, yasyaantariksham shariram yontarikshamantarto yamayayati, esha ta atmpanyatraamamritah/ (That very Being who resides on the Sky which is right within him but does not have that awareness, whose body itself is the sky and who regulates from within is indeed the Internal Controller as also the Everlasting Self!) III.vii.7) Yo Vaayo tishthanvaayontarah yam Vaayur na veda, yasya Vaayuh shareeram, yo Vaayumantarto yamayayati, esha ta atmayaantaryaamamritah/ (The Being who has his abode in Air itself and is right within it, whom Vayu is unrecognised, but whose physique is in it and who regulated Air from within is the Inside Controller and indeed your perpetual Self) III.vii.8) Yo dikshu tishthindigbhyontarah, ya disho na vidad, yasya dishah shareeram, yo dishontaro yamayati, esha ta atmayaantaryaamamritah/ (Whoever resides in Dishas or Directions of the Universe and is settled in the Directions physically and even controls the the Eight Directions is indeed the Brahman himself who is eternal!) III.vii.10) Yo aaksho tishthakshaanakadantararah, yamaaaksho na veda, yayaakaashah shareeram, yo aakshaantarto yamayayati, esha ta atmayaantaryaamamritah/ (He who is the inhabitant of the sprawling Ether and the physical occupant even without the reckoning of the Ether itself and more so as the its Administrator is indeed the definitive Brahma!) III.vii.13) Yastamasi tishthastamontarah, yam tamo va veda, yasya tama; shareeram, yastamontaro yamayayat, esha ta atmayaantaryaamamritah/ (Anybody who is settled for good in the darkness even without its comprehension and is physically present always controlling the degrees of darkness is indeed the Utmost Hiranyagarbha!) III.vii.14) Yastejasi tishthatejiasontarah, yam tejo na veda, yasya tejah shareeram, yastejontaro yamayayati, esha ta atmayaantaryaamamritah: ityadhidauvatam, athaadhibhutam/ (The one who is in the utmost brightness as a resider always yet despite that brilliance is unaware of his physical existence and what is more that entity controls the luminosity is indeed the paramount Paramatma; so far the description is about the various Devas like Earth, Water, Fire, Sky, Air, Heaven, Sun, Directions, Moon and Stars, Ether, Darkness and Brightness. Now the reference henceforth would be to various Beings) III.vii.15) Yah sarveshu bhuteshu tishthan sarvyebhoy bhutebhyontarah, yam sarvaani bhutaani na viduah, yasya sarvaani bhuuani shareeram, yah sarvaani bhutaanayantaro yamayayati, esha ta atmayaantarya amamritahitya adhibhutam; athaadhyaatmam/ (The person who resides in all the
beings and is within them, whom none knows about, whose body is all beings controlling all the beings from within, is the Internal Chief, your own Supreme Power. This is with reference to all the Beings in Creation and their respective bodies.

III.vi.16) Yah prane tishthan pranaadantar tara h, yam prano na veda, yasya praanam shareeram, yah praanamaantar yamayati, esha ta atmanta ryaayamamritah/ (Now in reference to a body, be it of a human or of any specie of creation from grassroot upward; specifically about the prana or of vital force of a human body; he who inhabits say his nose together with his prana, the organ of speech viz. the mouth, th eye, the ear, the mind or manas, the twacha or the skin, likewise the eye, ear, the skin, the intellect and the organ of generation. Specifically with reference of the present Stanza, the person who is present in the nose is indeed within it yet whom the nose does not know, his body is itself the nose and controls it from within; it is the Intetior Commander and the link to the Brahman!)

III.vi.17) Yo vaacha tishthanvaachontara h, yam Vaang na veda, yasya vaak shareeram, yo vaachaman taro yamayati, esha ta aatmaanyaantaryaanTamamritah/ (That person who resides in the mouth the organ of speech and stays right within it although the organ of speech is oblivious of it, yet its full form is in and is in full command of its actions as is indeed the Master of that organ and even the everlasting Super Master viz. Brahman himself!)

III. vi.18) Yas chakshushhi tishthaaamchakshushhontarah, yam chakshurna veda, yasya shrotram shareeram, yah shrotramantaro yamayati, esha ta aatmaanyaantaryaan Tamamritah/ He who dwells in the eyes, is within it, whom the eye does not see and realise his existence nor he realises that he is the master of vision and the self controls all the actions of vision himself and as such is the eternal chief himself!)

III.vi.19) Yah shrotre tishthanchhoechaad antarah, yam shrotram na veda, yasya shrotram shareeram, yah shrotramantaro, esha ta aatmaan antaryaanamamritah/ (That Being himself exists in the ears of a body, although the body is ignorant of this reality nor the ears themselves so realise although factually speaking these very ears are masters by themselves of the Self and as such also the Immortal Selves themselves!)

III.vi.20) Yo manasi tishthan manasontarah, ya mano na veda, yasya manah shareeram yo manasontaro yamayati, esha ta aatmaa antaryaa amritah/ (This Individual under reference resides in his ‘manas’ or mind and happens to stay right within him Self but strangely enough the Individual Self has no knowledge that this mind stays with himself and the manifestation of that mind is in his body and moreso controls this very Self as this fact is very well known to the Supreme Self!)

III.vi.21) Yastwachhi tishthanstvachontarah, yam tvam na veda, yasya twak shareeram, yastwacha-man taro yamayati, esha ta aatmaanyaantaryaan Tamamritah/ (He who exists in the skin, stays within though the skin does to know about its existence nor of its physical presence and not even the fact that it controls the skin from within, and is the Internal Ruler as also the Parameshwara himself!)

III.vi.22) Yo vigjnaane tishthi vigijnaantarah, ya vigjnaanam na veda, yasya vigjnaanam shareeram, yo vigjnaanamantaro yamayati, esha ta aatmaanyaantaryaan Tamamritah/ (The intelligent being that inhabits in intellect is surfset in it, but the aspect of intelligence does not know it and is even unaware that intellect controls it and is indeed the Supreme Monarch of universe and even far beyond)

III.vi.23) Yo retasi tishthan retasontarah, yam reto na veda, yasya retah shareeram, yo retetaro yamayati esha ta aatmaanyaantaryaan Tamamritah; adrushto drashtha, asruthat shrotaa, amato mantaa, avignahaat vigjnaataa; naanoyosti d rashta, nanyotosti shrotaa, naanoyosti mantaa, aanyotosti vigjnaataa, esha ta atmanta ryaayamamritah, atonyadaartam, tato hoddalaaka aarunikpuraraam/ iti saptamam Brahmanam/ (He occupies the organ of generation and is within it even without the organ of generation realising so, its full form is within and controls from within as the Internal Ruler while even is the Ultimate! He is never seen but s the witness; he is never heard but is the Hearer; he is never thought of but is the Thinker; he is never known but is the Knower; there is no other witness but the Self and none else know of him; he is the Internal Sovereign and indeed is the Immortal Self. Everything else but Him is mortal indeed. Then Uddalaka, the son of Aruna, kept quiet
thinking aloud of what all Maharshi had been discussing in detail! Thus it is well established that either with reference to the supporting Deities or the Inner-Consciousness or the Self and of course the linked in Paramatma, every thing else, be it the body, its ‘jnанendriyas ‘and ‘karmendriyas’ are subject to change, repetitive transformation and death. Yet the Inner Self ‘per se’ and of course the Almighty continue to be the Unknown, complex, everlasting, omni present, endless, Unborn, and Unspent ie. Avyaktam - shasvatam-vishnum- anantam- ajam-avyayam!

[This is the end of the Seventh Brahmana of the Third Chapter, before the description of Unqualified Brahman]

The Sutra is the connector to the two halves of the Comsic shell and the process of ‘neti, neti’ or ‘not this, not this’ leads to the Ultimate Reality

III.viii.1) Athah Vāchaknuvaacha, Brahmanaa bhagyavanto hantahahamimam dhou prashnou prakshyaami, thouchnne vakshyati, na vai jaatu ushmaakamimam kaschid Brahmdyam jeteti, pruccha Gaargeeti/ (It may be recalled that in the sixth Brahmana of the third chapter (III.vi.1), Gargi, the daughter Vachaknavi asked Maharshi Yagnyavalkya about the Reality of Bahman and how Maharshi explained that Water, Sky, Sun, Moon, Indra, Viraja upto Hiranyagarbha had all been woven in an orderly manner of warp and woof in a cloth; then the Maharshi cautioned Gargi not to enquire further failing which her head would fall off. Now that she had apparently followed what all has been explained by the Maharshi in the subsequent Brahmanas about the link of the Inner Self and Brahman, Gargi hesitantly took the permission of Brahmanas of two more questions to pose the Maharshi stating that none else could excelf the Maharshi to queries and genuine doubts on the subject of Brahman! She then asked the Maharshi as follows) III.viii.2) Saa hovaacha, aham vai twaa Yagjnyavalkya yathaa kaashyo vaa Vaidehovagraputra ujjyam dhanur-hijyam krutwaa dvou baanavantao saptmaativyaadhinou haste krutvopottishtheth, evamevaaham twaa dwaabhyaam prashmaabhyaamupodasthaam, tou me bruheti; pruccha Gargeti/ (Maharshi, just as to warriors of Banaras or Videha who were in the practice of striking bamboo-tipped arrows from their deposits, may I confront you with two difficult questions to test your knowledge about Brahman!) III.viii.3) Saa hovaacha, ya dhurvam Yagjnyavalkya yad vaak prithi-vyaah, yadantaraa dyavaa vaak prithivi ime, yadbhuta cha bhavachcha bhavishyat chetyaa chakshate, kasmin - stadotam cha protam cheti/ (She said: Yagnyavalka! In the earlier references, the expression of ‘Sutra’ as the inter- connect of Inner-Self and Hiranyagarbha has ben used; that Sutra or the thread as the link between the Element of Earth by Water which was stated to be above Swarga or the upper half of the Cosmic Shell and below the earth or lower half of the cosmic shell. In other words, this Sutra is between the Swarga and Bhumi that is between the two halves of the cosmic shell. Now, is the gap between the two halves of the cosmic shell representative of the measurement of Kaalamaana or the concept of Time viz. the Bhuta-Vartamaana and Bhavishta or the Past, Present and the Future? In other words the Sutra connects the dualistic nature of the Universe or unifies the Self and the Supreme! ) III.viii.4) Saa hovaacha, yadhurvam Gaargi Divyah, yadaa vaak prithivyaah, yadantaraa dyavaa prithivi ime, yadbhutam cha bhavaccha bhavishyaacetyaa chakshate, aakaasha stadotam cha protam cheti/ ( Yagnyavalkya replied to Gargi: That which you have referred to as being above Swarga and Earth as also between these two is pervaded by the ‘avyakrita aakaasha’ or unmanifested ether! This manifested universe consisting of the Sutra exists in the unmanifested ether, like earth in water, in the past, present and future, or in its origin, sustenance and dissolution!)III.viii.5) Saa hovaacha, namastestu yagjnyavalkya yo ma etam vyavochah, aparasmai dhaaravasweti, prucchha Gaargeeti/ ( Gargi saluted theMaharshi and stated that she was fully
satisfied with the explanation; the question was difficult as the Sutra itself was enigmatic and hard to assimilate and more so that it spreads through and permeates. Now she asked another such question.

III.viii.6) Saa hovaacha yad urthwam yajnyavalkya divah, yad vaak prithivyayah, yadantaraa- dyaaavaa prithivi ime, yaddhutam cha bhavaccha bhavishyacchetyaa chakshate, kasmstadotam cha protam cheti/ (Gargi once again sought more or less confirmation of the earlier query viz. as to what pervaded which was above Swarga and underneath Bhumi, as also between the two that was valid to the present, past and future tenses.) III.viii.7) Saa hovaacha yad urthwam Gargi Divo yad vaak prithivyayah, yadantaraa dyaaavaa prithivi ime, yavhutam cha bhavaccha bhavishyacchetyaa chakshate, akaasha eva tadotam cha protam cheti, kasminnu khalvaakaasha otascha protashcheti/ (Yajnyavalkya repeated Gargi’s question and re-emphasised that whatever was above heaven and beneath the earth, and whatever was between the heaven and earth, ‘was, is and will be’, denoted by unmanifested ether. Then the next question would be: what is the unmanifested ether infused by? Indeed this question is stated to be rather difficult: if akash is unmanifested, would it be easy to distinguish the past, present and future! This is the catch in Gargi’s query; firstly to explain the present-past-future is difficult; then the sky is unmanifested; hence the query again!) III.viii.8) Saa hovaacchai tad vai tadaksharam Gargi Brahmanaa abhivadanti, asthulam, ananyu, ahraswam, adevrgham, alohitam, asneham, acchhayam, atmaah, avaayaa, anaakaasham, asangam, arasam,agandham,achakshusham, ashrotram avaak, amanah, atejaskam, apraaman, amukham, amaattah, anantararam abaaahyam; na tad ashnaati kim chaana, na tad ashnaat i kashchana/ (Maharshi Yagnyavalkya replied that what ‘Brahma Vettaas’ or the Knowers of Brahman sought to explain that the latter was ‘Akshara’ or Undecaying or Imperishable and that would indeed be the negation of the following features: that is Brahman is neither gross not minute, neither short nor long, neither like glowing red like Agni nor adhesive or oily like water, neither shadowy nor dark, neither Air nor Space, unattached or uncommitted, neither savoury nor odorous, with neither eyes nor ears, without voice nor mind, without radiance nor brightness, without Praana/vital Force, mouth or measure, without interior or exterior, is neither edible nor can eat and so on. Thus it is totally devoid of substance, attributes, features and qualities!) III. viii.9) Etsaya vaa aksharasya prashaasane Gargi Surya chandra - masou vidhrutou tishthatah, etasya vaa aksharasya prashaasane Gargi nimeshaa muhurtaa ahoraattraa - nyardhamaasaa maasaa ritavah samvatsaraa iti vidhrytaastissththanti; etasya vaa aksharasya prashaasane Gargi nimeshaa muhurtaa ahoraattraayadha maasaa maasaa ritavah samvatsaraa iti vidhruutaas - stissththanti; etasya vaa aksharasya prashaasane Gargi praahchyonyaa nadyah syadante shvetebhyyah parvatebhyyah, praticyonyaah yam yan cha dishamanu; etasya vaa aksharasya prashaasane Gargi dadaato manushyaa prashamsanti, yajamaanam Devaah darvim pitonvyaayaattaah/ (Vedas having discarded all kinds of substances, affairs and aspects of the Absolute and Indisputable Power named as Brahman, its Existence is adduced by inferential evidences which are felt, recognised and directed. It is therefore ascertained by proofs such as Sun, Moon, Earth, Air, Fire, Sky and so on. It is under the definitive canons and tenets of that Supreme Power, Sun and Moon are held in their positions, heaven and earth are maintained; ‘kaala maana’ or the Time Cycle of moments, muhurtas of 48 minutes each, days and nights, fortnights, months, seasons and years are well-regulated; rivers normally flow eastward from white mountauins, others flow westward without changing the direction and respective courses; human beings praise the agents of that Great Immutable called Devas or Gods-each of them performing their respective duties without fail notwithstanding the passage of Time as per their own schedules of duty chart; Gods and Manes or Pitru Devas depend on the Sacrifices besides the Practice of Dharma and Nyaya or Virtue and Natural Justice as applicable to Societies and so on. Indeed the Supreme Power thus asserts itself its Authority irrespective of the passage of Time. It is inferred that natural justice prevails
and pronounced deviations are sought to be corrected by the ‘Unseen Hand’ from time to time!

III.viii.10) Yo vaa etadaksharam Gargya aviditvaasmin loke juhoti, yajate, tapas tapyate, bahini varsha sahasraani antavad evaasya tadbhavati; yo vaa etad aksharam, Gargi, aviditvaasmaa lokaat praiti, saa kripaah; atha ya etad aksharam, Gargi, viditasmaa lokaat praiti, sa Braahmanaah/ (Maharshi Yagnyavalkya further explained to Gargi, that this Absolute Power is never visioned but indeed is the evidence and the faculty of vision itself! It is never heard but hears everything being the personification of hearing itself; it is never known for thinking but indeed is the Thinker and the manifestation of thought itself; It is not known but is indeed the Knower being Knowledge and Intellect itself; Gargi! This Super Power is like the unmanifested ether and is all pervading and the Ultimate Unknown!) III.viii.11) Tad vaa etad aksharam, Gargi, adrushi tam drushtar, ashrutam shrotur, amantam mantar, avigjnaatam vigjnaatur; naanyadatosti drashtu, naanyadatostih shoetro, naanyadastotim mantru, nanyadastotigviginaatu; etasminnu Khalvakshare Gargya aakaashotascha protaashccheti/ (Gargi! This Absolute Power is never seen by anyone as it is not a sense object and as such it is its own evidence since it is the ability of vision by itself; similarly It is never heard, as it is not an object of hearing but is the singular Hearer and the capacity of hearing by itself; It is never the Thought as is not the object of thinking, but is the Unique Thinker and the personification of Thought and Intellect by itself! Gargi! It is by this Absolute Power that the unmanifested Ether is permeated all over. Brahman or that Supreme Energy is indeed the direct and instantaneous Self within all the species and is beyond and afar the several attributes of hunger, thirst, desire, lust, anguish, envy etc. That Reality is the Ultimate Goal and the Truth of Truth and the Unique!)

III.viii.12) Sa hovaacha Brahmanaana Bhagavantasta Deva bahumanyedhwam yadasmaan - namaskaaarena muchyedhwam; na vai jaatu ushmaaakamimam kashchid Brahmanyamjeteti; tatoha vaachaknavy uparararaama, ityashtamam Brahmanam/ (Having been since convinced fully by the capability of Maharshi Yagnyavalkya to explain what Brahman was all about, Gargi addressed the congregation of Brahmanas who allowed her to ask two questions viz. whether Brahman had no characteristics and adjuncts and if so what Brahman actually was considered to be inferred on the authority of the Scriptures. She conceded that on the basis of a methodical analysis of ‘neti, neti’ or ‘not this and not this’, the Individual Self having discarded the adjuncts of body, organs and senses, the Maharshi rightly deduced that the transmigrating Soul was the Supreme Self as Brahman Himself; in other words, the same Individual Self minus the features but overcoming ignorance and desire and work is called the Supreme Itself as verified by the ‘Anirvachaniya Vedas’ or the untold Scriptures. Gargi thus got convinced of the inherent and unique Truth that the Self was the Supreme!)

[This concludes the eighth Brahmana of the Third Chapter; the next Brahmana relates to the conversation of Vidagdha Shaakalya and Maharshi Yagnyavalkya about the number of Devaganas who need to be considered as significant in the context of Vaishwadeva Puja; in other words the minimum number would be thirty three comprising Ashta Vasus, Ekadasha Rudras, Dwadhsa Adityas, Indra and Prajapati]

Yaginyavalkya-Shakala ‘samvada’ about worship worthy Devas viz. Adityas, Rudras, Vasus, Indra and Prajapati ie. minimum thirty three; human being compared to analogy of a Seed-Tree cycle of births/deaths; refined thoughts of body link of Self and of amorphous form of Brahman

III.ix.1) Atha hainam Vidagdhah Shakalyah prapaccha kati Devaa Yaginyavalkyeti; sa haitahaiva nvidiaa pratipede, yaavanto Vaishwadevasya nivededyuchante; traysacha three cha shata, traysacha thrcecha sahasreti yomiti hovaacha katy eva Devaa yaginyavalkyeti; trayah trimshad iti hovaacha kathyeva Devaa Yaaginyavalkyeti shadityomiti hovaacha katheva devaa Yaginyavalkyeti dwaaviti, omiti
hovaacha katheva Devaa Yagjnyavalketi,adharghyamiti, omiti hovaacha katheva Devaa Yagjnyavalkyeti eka iti, omiti hovaacha katame te thrayascha three shataa, trayascha three cha sahasreti/ (When Vidagdha, the son of Shakala asked Maharshi Yagnyavalkya as to how many Devas require to be prayed to Vaishva Devas as per the ‘Nivid’ or the Hymn for Tribute. Actually, the words of the Nivid are quoted as three hundred and three or three thousand and three! In view of the uncertainty of the number, Shakala sought clarification. Yagnyavalkya clarified that the Devas under reference should be thirty three minimum. Then Shakalya further queried as to how many really need to be prayed to and glorified. Yajnyavalkya kept on replying reducing the number to six, to three, to two and one and half most finally only one! As the ‘Nivid’ quoted three thousand three or three hundred three, Vigatha asked for the optimal number and the Maharshi finalised thirty three) III.ix.2) Sa hovaacha, Mahimana evaishhaamete, trayastrimshatveveva Devaa iti; katame te traalshaditi; Ashtamou Vasavah, Ekaadasha Rudraah, Dwaadashaadityaah, te ekatrimshat, Indrayaschaiva Prajaapatischa trayamtrishaaviti/ (Maharshi explained that these thirty three are indeed the most select and the best possible Devas whose veneration would yield optimal returns of the prayers. These are eight of Vasu Devas, eleven Rudra Devas, and twelve Aditya Devas, besides whom are of the higher ranking Devas viz. Indra Deva and his senior in status viz. Prajapati, totalling thirty three) III.ix.3) Katame Vasava iti; Agnischa Prithivi cha Vaayuscha Vaayuscha Antariksham chaaditascha doushaa, ete Vasavah eteshu heedam sarvam hitamiti tasmaadvasaava iti/ (The distinctiveness of Vasu Devas is that the transform themselves into the physiques or bodies and organs of all the Beings and serve them to shore up and assist in their works by actually living-vaasa- within them to sustain their duties. These Vasus are Agni or Fire, Prithivi or Earth, Vaaya or Air, Antariksha or Sky, Aditya or Sun, Daouh or Swarga, Chandra (Moon), Nakshatra (Stars); these indeed are the Beings and facilitate functions of their bodies) III.ix.4) Katame Rudraa iti; Dashome Purushe praanaah, Atmaaakadashaah; te yadaaasmaat shariraan marthyaad utkraamanti, atha rodayanti, tad yad rodayantit tasmad Rudraa iti/ (Which are the Rudras! These are the body’s ten sensory and motor organs of a body besides mind as the eleventh; once the organs fail and praana or the vital force departs from the body, then the relatives and friends resort to ‘rodana’ or crying and hence the Ekadasha Rudras are designated as such!) III.ix.5) Katama adityaa iti; dwadasha vai maasah samvat - sarasya ete adityaah, ete heedam sarvam aadadaanaa yanti; te yadidam sarvam aadadaanaa yanti tasmaadadityaa iti/ (To the question as to who are the Adityas, the reply would be that these Devas represent the twelve months of a year; they rotate and perform the ‘aadaa’ or take away along the opportunities of one’s life to each Being and as such are called ‘Adityas’; indeed the ‘kaala maana’ or the time cycle does take away the ‘months’ and the duration of the age or longevity of every being and thus Adityas are designated as such!) III.ix.6) Katama Indra katamah Prajapatiirit; stanaitunyur evendrah, yagjaanah prajaapatisriih, yagjaanah prajaapatisriih; katama stanayiturnit; ashiririti; katama yagja iti, pashva iti/ (Shakalya asked the Maharshi as to which Deity is Indra and who is Prajapati! The reply was that the clouds are Indra and Yagjna, the Sacrifice, is Prajapati; cloud is indeed the thunder signifying power and potency being the unconquerable Indra Deva while Prajapati is the Master of Yagnas and of ‘Yajnya Pashus’ or the Sacrificial Animals or the very means and media of Sacrifices!) III.ix.7) Katame shadithah; Agnischa Prithivi cha Vaayuscha Viyarksham chaaditascha doushascha, ete heedam sarvam shaditi/ (Maharshi explained to Shakalya that having accounted for thee thirty three Deities of the eight Vasus, twelve Adityas, eleven Rudras and Indra and Prajapati; now, the six Devas referred to earlier were Agni, Bhu Devata, Vayu, Antariksha, Surya and Chandra )III.ix.8) Katame te trayo Devaa iti; imeva trayo lokaah, eshu heeme sarve Deva iti; katamou tou dvou Devaaaviti; annam chaiva praanashcheti; kathamodhyardha iti/ Yo yam pavata iti/ (The three Devas are three worlds: the Earth and Fire together
make one Deva, the Sky and Air another and Heaven and Sun the third. The two Devas are the Matter and Praana or the Vital Force in the cosmic sense; and finally the one half or the Cosmic Energy alone!

III.ix.9) Tadaahuh, yadayameka ivaiv Pavate,atha kathamadhyarththa iti; yada asminnidam sarvam adhyaardhnhot, tenaadhardhita iti; katama eko Deva iti; Praana iti, sa Brahma ‘tyat’ ityachaakshate/ (The catch in the existence of one and half Devas is explained as the Cosmic Energy being the interaction of Prakriti or Maya the Matter or the Glory of Existence and that of the Supreme viz. the Hiranyagarbha; now the reply of One Deva is indeed the Cosmic Energy or the Cosmic Vital Force is Brahman truly termed as ‘tyat’ or THAT!) III.ix.10) Prithivyeva yasyayatanam, Agnirlokah, Manojjyotih yo vai tam Purusham vidyaat sarvasyaatmanah paraayanam, sa vai veditaa syaad Yaaginyavalkya/ Vedavaa aham tam purusha sarvasyaatmanah paraayanam yam aatha; ya evaayamsharirah purushaah sa eshah, vadaiva Shaaakalya, tasya kaa Devateti; amritaamati hovaacha/ (Thus Vital Force in the cosmic context is indeed capable of expanding into infinite numbers, names, appearances, actions, features and powers. Now, one can recognise the deity if the empirical information is provided properly. For example, he who knows that person whose abode is Earth, whose instrument of vision is Fire, whose light is the Mind and who is the ultimate resort of the whole body and organs; it is that very being who is identified with the body; in reply to the query as to who is he, the reply would indeed be that it is the Amrita or the ‘Annarasa’ generated by food and nourishment of the Self and the Adhi Devata or the Deity concerned is Immortality!) III.ix.11) Kamaeva yasyayatanam, agnir lokaah, manojjyothi, yo vai tam purusham vidyaat sarvasyaatmanah paraayanam, sa vai veditaa syaad Yajnya-valkya/ Veda vaa aham tam purusham sarvasyaat manah paraayanam yam aatha; ya evaayam kaamamayah purushah sa eshah, vadaiva Shaaakalya; tasya kaa Devateti; striya iti hovaacha/ (He who understands that person whose residence is excessive passion for body pleasure, whose device of vision is brain and physical obsession and attraction, whose source of brightness is the Mind and who is the final choice of the entire body and organs, is fully aware; Maharshi! I do know that being of whom you mention about is the final resort of the body and organs and it is that very being who is obsessed with lust; indeed the reply is that the hridaya or the heart of the Self and the name of the relevant ‘Adhi Devata’ or the deity is ‘strees’ or women, as it is they who infringed body pleasure in that Self!) III.ix.12) Rupanyeva yasyaayatanam, chakshurlokah, manojjyothi, yo vai tam purusham vidyaat sarvasyaatmanah paraayanam, sa vai veditaa syaad Yaaginyavalkya/ Veda vaa aham tam purusham sarvasyaatmanah paraayanam yam aatha; yaevaasaaditye purushah, sa eshah, vadaiva Shakalya, tasya kaa Devateti; satyamiti hovaacha/ (That person who is fully aware of the being whose abode is of colours, whose apparatus of vision is the eyesight, whose medium of understanding is mind and who is the final choice of body and organs. It is that very being who is in Surya and his deity is the Eye which indeed is the vision as also the manifestation of deity of Truthfulness!) III.ix.13) Akasha eva yasyayatanam, shrottram Lokah, mano - jyothi, yo vai tam purusham vidyaat sarvasyaatmanah paraayanam yam aatha; ya evaayam shrotrah praatishruktah purushah sa eshah, vadaiva Shaakalya, tasya kaa devateti, Disha iti hovaacha/ (He who realises that being whose residence is Akasha or Ether, whose mechanism of vision is the hearing, whose medium of understanding is mind, and whoever is the final resort of body and organs, is the ear; it is that very being who is identified with the ear and with the timing of hearing. And the deity concerned is the Disha or Direction!) III.ix.14) Tam eva yasyaayatanam, hridayam lokah, manojjyothi, yo vaitam purusham vidyaat sarvasyaatmanah paraayanam, sa vai veditaa syaad Yaaginyavalkya, veda vaa aham tam purusham sarvasyaatmanah paraayanam yam aathya; ya evaaya cchaayaamayah purushah sa eshah, vadaiva Shaakalya; tasya kaa Devateti; Mrityurti hovaacha/ (He who understands that being whose abode is darkness, whose mechanism of vision is the intelligence whose brightness is the mind and
who is the ultimate destiny is is the body and organs knows it and indeed it is called ignorance or negation of understanding or in this context shadow; now the ‘adhidevata’ or the auxiliary deity concerned is death itself! ) III.i.x.15) Rupaanyeva yasyaayatanam, chakshurlokah, manojoyotih, yo vai tam purusham vidyaat sarvasyaatmanah paraayanam yam sa vai veditaaya syad yajngyavalkyaa, veda vaa aham tam purusham sarvasyaatmanah paraayanam yam aathaa; ya evaayamaadarshee purushah saeshah, vadaiva Shaakalya, tasya kaa Devateti, asuriit hovaaachaa/ (He who is aware of that entity whose place of specified complexions, whose mechanical instrument of vision is the eye, whose light is the mind and who is the final shelter point as the entire body and organs knows it as the mirror by which colours are displayed and the Adhi Devata or the Deity concerned is Praana or the Vital Force!) III.i.x.16) Aapa yeva yasyaayaa tanam, hridayam lokah, manojoyotih, yovai tam purusham vidyaat sarvasyaatmanah paraayanam sa vai veditaaya syad Yajngyavalkyaa/ Veda vaa aha tam purusham sarvasyaatmanah paraayanam yam aathaa; ya evaayamapss puurushah sa eshaah, vadaiva Shaakalya; tasya kaa Devateti; Varuna iti hovaaacha/ (He who knows that entity whose living is water ie rivers, reservoirs, wells and such other water bodies, whose medium of vision is the Intellect, whose source of vision is knowledge, whose cause of brightness is mind and thought and who is the ultimate option of the body and organs. Indeed it is the very being on the water viz. the Jala Purusha and the Adhi devata or the concerned deity is Varuna Deva or the God of Rains) III.i.x.17) Reta eva yasyaayatanam, hridayam lokah, manojoyotih, yo vai tam purusham vidyaat sarvasyaatmanah paraayanam, sa vai veditaaya syad Yajngyavalkyaa, Veda vaa aham tam purusham sarva-syaatmanah paraayanam yam aathaa; ya evaayam putrmayah, Purushah sa eshaah, vadaiva Shakalyaah, tasya kaa devateeti; Prajapatirirtihovaaacha/ (He who is conscious of that Being whose abode is the seed or the ‘Retas’, whose tool of vision is the intellect and whose brightness is the mind and who is the final resort of the body and organs viz. sons; that entity is a father and the concerned Devata is Prajapati himself!) III. i. 18) Shakalyeti hovaaacha Yajngyavalkyaa, twaam svidime Brahmanaangaaraa vakshyaa-nam akrataa u iti/ (Equally tauntingly, Vidagdha the son of Sakalya addressed Vidagdha the son of Sakalya and enquired whether those vedic scholars who made him the instrument of performing yagnas and of burning charcoals have prompted and prevailed provoked at me to test my knowledge!) III.i.x.19) Yagnyavalketi ho vaacha Shaakalyaah, yadidam Kurupaanchalaanaam Brahmanaanyavaadeeh;kim Brahma vidyaaniti;Disho Veda Sadevaah sapratishthaa iti; yaddisho vetya sa devaaah sapratishthhaah/ (Equally tauntingly, Vidagdha the son of Sakalya replied to the Maharshi: Are you saying this to tease me Maharshi, since you encountered and flouted some vedic scholars at the Kuru- Panchala Congregations! Anyway, may I be enlightened about the Dishas and Dishadhipatis, Maharshi!) III.i.x.20) Kim Devadatosyaam praachyaam dishi aseeti, Aditya Devataa iti; sa Adityah kashmin pratishtiha iti; chakshusheeti kasminnu chakshuh pratishthitamiti rupeshwiti chakshushaah hi rupaani pashyati kasminnu rupaani pratishthinaaneeti hridayaitii ho vaacha hridayena hi rupaani jaanati hridaye hovaa kasminnu rupaani pratishthitaaan bhavanteeyevamevvaataah, Yajnyavalkyaa/ (The conversation between Saakalya and the Maharshi was as follows: Which Devata would be appropriate in the East! Aditya would be befitting; on what is Aditya supported! On the eye; on what is the eye supported! The Maharshi stated that ‘Rupas’ or Forms or appearances are suitable since one sees the forms with the eyes; the forms are supported by the heart and on the heart only the forms are supported and imprinted!) III.i.x.21) Kim Devatosaam dakshinaayaaam dishyaa aseeti, Yama devaaataa iti sa Yamaah kashmin pratishthaa iti, Yajnaa itikasminnu yajnah pratishtita iti, Dakshinaamit kasminnu dakshinaa pratishtita iti, shraddhaaayamit yadaa hova shraddhdhattee atha dakshinaam dadaati; shraddhaaayam eva dakshinaa pratishthiteti, kasminnu shraddhaa hridaye iti; hovaaacha hridayena hi shraddhaam jaanati hridaye hova shraddhaa pratishtita

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bhavateeti, evam evaitat, Yajnyavalkya/ (The question answer between Yajnyavalkya and Shaakalya now takes place: Which Devata would you like to have Shakalya! Yama Deva the Deva of Dharma and Nyaya or Virtue and Justice, would be the ideal one as he is also supported by Yagnaas or Sacrifices; and Sacrifices are supported by the fees or dakshinas to the priests engaged and indeed the remunerations are based on the faith by those performing the Sacrifices! Shakalya asked the Maharshi as to what the aspect of faith was generated from and the reply was that the Sacrificers as well as the priests in their own hearts was finally based!) III.ix.22) Kimdevatosyaam pradeechyaam dishyaseeti; Varuna Devata iti; sa Varunah kasminpratishthita iti; apiswati; kasminnaapah pratishthata iti; retaaseeti; kasminnu retah pratishthitamiti; hridaya iti, tasmaadapi pratirupam jaatamaahuh, hridayaadiva sruptuh/ Hridayaadiva nirmita iti; hridaye hova retah pratishthitam bhavateeti; evam evaitat Yajnyavalkya/ (On the Western front, which God is appropriate to be established? The Maharshi replied that the ‘adhishtaatu deva’ or the most suitable Deity would be Varuna the God of Rains ushering crops and plentifulness of Nature; indeed Varuna Deva rested on Water and Water was the promoter of the germinating Seed and the latter in turn would lead to ‘retas’or ‘veerya’, the essence of virility which indeed was the representation of the strength of one’s own heart and that was why a son resembled the father; that again was why the vigor of a son’s heart was stated to be the potency of that of his father’s! Hence the seed was rested on the heart, concluded Yajnyavalkya!) III. ix.23) Kim Devatosyaam Udeechyam Dishyaseeti; Soma Devata iti,sa Somah kasmin pratishthita iti; deekshayaamimiti; kasminu deekshaa pratishtihitieti, satya iti; tasmaadapi deekshita- maahuh; satyam vadeti, satey hova deekshaa pratishthiteti; kasminnu satyam pratishthamitii, hridaya iti hovaachha, hridayena hi Satyam jaanaati, hridaye hova satyam pratishthitaam bhavatiti; evamvaitd yajnya- valkya/ Shaakalya asked the Maharshi as to who should be befitting to be set up in the northern direction and the latter suggested that the North be identified with Soma Devata or Chandra the Lord of Vegetation and climbing plants as that represents aspiration and hope! On what would Soma be suitably established; the reply was that any act depended on initiation or of proper launch as a job well started is stated to be half done! Basically, ‘deeksha’ or initiation means or commencement and indeed that would be based on ‘Shraddha’ or Truthfulness or a Clean Start fortified with Faith! These aspirations of resolve and conviction would indeed need to emerge from heart and the strength of heart is essentially and firmly anchored to Truthfullness and vice versa as Truth and Heart are but the same expressions, asserted the Maharshi!) III.ix.24) Kimdevatosyaam dhruvavayaam dishaseeti; Agni Devata iti; sognih kasmin pratishthita iti; Vaacheeti; kasminnu Vaak pratishthateti; hridaya iti, kasminnu hridayam pratissthithamiti/ (Yagnyavalkya explained further to Shaakalya that in the ‘Dhruva’ or Fixed Direction overhead in the Sky where the Celestial Dwellers around Meru Mountain, the east of which Suryodaya or Sun Rise would commence, the most appropriate Deity would be Agni Devata the God of Fire and Radiance. Fire not only stood for brightness and heat but also Purity and Clarity; the aspect of clarity originates from ‘Vaak’ or Speech which embodied Truthfulness and the latter was the originator of heart which indeed covered all Directions of the Supreme Self or ‘Paramatma’ encompassing all Directions of the heart covering again all the Forms, Names and Actions! Then Shakalya enquired further as to what the heart was based on!) III. ix.25) Ahalika iti hovaachha Yaagnyavalkyo yatraaaitad anyatraasman manyaasai, yaddetad anyatraasmat syaat, shyaano vainadadyuh vayaamsi vainad vimatheerranniti/ (As Shakalya tried to be too smart and overclever, Yagnyavalkya straightaway cut him to his size and addressed him: ‘You ‘Preta’/ Ghost, or in other words, you idiot! Where else do you think that the dogs nearby might eat it or the birds around might tear it into pieces! After all if the heart left the body, the body would be dead!) III. ix.26) Kasminnu twam cha atmaa pratisshhitou stha iti, praana iti, kasminnu praanah pratisshhitaa iti, kasminnvapaana iti, vyana
iti, kasminnu praanah pratishhitaa iti, udana iti, kasminnudaanah pratishthitaa iti, samaana iti; sa esha na iti, na iti atmaa, agraahyah, na hi grihyate, asheeryate, asangah na hi sajyate, ashtito na gruhyate, asheeryah na hi sheeryate, asangah na hi sajyate, asito na vyathate, asheeryah na hi sheeryate, asangah na hi sajyate, asito na vyathate, na rishyati/ Etahi ashtaavayatanaaani, ashtaa lokah, ashtaa devaav, ashtaa purushah, sa yastaan purushaan niruhya pratyuhyaatyakramat, tam twaa aupanishadam purusham precchhaaami, tam chemnena vikashyasi murdhaa te vipatisyeetee, tam ha na mene Shakalyaa, tasya ha murdhaa vipapaata apihasya parimoshinostheeni apajahruh, anyan manyamanaah/ (Now, Shakalya who got a repartee from the Maharshi as above for over smartness, came to senses and reverted to some sensible enquiry and requested Yajnyavalkya to enlighten him about the Self; he then asked the Maharshi about the body and the heart besides as to what these two are supported; then the Maharshi became serious and started explaining: Praana or the Vital Force, the very Life breath comprised of inhaling and exhaling viz. Praana and Apaana; Prana is the function connected with the heart and is capable of moving to the mouth and nostrils; Apaana or the outbreath depends on the diffused breath which functions below the heart and extends up to the navel and thus facilitates excretion; Vyaana regulates the Praana and Apaana, being the nexus between these and causes actions involving force and strength; and Samana or the equalising or the middle breath which facilitates digestion. Indeed, the body, mind and the Pancha Praanas or the Five Parts of the Vital Forces are integrated and interlinked to coordinate and complement mutually. [See I.v.3] Thus the Self is not really not definable as it is neither this nor that! It is not identifiable or distinguishable, not perishable, unattached, unrestrained, absolutely free to act on its own and totally independent by itself and neither feels pain nor suffers injury! ‘Furthermore, Shakalya! The Self’ is stated to have eight abodes or places for realisation, eight instruments of vision, eight Deities and eight beings. Yagjnyavalkya concluded this discussion with Shakalya whose mental uptake was far less than his arrogance that Upanishads had indeed explained as well as this in present one as to how all these concluded again and again that the Self was a ramification of specifically of these eight manifestations as also of innumerable other forms, and if Shakalya were such a dud despite easy explanations by him, then his head was a flop as of no use and might as well fall off. Indeed the Maharshi’s promise came true and the head of Shakalya fell off as per the power of the Maharshis’s statement and robbers snached away his bones mistaking the same took them away as something else! Indeed, the moral of the story is never even transgress the limits of decency with a unique Sage of Yagjnyavalkya’s stature by irresponsoble behaviour!) III.ix.27) Atha hovaacha, Brahmana Bhagavanto yo vah kaamayate sa maa prucchatu, sarve vaa maa prucchat, yo vah kaamayate tam vah prucchhaami, sarvaanvaa vah prucchhaameeti; tey ha Brahmanaa na dadhrushuh/ Yagjnyavalkya Maharshi then addressed the congregation of Brahmanas and invited any claricications of the Subject of Brahma Vidya or on any other subject, but none indeed dared in view of what they had just witnessed about the fate of Saakalya! III.ix.28 ) Taan haitaih shlokaah papraccha/ (Then sensing the mood of the congregation of mainaining silence; the Maharshi himself volunteered to describe a human being to a tree as follows by citing seven verses as follows) III.ix.28 (1): Yathaav vriksha vanaspathi tathaiva purushom-risha, tasya lomaani parnaani tvag asyotpaatikaa bahih/ (Let us compare a human being as a large tree and his hair as the leaves of the tree and his skin as the tree’s bark); (2) Twacha evaasya rudhiram prasyandi, twacha utopatah, Tasmaat tad aatrunaamat praiti, raso vrikshaad ivaahit/ (Just as blood flows from the person’s skin so does ‘rasi’ ooze from the bark and as in the case of human beings when wounded blood flows a tree when cut, rasa appears) 3) Maamsaanyasya shakaraani, kinaatam snaavaa, tatkhitram, Astheenyantaradoaauruni, majja maajaayopamaa krutaav/ (The human flesh in the inner side of the skin layers and his tendons are tough as in the case of the innermost sheaths as those in the case of a
tree the interior is tough and strong like the tendons. A man’s bones lie under as in the case of a tree’s wood and a man’s bone marrow is like the pith of a tree; indeed they both are alike) 4) Yadvriksho vrikno rohati mulaan navatarah punah, Martyah swin mrityunaa vriknaah kasmaan muaatprarohati/ (If a tree is felled, it springs again from its root in a newer form; then from which root does the new human form emerge from!) 5) Retasa iti maa vochat, jeevitas ta tatprajaayate, Dhaanaaruhaiva vai vriksha aanjasaa pretya sambhavah/ (Indeed one cannot say that the new born to emerge from the ‘retas’ or virility of the one already dead as on the case of a fallen tree! The reply would be that just as in the case of the seed of a live male human, the new plant is also sprung from the seed of a tree as well!) 6) Yat samulam aavarkeyuh vriksham na punar aabhavet, Martyah swin mrityunaa vriknaah kasmaan mulaat prarohati/ (In the event that a tree is pulled out from its root or the seed as the case that may be, it would not sprout; then from which root does a man spring forth after he is cut off by death?) 7) Jaata eva, na, jaayate, konvenam janayetpunah, Vigjnaananandam Brahma, raatir daatuh paraayanam/Tishthamaanasya taddhita iti, Iti navamam Braahmanam, iti triteeyodhyaayah/ (The reply is sought from Brahmanas by Yagnyavalkya; on the analogy of a tree if someone cuts off a tree with a root or seed, it cannot sprout again. But from which root does a man is reborn after he is desroyed by death! This is the open question that the Maharshi posed to the congregation of all the Brahmanas, then the Maharshi should concede his defeat since after all he drove away the thousand cows at the Yagna of the King Janaka of Videha! If the reply were to be that the rebirth does not take place, then there is no reply from the congregation of the Brahmanas; but is there were a reply by anybody, then it would need to be justified that the rebirth would be on what basis: would it be ‘Vigjnaanananda’ or the Bliss of Pure Knowledge, or ‘Paramaananda’ or Supreme Bliss ( without body,organ and of ephemeral adjuncts) or Brahman, the be all and end all! In case the Brahmanas conceded that the Supreme was responsible for the rebirth, then the Maharshi would automatically be vindicated and his cows were stated to have been well earned! As there was complete silence in the Congregation of Brahmanas, the obvious victory was certainly with Yajnyavalkya!)

[This is the end of the ninth Brahmana of the Third Chapter]

Refinement of the concept of Brahman: Speech, Vision, Hearing, Mind and Heart

IV.i.1) Om, Janakoha Vaideha aasaam chakry, atha ha Yagjnayavalkya aavavraaja,tam hovaacha, Yagjnayavalkya kimarthamachaareh, pashunichhan, anvantaaneeti, ubhayameva samraaditi hovaacha/ (By way of Introduction in this Chapter, the Upanishad seeks to refine the thought of body, heart and the Sutra or the link of existence of the Individual Self and the Supreme. The aspects of the eight beings, the five fold functioning of the Vital Force and an amorphous definition of Brahman have been since attempted earlier and now what is the adequacy or sufficiency of Brahman needs to be chiselled in the following) ( Back to his throne after performing the Sacrifice, Janaka, the Emperor of Videha asked Maharshi Yagjnayavalkya whether the latter brought some more animals of Sacrifice or open discussions on Dharma and Brahman and the Maharshi having replied that he brought both and initiated the discussion as follows) IV. i.2) Yatte kaschidabraveet tatcchrunavaameti;abraveenme Jitwaa Shailinih, vaagyai Brahmneti, yathaa maatravaa pitrunvaan aaccharyavaaan bruyaat, yathaa tat Shailinir abraveet: vaagyai Brahmneti, avadato hi kim syaad iti; abraveet tu te tasyaayatanam pratishtham? Na mebravid iti, ekapaad vaa etat, samraaad, iti; sa vainsi bruhi, Yagjnayavalkya, Vaagevaayaatanam, aakaasha pratishthaa, parjenyetynad upasita; kaa Pragjnata, Yagjnayavalkya? Vaageva Saamraat iti hovaacha; vaacha vai samraat bandhuk pragnayate, Rig Vedo Yajurvedah, Saame Vedothaavargirasa , itihasaah, puraanaam, vidya upanishadah, shlokah, sutrani anuvyaakhyaanaanii,Vyakhyaanaanishitam hutaam
aashitam paayitam, aya cha lokah, sarvaanicha bhutaani vaachaiva Saamrat prajaayante, Vaagvai Saamrat Paramam Brahma; nainam vaagiyahaati, sarvaani enam bhutaani abhiksharanti, Devo Bhutwaa Devanayapyeti, ya evam vidwaan etad upaste/ Hastiruhsabhamsahasraam dadami, iti hovaacha JaakoVidehah, sa ho vaacha Yajnyaavalkyah pitaame manyata, nananushishyaa hareteti/ (First of all, let me hear of what your teachers might have imparted you, stated the Emperor and the Maharshi replied that Jitwan, the son of Silina taught that the Organ of Speech viz. Agni was Brahman. The Emperor said that indeed any body with proper parents and Guru would have said so, but what did Jitwan tell you about the abode and support of Brahman; the Maharshi said that the organ of Speech was the abode and the Undifferentated Ether was its support and that should be meditated as intelligence; indeed Brahman in this case is one footed or Speech would constitute only of one fourth of Brahman; the organ of Speech is qualified by Rig Veda, Yajur Veda, Saama Veda, Atharvaangirasa viz. the four kinds of Mantras; Vedic History being the Diologue of Apsarasa named Urvashi and King Pururavas being the essence of Brahman; mythology which contained Truisms like thed Universe was originally was Unmanifested and so on; Arts or the Principles of Sangeeta, Natya, Sahityas viz. Music, Dance and Literature; Upanishads that analyse the Supreme to be meditated to; Verses as Brahmanas recite appropriate to occasions; sutras or aphorisms that pronounce the Vedic Truths in a nutshell like Purnamadah purnamidam Purnaat purnamudachyate, Puranasya purnamaadaaya purnamevaavashishhyate, Om Shantih Shanti, Shantihi/ or Maha Vakys like: Praginaanam Brahma; Aham Brahamaasmi, Tatwamasi; Ishavasyaamidam Sarvam; Sarvam khilvida Brahmai and so on; elucidations and explanations; effects of Sacrifices, oblations to Agni and so on! The Maharshi further explained to the Emperor that the myriad formulations of Speech are Brahman! The organ of Speech therefore would never ever leave Brahman even as that constituted one quarter of what Brahman was all about! The Emperor was so overwhelmed by the Maharshi’s reply that he was prepared to donate not only thousand cows but also an elephant like bull! The Maharshi however refrained from the offer and replied politely that his father taught him not to accept gifts frpm a disciple without fully instructing him!) IV.i.3) Yadeva kashchid abraveetad shrunamaameti;abraveenma Udankah Shoulabaayanyah, Praano vai Brahmeti; yathaa Maatrumaan Pitrumaan Acharyamaan bruyaat, tathaa tad Shoulabaayanobraveet, praano vai Brahmeti; Apraanato hi kim syaaditi; abraveettu te tasyaaya -tanam pratishthaam? Na mebraveediti; eka paadvaa etat, Samraaditi; sa vaino bruhi Yajjnyavalkya; Praana evaayatanam Aakaasha prihishthaa, priyamityenadupaaseeta; kaa priyataa Yajjnyavalkya? Praana eva Samraaditi hovaacha, Praanasya vai Samraat kaamaayaa yajyam yaajyati, Apratigruhsaya pratigrihnatyapi, tatra vadhhaashankham bhavati yaam dishameti Praanasyaiva Samraat kaamaaya; Praano vai Samraat Paramam Brahmeti; nainam Praano jahaati, sarvaanyenam bhutaanyabhiksharanti, Devo bhutwaa Devaanaapetya, ya evam Vidwaanetadupaaste; hastyuvrishhabham sahasram dadaameeti hovaacha Janaka Videhah; sa hovaacha Yajnyaavalkya, Pitaa memanyataa naanushishyaa hareteti/ (As the Emperor heard from the Maharshi what Udanka the son of Shulba told him of the second part of Brahman viz. Vayu or Air the Vital Force, the Emperor once again acknowledged appreciatively that indeed as a responsible son of virtuous parents and the disciple of a great Teacher would say so; he however enquired of the Maharshi as to what would the abode or body and support of that Vital force! Then theMaharshi replied that the second habitat and profile of Brahman viz. Vayu the Air and Vital Force and that Akaasha or the Undifferentiated Ether would be designated as its support! This would thus be worthy of venerataion and constant meditation! Indeed, it is for the Praana only that Yagnas and homa Karyas are performed with faith and devotion; each and every human being crave for longevity and undertake various acts of virtue and reverence and once that ‘prana’ leaves the body what remains would but be the memories of existence. Once again the Emperor was pleased to offer
the donation of thousand cows and a bull like an elephant but very politely the Maharshi declined on the plea of his father’s wish not to accept tempting gifts from a Student that too without fully clearing and satisfying his doubts!) IV. i.4) Yadeva te kaschid abraveet tat shrunuvaameti; abraveenma Barkur Vaarshanah chakshurvae Brahmeti;Yathaa Maatruman Pitruman Acharyavaan bruyaat, tathaa tad Vaarshnah chakshur vai Brahmeti; apashyato hi kim syaaditi; abraveettu te tasyaayatanam pratishthaam? Na mebraveediti; eka paadavaa yetat Saamraad iti; sa vai na bruhi Yagynyavalkyaav; chakshurevaayataam, aakaashah pratishthaa, Satyamityenadupaasaaet; kaa satyataa Yagijniyavalkyaya?

Chakshureva Samraaditii hovaacha, Chakshshaa vai Samraat paramab Brahma; nainam chakshurjahaati, saryaanyeanam bhutaanyaabhi –ksharanti, Devo bhuvaavaa Devaanapayeti, ya evam vidvaanetadupaasaaet; hastyurvrishhabham sahasram dadaameeti hovaacha Janako Videhah; sa hovaacha Yagynavalkyaav bh;

Pitaa memyayata naanushishya hareteti/ ( Yagynavalkya explained to Janaka of what Barku the son of Yrisha told of the third segment of Brahman viz. Vision as personified by Surya Deva which the Emperor appreciated as was expected of some one of ideal parentage and Acharya and enquired as to what was the dwelling place of eye or vision and its backing or hold. The Maharshi replied that Akasha or the Undifferentiated Ether was the support and that extraordinary vision should be meditated and worshipped as the Truth or the Eternal Reality which again could be visioned by one’s Mind’s Eye alone; indeed that unique vision was the Supreme Brahman Himself! It was that Vision which was the third and significant aspect of Paramatma the Brahman that should command meditation which attains all the Devas and the Devaadhideva! The Emperor was overwhelmed by the reply of the Maharshi who once again had politely but firmly declined the gift of thousand cows and an elephant like bull on the earlier pleas of not yet fully satisfying his own disciple!) IV.i.5) Yadeva te kaschid abraveet tat shrunuvaameti; abraveenme Gardhabhi vipeeto Bharadwaajah; shrotram vai Brahmeti; yathaa Maatruman Pitruman Achaaryavaan bruyaat, tathaa tad Bharadwaajyo braveet; Shrotram vai Brahmeti; ashrunvato hikim syaaditi; abraveet tute tasyaayatanam pratishthaam, na mebraveediti; ekapadvaa etat Saamaad iti; savaino bruhi Yagynavalkyaav;shrotrameva- aayatanam Aakaashah pratishthaa, ananta itenadupaasaaeta; kaananyataa Yagynavalkyaav?Dishaaeva Samraaditii hovaacha, tasmaadvai Samraadipa yaam kaam cha Disham gacchati naivaasyyaa ananta gacchati, anantaai hidishah; Disho vai Samraat shtrotram,Shrotram vai Samraat Paramam brahma; nainam shtrotram jaahati, Sarvaayena bhuutaanyabhiksharanti, Devo bhuvaavaa Devaanapayeti, yaye vivaanetadupaasaaet; Hastyurvrishhabham sahasram dadaami iti, hovaacha Janako Videhah, sa hovaacha Yagynavalkyaav, pitaa memyayat naanushishya hareteti/ (Gardabhivipita of the of the famed Bharadvaaja’s line convinced Maharshi Yagynavalkya that the comprehension of Hearing by ears as epitomized by Dishas or Directions is a manifestation of Brahman, being his essential essence of that Supremacy and the abode of that distinction was of the ear its support was the Undifferentiated Ether and indeed that should be meditated as infinite! As the Maharshi quoted what Gardabhivipita stated was instantly honoured by the Emperor who was already convinced of its credibility as after all the Source was indisputable coming from an authority of his parentage and of his Acharya. Yagynavalkya further qualified that the Dishas or Quarters were unending never reaching a termination point and those Dishas were the representation of Brahman’s own infinite ears which indeed were the unique targets of deep meditation! The magnificence of the statement about the Reality of Dishas had indeed given vibration to the imagination of the Emperor who again made the offer of the thousand cows and an elephant like bull as charity but the Maharshi once again ignored it since the Emperor being his follower still needed to be further sensitized about Brahman!) IV.i.7) Yadave te kaschitaabraaveet tat shrunuvaameti; abraveenmey Satyaakaamo Jabaaloa: mano vai Brahmeti; yathaa maatruman pitrumaan acharyavan bruuyaat, tathaa tad Jabaalo -
braven mano vai Brahmeti, amanaso hi kim syaaditi; abraveet tu te tasyaayaataam pratishth-tham? Na me braveediti; eka paadwaa etat Samraaditi; sa vai no bruhi yagjnyavalkya; Mana evaayatanam Akaashah pratishthhaa, Ananda ityenadupasesta; kaanandataa Yagjnyavalkya? Mana eva Samraaditi hovaacha, manasaavai Samraat striyamabhihaaryaate, tasyaam pratirupah, putro jaayate, sa aandadah; Mano vai Samraat Parabraham; naamam mano jahaati, Sarvaanyenam bhutaanyabhiksharanti, Devo bhutwa Devaanapyeti, ya yvam Vidaawanet upaaste; Hasyattrushabham sahasram nadaameeti hovaacha Janako Videhah; sa ho vaacha Yagjnyavalkyah, pitaa me manyata naaanushishya hareteeti/ (Satyakama the son of Jaabaala asserted that Manas or the Moon was Brahman as stated by the Maharshi to Janaka who readily agreed, since the credentials of Satyakama of illustrious parentage and Teachership were well proven; Janaka desired confirmation of the abode and support of Manas and the Maharshi clarified that the Manas had its own abode, its support came from the undifferentiated Ether and should be meditated upon as bliss! The Maharshi qualified that ‘Manas’ was always attracted to a woman and a son begotten from the woman was the source of happiness! The Manas being Brahman is ever present with the Self and is required to be always meditated to and constantly attains Gods! As in the past, the Maharshi did not accept the Monarch’s offer of thousand cows and elephant like bull, in view of his father’s wish.) IV.i.8) Yadeva te kashchitaabraveet, tat shrnavaameti; abraveen me Vidagdhah Shakalyah; hridayam vai Brahmeti; yathaa maatraumaan pitrumaa achaaryaayaavaa bruyaat, tathaat Shakalobraveet, hridayam vai Brahmeti ahurasya kiim syaaatii;abraveettu te tasyaayatanam pratishtthaaam? Na mebraveediti; eka paadwaa etat Samraadeeti; sa vai no bruhi Yagjnyavalkya; hridayamevaayatanam Akaashah pratishthhaa, sthitiratyenadupasesta; kaa sthitataa Yagjnyavalkya? Hridayameva samraaditi hovaacha, Hridayam vai Samraat sarveshaam bhuutaamaaayatanam, hridaya vai Samraat sarveshaam bhutaamaam pratishthhaa, hridaye hova sarvaam sarvaani bhutaami pratishtthaani bhavanti; hridayam vai Samraat paramam Brahma; nainam hridayam jahaati, Sarvaanyenam bhuutaanyabhiksharanti, Devo bhutva Devaanapyeti, ya evam vidwaanetadupaaste; hastirushabham sahasram nadaameeti hovaacha Janako Videhaha; sa ho vaacha Yagjnyavalkyah, puitaamemanyata naanushishya hareteeti/ Ii prathamam Brahmanam/ (Maharshi then quoted Vidagdha the son of Shakala that heart -mind or Prajapati in this context- was Brahman and indeed could a person without the heart exist ever! Indeed the parentage and teachership of Vidagdha were redundant to have so stated, although the latter did qualify on that count also. However the Emperor enquired as to what was the abode and support of the heart and pat came the Maharshi’s reply: the Heart was its own abode and support of each and every Being in the creation and certainly also of the Supreme Brahman too; heart was what one always prayed for and meditated to since leaving one’s heart would mean that the person reached Gods! Indeed one’s heart would mean stability and firmness and its presiding Deity would be Prajapati Hiranyakarba himself! Janaka’s standing offer of thousand cows and a strong bull is once again ignored by Yagjnyavalkya due to his father’s wish not to yield to a Sishya’s offer as the latter’s queries were yet to be fulfilled!)

[This concludes the first Brahmana of the Fourth Chapter]

Gross, Subtle, Causal Bodies of Self-Supreme in explicit and implicit Forms

IV.ii.1) Janakoha Vaidehah kurchaad upaavasarpaan uvaacha: Namastestu Yagjnyavalkya, anu maa shaadheeti; sa ho vaacha yathaai va Samrat mahaamantm adhvaanam eshyan ratham vaa naaavam vaa samaaddaeeet, evam evaitabhir upashishdhih samaahitaataaamaii; evam vridaaraaka aadhyya sannadheeta Veda uktaa upaniishthakaathaa ito vimuchhya manaaam kva gamishyaaseeti; naaham tad Bhagavan veda hatra gamishyaamami; atha vai tehah tad vakshyaami yatra gamishyaaseeti; braveetu Bhagavaaniti/ (Totally
surrendering himself to Maharshi Yagjnyavalkya, Janaka the Emperor of Videha stepped out from his lounge and approached the latter with sincere salutations and requested him to equip him with further knowledge; the Maharshi suggested that he should secure a chariot or boat since no doubt he not only topped material glories and also got the basics of Brahman no doubt as also equipped himself with the knowledge of Vedas and Upanishads from Teachers; yet theoretical knowledge would not however suffice neither to overcome fear from within nor to attain higher knowledge of what Brahma was all about! Then Janaka submitted and prayed to the Maharshi to guide him further! Indeed, this Brahmana seeks to mention more than what has been described so far about the Paramatma and hence the further narration) IV. ii. 2) Indho ha vai yoyam Dakshinekshan purushah; tam vaa etaminhm santamindra ityaa chakshate parokshenaiva; parokska priyaa eva hi Devaah pratyakshanaiva; parokshana priya iva hi Devaah pratyaksha dwisha/ (Indeed, this Being who is in the Right Eye is called Indha or Indra as normally Devas are fond of being called indirectly and do not like being addressed directly!) IV. ii. 3) Athaitad Vaamekshani Purusha Rupam, esaasya Patni Viraat, tayoresha samstaaayo ya esontar hridayaaakaashah, athainayor etad annam ya eshortar- hridayae lohaa pindah, athainayor etat praavaranam vad etad antar hridayae jaalakaam iva; athainayor eshaa Shrithit samcharani yaishaa hridayaad urthwaanaadi ucccharati/Yathaa keshah sahasraadhaa bhinnah evam ashyataa hitaa naama naadyontar hridaye prfatishthaa bhavanti; etaabhbir vaa aashravadd aashravati; tasmaad eshaa praviviktaa haaratara evaiva bhavati asmaaccaareeraaad aatmanah/ (The left eye in the human form is called ‘Vira’ or the better half or wife viz. the Matter. Indra of the Self is designated as Vaishwaanara the right eye, and Viraja the left eye, the matter or the wife, both being the objects of enjoyment. This couple named the matter and the Enjoyer are united that situtation is called dreams. The Space that is within the lump of flesh named the heart of the body is their place of union and that indeed is the place where Indra and Viraja have each other’s company! Their food or the source of sustenance called the lump of blood or the essence of the food as eaten, takes two forms; the gross part that goes down as excreta and the rest is metabolised in two ways due to action of the internal heat; one part is of medium fineness that passes through successive stages of blood nourishes the gross body made of five elements named Vishva or ‘Vaishvanara’; another penetrates through fine nerves and that is called the subtle body named ‘Taijasa’ and the third viz. the causal body is called ‘Praagjnaa’ or the very fundamental connection: these three forms correspond to wakefulness, dream state and dreamless sleep. Now, when one talks of the lump of blood in the heart or the finest essence, there is a net like structure in the heart or warp; net like is the expression due to several openings of nerves; these nerves of the body are designated as ‘Hitaa’, placed in the lump of flesh viz. the heart. These branch off everywhere like filaments; this is how the subtle body contains food essence compared to the gross body) IV. ii. 4) Tasya Praachi dik praanchchah praanaah, Dakshinaa dik Dakshine praanaah, Prateechi dik prtyanchchah Praanaah, Udeechi dik udancha Praanaah, Urtwaaa digurdhwaa Pranaah, Avaachi digvaanchchah Praanaah, Sarvaa Dishah Sarve Praanaah; sa esha neti netyaatmaa; Agruho naahi gruhyate, Asheeyoh nahi sheeryate, Asango na hi sajyate, asito na vyayate na rishyati; abhayam vau Janaka praaptoseeti ho vaacha Yaginayavalkyaa, sa hovaachaa Janako Videaah; abhayam twaa gacchataad Yaginayavalkyaa, sa ho vaacha Janako Vaideehah, abhayam twaa gacchataayaaginayavalkya yo no Bhagavannabhayam Vedayaase, namastestu; ime Vidheehaah, aayamahamsm/ Iti dwiteeyam Brahmanam/ (It is seldom that a Rishi or Vidwan attains the three types of the Praana or the Vital Force in three stages viz. the Gross, the Subtle and the Causal or Fundamental Connection that is Vaishwanara, Taajasa or the Self identified with the mind and Praagjnaa or the Self identified with the Vital Force in quintessence; indeed, the East is the Eastern Vital Force, the South is the Southern Vital Force, the West is the Western Vital Force, they North is the Northern Vital
Force, the Upper Direction is the Upper Vital Force, the Lower Direction is the Lower Vital Force and the Sarva Disha or Multi Directional one is the Vital Force of All Directions. Thus the process of identifying the Source of Directions of the Self would confound a Sage or Vidwan to keep saying: Neti neti or ‘Not this, not this!’ Indeed the SELF is ‘not this, not this!’ It is indiscernible for it is not perceived; undecaying since it is not destructible; it is uncommitted as it is not attached and unrestricted for it is not shackled! The Self has neither pain nor injury; is free from fear, anxiety or worry! As the Maharshi explained what the Individual Self was all about in such explicit and implicit forms, the Emperor of Videha prostrated to him profusely as indeed he removed the veil of ignorance as he would have asserted saying: Tamasoma Jyotirgamaya, Mrityormaamritatam gamaya! He then said: ‘Maharshi! This Empire is yours and so am I at your service totally!’

[This is the end of the Second Brahmana of the Fourth Chapter]

Janaka-Yaginayavalka’s deep session on proven Identity of Self and Supreme as mutual reflections

IV.iii.1) Janakam ha Vaideham Yaginayavalkyo jagaama, sa mane na vadishya iti, atha ha vajyanakascha Vaideho Yaginayavalkayascha agnihatre samudatae, tasmai ha Yaginayavalkyo vaam dadou, sa ha kaama prashnameva vavre, tam haasmai dadou, ta ha Samraadeva purvam prapaccha/ (In the past, when Maharshi Yaginayavalkya approached the Janaka the Emperor of Videha seeking riches and wealth, he was impressed by the knowledge of Agnihotra -the daily offering of oblations in the Sacred Fire-that the Emperor displayed and gave a boon to Janaka that the latter could ask any question that Janaka wished. Now taking advantage of that boon, Janaka initiated questioning the Maharshi; the topic centered about the Individual Self and his connection with Brahman; indeed this was in apt continuation of the previous Brahmana in which the Individual Self has been described as ‘Not This, Not This!’ At the same time the significance of the Individual Self present within all the Beings as identical with the Supreme was emphasised. Hence the Emperor’s queries in the forthcoming stanzas would indeed be relevant; the depth of the questions that Janaka poses is fully reflective of his knowledge and capacity to mislead while the replies given by the Maharshi would be far more of a match to analyse and convince!). IV.iii.2) Yaginayavalka kim Jyotirayam purusha iti, Aditya jyotih Samraaditi hovaacha, Adityenaivaayam jyotishaste palyayate karma vipalyeteeti; evamevaitad Yaginayavalka/ (Maharshi! What is the use of the light of a man or the Agnihotra that one lights and offers oblations in the Sacred Fire daily! The Maharshi’s reply was equally clever as it stated that as long as the day light lasted and Sun was present, one could enjoy the light in which one could sit, move about, work around and return to his abode! Thus the misleading question was followed by a literal reply without jumping to state that after all the subtle religious and spiritual connotation was deliberately left unspecified) IV.iii.3) Astamita Aditye Yaginayavalka kim jyotirevayam Purusha iti; Chandramaa eevaasya jyotirbhavateeti, Chandramasaivaayam jyotishaste palyayate karma kurute vipalyeteeti; evamevaitad Yaginayavalka/ (The Emperor continued his knotty query that when the Sun set, what exactly might serve as the light to facilitate the actions of humans during the night. Pat came the Maharshi’s reply that Moon Light would serve the purpose of sitting, moving, working and returning home) IV.iii.4) Astamita Aditye Yaginayavalka, Chandramasyastamite kim jyotirevayam purusha iti; Agnirevayasya jyotirhabateeti, Agninaiwaayam jyotishaste palyayate karma kurute vipalyeteeti; evamevaitad Yaginayavalka/ (What would serve a human being as the light when both Sun and Moon were not present; the reply was that Agni would serve as the substitute of Sun and Moon. Even at this stage that the clever Maharshi did not mention of the religious connotation of Agni but merely described about the mundane context) IV.iii.5) Astamita Aditye Yaginayavalka, Chandramasyastamite shaantagou kim jyotirevayam purusha iti; Vaagevaasya jyotirbhavateeti, Vaachaivaayam jyotishaste palyayate karma kurute vipalyeteeti; tasmaadiyai Samraadapi yatra paanir na vinirjayaayate atha yatra vaagucharati, upaiva tatranyetiti; evamevaitad Yaginayavalka/ (‘When the Sun and Moon have set and the Fire has gone out, Maharshi!
how would human beings manage their chores’! The reply of the Maharshi gave a twist of reality and said that the mundane actions would still not be hampered and the Speech of one’s own tongue would come to rescue and replace ‘Chakshu’ to ‘Shravana’ or light to sound or vision to hearing! In other words, human actions would by themselves get replaced from one faculty to another!) IV.iii.6) Astamita Aditye Yagjnayavalkya, Chandramastamite, shaantegnou, shantayam Vaachi kim jyotirevaayam purusha iti; aatmaivaasya jyotirbhavateeti, Atmanaivaayam jyotishaste palyataye karma kurute vipalyeteeti/ (If Sun, Moon, Fire and Speech are non existent, then how would human beings manage their actions! The reply is that the Self serves as his light that would enable the human to sit, go about, work and return to his home! Thus the light is within the body itself yet indeed different from it; the awareness or the Consciousness is distinct from the organs and senses! This the conclusion would be that there is light which is other than the body, yet within it and that is the Self!) IV.iii.7) Katama Atmeti! Yooyam vigjnaaamayay:praaneshu hridyantarjotith purushah; sa samaanah sannubhou lokaavanusancharati, dhyayateevaa lelayateevaa, sa hi svaopno bhutwemam lokamatikraamati mrityo rupaani/ (Now the Emperor comes to brassstatck or the nitty gritty of the bare essentials and enquires of the Maharshi: ‘what is the Self’! The Maharshi’s elucidation is as follows: The person called self comprises of awareness or knowledge of the senses of vision, hearing, touch, smell etc all directed to and emerging from his own heart and the light within. Even being steady and stable, he remains where he exists and yet wanders by way of imagination, or in a dream state of mind. He exists here yet imagines a non-real phase of mind by sheer ignorance and flight of fantasy. Being thus identified, he loses hold over his sub conscious thoughts and his imaginary deeds; indeed this dream state is one form of death or non-reality! In other words, death too is like a dream state of the Self which is indeed eternal except the situation of varied sets of body, organs and senses; put in another way, the so called realities of this and next existence are two and dreams are of a third existence! IV.iii.8) Sa vaa ayam purusho jaayamaanah, shareeram abhi sampaya -maanah paapmbih samrusjaye; sa utkraaman miyamaanah paapmano vijhaaatii/ (This individual at the time of birth assumes a body and organs along with senses of seeing, hearing, touching, digesting food intake, capacity of procreating, thinking and so on and as such becomes the victim of evils with or without awareness of ‘paapa- punyas’ or merits or demerits. When death envelops him, he discards the home of the evils viz. his body while of course retaining whatever virtue he might have left behind) IV.iii.9) Tasya vaa etasya purushasya dvai eva sthaane bhavatah: idam cha Paraloka sthaanam cha; sandhyam triteeyam swapnasthaanam; tasmin sandhye sthane tishthannete ubhe sthany pashyatii- idam cha paraloka sthaanamchaa/ Atha yathaakrameyam paraloka sthaanee bhavati, tam aakramam aakramya, ubhayaaan paapmanaa aanandaamscha pashyati/ Sa yaatra prasvapiiti, asya lokasya sarvaavato maatiram apaadaaayaa, swaayam vihataa, swaayam nirmaaya, svena bhaasaa, svena jyotishaa prasvapiiti; atraayam purushah swayam - jyotir bhavati/ (This individual possesses two places of stay viz. his present birth and the next birth, while there is a dream state which is the interval of the two. Now over and above the waking and dream states, there are two worlds between which the individual self bears a resemblance to knowledge or awareness in the unbroken series of deaths and births. In the waking state, the individual Self is mixed up with the purpose of body organs and their functions, awareness or intellect, the mind and thoughts, and the extraneous influences as also the action- reaction syndrome. But in the dream stage, the organs and senses remain inactive and the self gets disentegrated except with the mind. Actual sufferings and of joys are experienced in reality of the wakeful state while in the dream state such experiences are merely imagined due to the activity of mind. During the sleep, the Self takes along the material of the ever-happening experiences of the world and tears himself apart to build his own world of the ‘so called’ reality since existence itself is unreal! One might however wonder that after all the sense objects are experienced in dreams just as in the case of the waking state then how could one deduce that the organs do not function too!The reply lies in the next stanza!) IV.iii. 10) Na tatra ratha na ratha yogaa na panthaano bhavanti atha rathaanytha yogapathamah srujyeta: na taraaandaau mudah pramudo bhavanti, athaanandaan mudah, pramudah srujate; va tatra veshataah pushkarinyah sarvantyoobhavanti, atha veshhaantaan pushkaraneeh sramant srujate sa hi kartaaa/ ( In the dream state, the Individual self creates his own world, puts his body aside and creates himself with chariots, horses, highways for the chariots. In actuality, he might not have pleasures, enjoyments, fame and name, material prosperity,
swimming pools, tanks and rivers or what ever unfilled desires; contrarily at the same time, he might imagine fears and failures, defeats and even deaths. After all the Individual is the agent of making unreal things real; his wishes as horses and apprehensions as possibilities! It is through the light of the Self that he sits, moves about, works and returns as elucidated vide IV.iii.7! The Pure Intelligence termed as the light of the Self, would thus illuminate that body and organs through the mind and allows the acts to function accordingly is per the latter’s dictates, since the Self is but an Agent!) IV.iii.11) Tadete shloka bhavanti, Swapnena shaareeram abhipratayaa suptha suptaan abhichaakasheeti, Shukramaadaaaya punaraitii sthaanam hiranyamayah purusha ekahamsah/ (Following are the relevant Stanzas on this context: Indeed deep sleep provides relief from monotonity of human existence and is a healthy sign of sound health and balance of mind; in that state one averts fears and apprehensions as also yearnings and unfulfilled ambitions which are all the reflections of mind and wishful thinking. In that stage the Self is remotely related to divinity and mysticism and tends to associate with the consciousness of the sense organs. Thus the Individual Self assumes the non-reality to transform itself to reality and from dreams to the state of actuality! In other words, the Self seeks to associate himself with that kind of consciousness of the sense-organs and identify himself with Hiranmaya Purusha, or the Golden Person or the lonely Swan or the Parama Hamsa surfets with pure intelligence! ) IV.iii.12) Praanena rakshannavaram kulaayam bahiskulaayaad amritischaritvaa, Sa eeyatemritto yatra kaamam Hiranyamayah Purusha eka hamsah/ (Indeed the Immortal ‘Hiranmaya Purusha’or the Golden Personality can and always does freely around all over, yet guards and preserves this repulsive and disgusting nest viz. the body with the consciousness of the sense organs, with the help of the Vital Force that has five fold functions of Praana- Apaana-Vyaana- Udaana and Samana; indeed the Self would fly free from this ugly nest and roam free again. Indeed, this Golden Bird has little connection with it, nor of the ether in the body, but even as He is free to leave and roam, it is his play to stay a while and collect impressions and good fun, acting as if an able bodied adult pretends innocence with an ignorant child and then hops over at myriad such nests at once simultaneously!) IV.iii.13) Swapnaanta ucchaa vachameeya maano Rupaani Devah kurute bahuuni, Uteva streebhih saha modamaano, jakshadutevaapi bhayaani pashyan/ (Maharshi Yaginyavalkya continued to explain to the Emperor that in the ‘Swapnaavastha’ or in the context of dreams, innumerable forms were displayed attaining the higher and lower states such as of Devas or say of animals and birds. Notwithstanding these variations and impressions in the profile of Creation, Bhagavan always rejoiced at one, be it in the company of fair sex, laughing away with friends and companions, or viewing horrible sights of cruel animals or poisonous species,) IV.iii.14) Araamasya pashyanti, na tam pashyati kaschana iti/ Tam naayatam bodhayedityaahuh, durbhishjayam haasmaai bhavati yamesha na pratipadacyate, Atho khalvaahuh, jaagarisha desha evaasaasha iti;yaano hi eva jaagraptapashyati taani supta iti, Antaryamam purushah swayan jotirbhavati; soham Bhagavate sahasram dadaami, ata urdhwa vimokshaaya bruheeti/ (Indeed this is His sport comprising villages and townships, women, eatables and endless variety of things of interest or aversion, but none whatsoever could see Him, hear Him and feel Him, let alone comprehend Him! The Vedas state that the Individual Self centering right with organs and senses is distinct yet unimaginable to guess what that is all about! That is why, Physicians say ‘do not wake Him up suddenly from sleep in a dream state!; this is because if the appropriate organ is not diagnosed, the result could be more of a cure than otherwise! Hence one should be woken up gradually as the senses are recovered from the dream state to the waking state; but to say that the organs and senses are isolated from the body or ceased to function in the dream state would be fallacy as these are only rested then and as such the body light is quite in position even then. Thus Maharshi Yaginyavalkya proved that the Self moved from the waking and dream states with the same facility as of moving from one life to another after death! If however death is not the nature of a particular Self, then that would mean, liberation would indeed be possible! That was why Janaka offered thousand cows and requested the Maharshi to teach him the wherewith-all to seek Liberation!) IV.iii.15) Sa va a esha etasmin samprasaade ratwaa charitwaa, druṣṭavaiva punyam cha paapam cha, punah pratinyaayam pratiyonyaadraavrati swapnaayaiva; sa yat tatra kincid pashyati ananvaagastatena bhavati; asango haayam purusha iti; evamevaaitad Yaginya-valkya, soham Bhagavate sahasram dadaami, athan urdhwam vimokshaaya bruheeti/( Being in the ‘Samprasadaa’ or in unique status of composure,
the Individual Self in a dream stage of profound sleep, returns to his former condition. In the dream state, he is described as being beyond the desairs of his heart; he roames freely in imagination quite untouched by the pluses and minuses of the state of wakefulness; however he returns in the reverse order to the former condition with all the pleasures or pangs. Indeed he was unaffected by his erstwhile experiences and of an elevated status of detachment. Having so stated, the Emperor again made his earlier offer to the Maharshi to teach him the path of that kind of detachment leading to Self-Liberation! IV.iii.16) Sa vaa esha etasmin swapne ratvaa charitvaa, drushtavaiiva punyam cha paapamcha, punah pratinyayaam pratiyonyaadraavati buddhwaantaayaiva; sa yattatra kichit pashyam vaagatastena bhavati, asango hyaaayam purusha iti: eavamevaitat Yaginyavalktya siham Bhagavate sahasram edadaami, ata urtwa vimokshaayaiva bruhiit/ (Indeed, the Self is unattached in the dream state and on return from it reverts to the erstwhile status of being on the waking state. Non attachment of the Self is not due to inactivity of the Self for he enjoys or is troubled by imagined happenings as the Self is in profound sleep and then recovers from that state to normalcy). IV.iii.17) Sa vaa esha etasmin buddhante ratvaa charitvaa, drushtavaiiva punyam cha paapam cha, punah pratinyayaampratiyonyaadraavati swapnaataayaiva/ (After experiencing the joy or sorrow during the dream status, the Self is untouched by whatever he would experience in the wakeful stage since the Infinity is detached and having gone back from the dreams to the former state the Infinity is unattached again! In other words, Brahman is neutral and absolutely detached irrespective of the Individual Self is in dreams or wakefulness or even in death!) IV. iii.18) Tat yathaad Mahatmasya ubhe kulenusancharati purvam chaaparam cha, evamevaayam purusha etava ubhaav antaaav anusamcharati swapnaantam cha buddhaanaam cha/ (The Self is different from the body and organs irrespective the two States of Existence viz. the wakefulness and the dream state. As a fish swims alternately on the eastern or the western banks of a river, the Self has no difference in either of the states of existence viz. wakefulness or of dreams. Indeed, the fish is not overpowered by either of the force of the currents of water. In other words, the body and organs along with the motivating causes, desires and actions are only the attributes of the non Self, as the Self is distinct from these. Thus the Self is by nature is free to act on its own, fully independent, enlightened and Pure) IV.iii.19) Tad yathaasminn aakaashe shyeno vaa suparnovaa viparipatya shhraantah samhatyaa pakshou samlayayaiva dhriyate, ekamevaayam purush etasmaa antaaaya dhaavati yatra supto na kanchana kaamayhate, na kamchana swapnaataayaiva/ (Just as a hawk or a swifter falcon flying a lot and roaming quite a bit would get exhausted by streching its wings quite a lot, and would desire to return to its nest, the Self too would like to experience a break, rest and fall asleep. The Self so connected with the results of acts performed by the contact of body and organs in the waking state would then have neither desires nor even dreams and a thick cover of ignorance which is the root cause of evil deeds is enveloped over him.) IV.iii.20) Taa vaa asayitaa hitaa naama naadyyo yathaa keshah sahasrataa bhinnah taavataanmnnaa tishthanti, shulayasya, nilasya, pingalasya, haritasya, lohitasya purnaaah; atha yatraimam ghnateeva jinanteeva, hassteeya vichhaayaayati, gartamiva patati, yadeva jaagrddhyayam pashyati tad atraavidhyaaya manyate; atha yatra Deva Daarejaya, ahamevedam sarvosmeet manyate sosya paramo lokah/ (In this stanza, the Maharshi gives the nitty-gritty of the nervous system of human body comprising the head, hands, legs, heart, stomach etc. and describes the nerves as ‘hitaa’ or hair split miniscule components called nerves in thousands and these are filled with serum or plasma- like body fluid based from serous membranes serving as anti clotting agents; these nerves are filled up with the serums of various colours of white, blue, brown, green and red. These constitute the base of the subtle body are always stored for ready use. The colours are of the serums due to the mixture and proportions of nerve matter, bile and phlegm. The subtle body with seventeen constituents-five elements, ten body organs, vital force with five fold function of Prauna the basic life force, besides Apana, Udana, Vyaana and Samana as also the mind and heart- has its Seat in the nerves filled up serums which are spread all over the body. This subtle body is like a transparent crystal, undergoing changes under the manipulation of erstwhile and ongoing complex mix of virtues and vices and manifests itself as a male, or female, or an animal or a bird. In this senario, the Self has false notions which is ‘Agjanaa’ or Ignorance based on the previous and natural happenings like an elephant falling in a pit, a robber chasing for money, or a snake about to pierce a venomous bite or a tiger pouncing on the Self and so on. Some times the sway of ignorance could turn the Self to be a King, or a beggar, or even a
God. In other words, the self would act like a human, or an animal, a reptile, a King or whatever depending on the intensity of ignorance. This feeling of the Self is some thing is in fact akin to a dream situation or make believe! When ignorance reduces and knowledge improves, Atman’s status improves as a King or even as a God and when Knowledge reaches its peak, then the Individual Self reaches the highest Status of the Supreme Self itself! Then duality of the Self ceases to the stage of being able to announce ‘Aham Brahmaasmi’! The Maharshi thus asserted that Salvation from Ignorance was hence possible for sure!) IV.iii.21) Ta vaa asyaitad aticchandah apahatapaapaabhayam rupam, tad yathaa priyaaya striyaa samparishvaktato na baahyah kim chana veda naaantaram, evam evaayam purushah praagjnenantmanaa samparishvaktato na baahyah kimchana veda naaantaram, tadwaa asyaitad aapta kaamam, aatma kaamam, a-kaamam rupam shokaantaram/( Salvation is the form of identity with all and with the Supreme; that Status has no action with the factors and results; nor of Knowledge and much less of ignorance or desires. If the expressions denote ‘Rupa’ or Form and ‘Chhanda’ or desire, then that state is termed as ‘Aticchanda’ or Beyond desire! The expressions of ‘Swacchanda’and ‘Paracchanda’ incidentally denote free to act on one’s own, and dependent on the will of others respectively. Thus Aticchanda denotes that the Self is actually devoid of desires or evils! In other words , Aticchanda is of fearlessness and discards ignorance! That form is beyond desires, free from evils and is bold or valiant. As a male even if he were to be embraced by a female and even if she were his own wife, he would have no reaction internally or externally; indeed that Individual in that state if would even embrace Paramatma Himself, he would have no reaction then also; that indeed would be the heightened form of bliss with no desire nor grief! That State is of ‘Taadaatmya’ or Identity of Self with the Supreme Self!) IV.iii.22) Atra pitaa apiita bhavati, mata amaataa, lokaa alokaa, devaa adevaa, vedaa avedaah/ Atra stenosteno bhavati, bhrunah aabhrunah, chandaalochandaalah, poulkasopoulkasah, shrmanoshrmananah, taapasotaapasah, ananvaagatam punyenaamanvaagatam paapena, teerno hi tadaa sarvaan shokaan hridayasya bhavati/( The Self is stated to be free from ignorance and is detached. One might say that the state of deep sleep too he is free from ignorance; but a person in dream state is not away from desire, work, and so on. Thus the contradiction is not only invalid but awfully misplaced. Indeed the Self-Radiant Atman can never be substituted to a person in deep sleep. Thus in the context of the Supreme Self, a father is no father, a mother is no mother, Vedas with prescriptions of Dharma and Karma or Virtue and Deeds like Sacrifices, Rites etc are considered as ‘Avedas’ or something beyond existence in Reality; worlds are no worlds ; Gods are no Gods, thieves are no thieves, killers of noble Brahmanas are no killers, chandalas are no chandalas, varna sankaras are no varna sankaras, monks are no monks. The Self is untouched by good or evil as also sorrows and joys of existence. It is untouched by virtuous deeds or detestable evil works, since it is beyond the affections or afflictions, since like the Supreme Brahman, the individual Self too is Intelligence in Pure Form and is unaffected by neither by the bodily aberrations nor by natural phenomena like the heat of Fire, the cold of chilled waters, the speed and ferocity of winds and rains, the dizziness of mountain heights or the depths of oceans! Both the entities are reflections of each other and are totally unaffected by body parts and senses; the following stanzas explain that both entities being the same and identical, the Self and the Supreme are free from the beings and doings of body organs and senses!)

The Identity of ‘Self-Supreme’ despite the former’s awaken-dream- changeover stages

IV.iii. 23) Yad vai tanna pashyati pashyanvai tanna pashyati, na hi drushtaardrushtor vipari lopo vidyate vinaashitwaat, na tu tad dwiteeyamastiti tatoryad vibhuktam yatapashyet! ( That the Self that does not see in the state of deep sleep is incorrect since the vision of the Self is not lost; the vision of the other entity viz. the organ of seeing viz the eye is dormant and hence it might not see. The vision of the self is indeed enduring and perpetual, but the second channels of vision viz. the body organs of eyes as also the mind might choose to see or not either in the waking or dream stage, while the vision of Paramatma can never to blocked any way!) IV.iii.24) Yad vai tanna jighrati jighranvai tanna jighrati, na hi ghraatur ghraater viparilopo vidyate, avinaashitwaat; na tu tad dwiteeyam asti, tatoryad vibhuktam yaj jighret/ (Similarly, the statement that Self might not smell in the state of deep sleep is misunderstood since the
The faculty of smelling might be inactive then; the capacity to smell otherwise is permanent but the second channel of smell viz. the bodily nose might or might not opt for smelling either when awaken or asleep. The capacity to smell may have been set aside in such conditions, but it is otherwise everlasting.)

IV.iii.25) Yad vai tanna rasayati rasayayantu nanna rasayate, na hi rasayitvam rasayater vpirilopo vidyate avinaashitvaat; na tu tad dwiteeyamasti tatonyadvibhaktam yadrasayet/ (The Self that does not taste in deep sleep since it might not opt for doing so but the capacity of the taster is well established not only while awaken but also in sleep. It is a different matter that the ability and sense of tasting is through the organ of the tongue in the Self as that depends on the body and the concerned organ and its function to taste. But tasting is inherent and everlasting to the Self per se, if not in the body that is ephemeral. More so in the case of the Pure Self which the Supreme is all about!) IV.iii.26) Yad vai tanna vadati, vadanvai tanna vadati, na hi vaktur vaktter vpirilopo vidyate, avinaashitvaat; na tu tad dwiteeyam asti, tatonyad vibhaktaam yad vadet/( In the state of deep sleep and certainly moreso when in the position of active awakening, a human has the innate ability to speak and express, albeit when required and so desired. Tha capacity to speak and express is inherent to all human beings provided they choose to speak; they do so by using the organ of speech that might be as long as the specific body lasts. This faculty is permanent to the Supreme anyway, and even to an Individual Self; if not to the body of the Self that would be transient!) IV.iii.27) Yad vai tanna shrunto shrunvanvai tanna shrunto, na hi shruntoh shrueter vpirilopo vidyate avinaashitvaat; na tu tad dwiteeyamasti tatonyad vibhaktam yatccrumyaat/ (During the state of deep sleep, one does to have to hear; indeed the Self is the embodiment of hearing; the only difference is that the Self has to switch over to the secondary instrument viz. the body and its organ of hearing, say a knob for the temporary facility; otherwise like the perennial flow of hearing power, the self is fully and permanently equipped as well as in the case of the Supreme Self, as the Self is but a reflection of the Supreme!) IV.iii.28) Yad vai tanna manute manvaano vai tanna manute, na hi manturmater vpirilopo vidyate avinaashitvaat; na tu tad dwiteeyamasti tatonyad vibhaktam yat sprushe
t/(The Self does not think normally during the deep sleep; no doubt it thinks but does not think sensibly. The Thinker’s function of thinking could never ever be lost, because that faculty of the self is undecaying. But he or she has to utilise the assistance of a secondary or supportive medium called the mind if the concerned body with which to think. Otherwise the capacity of the Self or for that matter of the Supreme Self viz. the Paramatma is everlasting!)

IV.iii.29) Yad vai tanna sprushe
ta, na hi sprusthu sprushe
t vpirilopo vidyate avinaashitvaat; na tu tad dwiteeyamasti tatonyad vibhaktam yas sprushe
t/(During the deep sleep again, the Individual might touch but not knowingly even while though his thinking capacity is perennial; the only proviso is that the self has to resort to the secondary support of touch of this specific individual body organ of skin and its function of feel and contact; indeed the faculty of touch is as lasting as that of Supreme Himself!) IV.iii.30) Yad vai tanna vigjnyaanistatt vigjnaanvai tanna vijaanaati, na tu tad dwiteeyamasti tatonyad vibhaktam yad vijaaneeyat/ (That Knowledge is power and eternal is a truism and a wellknown Truth; perhaps this fact is not always clear to a person in deep sleep. The Self as an Individual has no doubt to utilise his or her mind as a part of the body to appreciate the everlasting nature of knowledge; Pure Intelligence which the Supreme is all about being amorphous, the crucible of an Individual’s body organ of mind has to become a handy instrument to appreciate this basic Truth of the might of Knowledge!) IV.iii.31) Yatra vaanyadiiva syaat, tatra anyonyat pashyet, anyonya jighret,

anyonyad rasayet,anyonyad vadet, anyonyad cchrunuyaat, anyonyan manveet,anyonyat sprushe
t, anyonyad vijaaneeyaat/(While in a waking or profound sleep state, there is always something else besides the Individual Self; indeed that so called instrument- be it any, say an ear, eye, tongue, skin, or thought- is not, repeat not, separate but an integral part of the Self; if the body is non-existent, the Self vanishes; it is only to highlight the concerned body organs as mere instruments of the self! That is precisely why the Self is able to smell, taste, speak, hear, think, touch and know!) IV.iii.32) Salila eko dru
eraadvaito bhavati, esha Brahma Lokah Samraaditi hainam anushaasha sa Yagjnyaayvalkyah, eshasya paramaa gatih, eshaasya paramaa sampat, eshosa paramo loka; eshosa paramo lokah, eshosya

parama anandah; etasaivaan andasyaanyaani bhutaani maatramupajeevanti/(Maharshi Yagjnya—valkya thus explained to the Emperor Janaka like crystal clear water that indeed there was but a single witness to the entire episode of the Self both in deep sleep and wakefulness as also of the Supreme Self,
but indeed there was only one: *Ekodrushtwaadwaito bhavati* or Only One confusing as two and the
indeed is ‘without a second’! That is the sphere of Brahman; this is so, in wakefulness as though of deep
sleep the Self- free of its limiting attachment or appendage, viz. the body, organs, and senses- is Brahman
the Supreme Itself! The Maharshi further instructed Janaka: ‘This is its highest accomplishment, this is
its Supreme Bliss! Indeed, just one particle of this very Bliss keeps the Universe ticking!’ IV.iii.33) *Sa
yo manushyaanaam raaddhadh samruddho bhavati, anyeshamadhipatih, sarvamanushyakaih bhogaih,
sampannatamah, sa manushyaaanaam paramaanaandah; atha ye shatam manushyaanaamaanaandaadah sa
ekah pitrunaam jitalokaanaam aanaandah sa eko gandharvaloka aandaadah; atha ye shatam gandharva
loka aandaadah sa ekah karmadevaanaandaadah- ye karmanaa Devatvam abhispamdayante; atha
yeshatam karmadevaanaandaadah sa eka ajanaa devaamaanaamandaadah; yascha shrotra virjinokaa-
mahataah;atha ye shatamaajaana devaamaamaandaadah sa ekah prajaapati loka aandaadah;sa eko
Brahmalokah aandaadah, yascha shrotrayovrijanokaa mahataah; athaisha eva parama aanaandah, yesha
Brahmalokah Samraaditi hovaacha yagjnyavalkyah; sohama Bhagavate sahasram dadaami atha urthvam
vimokshaayaiva bruheeti; atra ha Yagjnyavalkyo bibhayaam chakaara, medhaavi Rajaa sarvebhyyo
maamtebhyya udarouteediti/* (Having described that just a particle of the Supreme Bliss was adequate to
support the combined joy and contentment of all the Beings in ‘Srishti’ upto Hirannyaagarbha, the Maharshi
described the real import of that statement: the very best and combined joy of the Beings upto human
species multiplied by hundred times would make just one unit of joy experienced by the Pitru Loka or the
World of Manes, which incidentally facilitated by the huge mass of humanity by Sacrifices. Agni karyas,
Deeds of virtue; the combined joy so generated in the Pitru loka multiplied a hundred times would make
one unit of Gandharva Loka. That again multiplied by hundred times totals the enormous fund of joy in
Dev LoKa due to the great ‘Punya’ or the Fruits of their birth and existence there, further combined with
their expertise and practice of Vedas apart from their sinlessness and desirelessness. Even exceeding this
huge stockpile of joy further multiplied by hundred times, just one unit of the ‘Paramaanaanda’amounted
to a huge mine of ecstacy in the Prajapati Loka that is in the Body of ‘Viraja’ plus again the fresh and
huge collection of Veda-Vijnana-Tapo-Prajapatyā magnificence. Far exceeding several times of that
Unimaginable Bliss of Prajapati Loka, would indeed defy imagination, even so by the force of
arithmetical progression or guess work, Brahman the body of Hiranya garbha is elusively eternal bliss!
Having thus explained the Maharshi, tha latter was afraid that the Emperor being intelligent might not
draw him further into discussion under the garb of the boon from him to the Emperor and therefore made
an offer in charity to Janaka in an unnatural reversal of offers from a Maharshi to the Emperor! This is to
obviate the possible effort of drawing the Maharshi’s Brahma Jnaana any further!) IV.iii.34) *Sa vaa esha
etasmin swapnaante ratwaa charitwaa, drushthavaiva punyam cha paapamcha punah pratiyaayam
pratiyoni aadravati buddhhantaayaiva/* (The conclusion of the foregoing is stated by recalling the
experience of the Individual Self who so far allowed himself the enjoyment of roaming in the dream state
disregard of the effects of merits or demerits of the state of awakenness or of waking state in reverse order
or of his former state!) IV.iii.35) *Tad yathya nah su samhitam utsarjad yaayaat, evam evaayaam shariraa
aatmaa prajgnenaatm naan vaarudhah utsarjad yaati, yatratad urthwaa ucchhiwaasi bhavati/*
(Describing the transmigration of the Self from a dream state to wakefulness, the subtle body or the Self
in the body is stated to move from this birth to the next one, just as between from the waking to dream
states, by resorting to the syndrome of getting associated with and disassociated from the body, its organs
and senses!This is just like a cart which is heavily loaded goes on rumbling, just as the Individual self that
is present in the body makes noises as breathing becomes difficult and this occurs under the auspices of
the Supreme Self; indeed the cartage would be of the load of household effects; in other words the subtle
body tends to carry the load of the body adjuncts !) IV.iii.36) *Sa yatraayam animaanam nyeti- jaraaya
vopatapataa vaanimaanaam nigacchati, tad yathaarangam vaa udumbaram vaa pippalamvaas bandhanaat
pramuchyate evam evaayaam purusha ebhyongebhyah sam pramuchya punah pratinyaayam pratiyoni
aadarvati praanaayaiva/* (As the human body which indeed is a product of ignorance gets worn out, due
to old age, or disease or any other cause falls off like a fruit from a tree and gets disconnected from its
tree. Similarly, the Infinite Being too gets detached from the body. Just as the Vital Force leaves the body, the
Self would look to have gone to profound sleep, and the body organs become redundant. In the same
manner, the Self returns to wakefulness and gradually the organs and senses return once again!) IV.iii.37) Tadvyatha raajaanam ayaantamugraha pratyenasaah Suta graamaanonnaah paanair aavasahataih pratikalpante: ayam aayati, ayaamaagacchateeti, evam haivam-vidam sarvaani bhutaani pratikalpante, idam Brahmaayaati, idamaagacchateeti/ (When a King arrives to get crowned, then the Armed Forces, top officials, the Police and Senior officials of the Government, elders of the Society, chariot drivers, and so on wait for him to pay respects, food and gifts. They get excited, wait for him patiently and prepare the surroundings extolling his deeds and glory. Similarly, the elements of his body appearance await him and welcome him with anticipation, stating: here the Brahman comes!) IV.iii.38) Tad yathaa Raajaanam prayiyaasantam, ugraah pratyenaasah, sutagraamanyobhisamayanti, evam evaimamaatmaanam, antakale sarve praanaa abhi samaayanti,yatraitaat urthvocchvaasi bhavati/ (In the same way, when the King departs, the police, officials, drivers, village heads surround the departing King; in the same manner, when a person dies, his vital force departs, breathing stops, senses disappear too. Now the process of transmigration of the Soul viz. the Infinite Being gets detached from the body or the erstwhile kingdom and how the Self is released after the death would be explained in the following Brahmana)

Mortal life’s final stages described as a caterpillar reaches a grass-end holds another grass for support!

IV.iv.1) Sa yatraayam Yagjnyavalkyam nyetya sammohamiva nyeti, athainamete praanaa abhisamayanti; sa etaaetjomaatruu saamabhyaadadaanoo hridayameevaanva vakraamati; sa yatraisha chaakshushah purushah paraan paryaavartetethaah rupagjno bhavati/ (At the time of death, the Self gets feeble and frail and virtually senseless when the body organs like speech and hearing fail gradually. The element of light within gets withdrawn and the ether in the lotus of the heart manifested in the intelligence gets shaken and dwindling. His eyes get drooping unable to recognise forms and colours!) IV.iv.2) Ekibhavati, na pashya teetyaahuh; ekibhavati, na jighnateetyaahuh; ekibhavati, na rasayateetyaahuh; ekibhavati na vadateet – yaahuh; eki bhavati, na shrunteetyaahuh; eki bhavati na manuta ityaahuh; eki bhavatina sprushateet yaahuh;ekibhavati na vijnanaaateetyaahuh; tasya haitasya hridayasyaagaram pradyotate; tene pradyote-naisha Atmaa nishkraamati—chakshushhto vaa, murdhnio vaa, aneyebhyo vaa sharir deshehbyah; tam utkraamantam praanontukraamantam praanamvakaaraamantam; tam vijnanam evaanvakaaraamantam; tam vidyaa karmaani samanvaarabhete purva pragjnaa cha/ (While facing the end of life, the vision gets unified with the Inner Self and is stated to be blurred in vision and that is why the persons near him say that his eyes are wide open but yet would not see; similarly his nose could not smell, the tongue could not taste, the voice is not functional, the ear is unable to hear, the mind could not think, the skin loses touch, and the intellect too gets vanished. That is the precise time when the vital force would quit, and all the organs follow suit; a semblance of consciousness finally departs!)

IV.iv.3) Tad yathaa trunjalayaykaa, trunyayamantam gatwaa, anyam aakramam aakramya, aatmaanam upasamharati, evam evaayam aatmaa, idam shariram nihatyaa, aavidam gamayitwa, anyam aakramam aakramya, aatmaanam upasamharati/ (Whenever a caterpillar reaches the edge of a blade of grass, it tends to hold another support and contracts its body before holding another grass blade. In the same manner an Individual Self too contracts another dream body gradually manifesting the functions of the new organs and senses; the new organs are such as to display actions of erstwhile works called Karma of the previous births plus the instant actions) IV.iv.4) Tad yathaa peshaskaari peshaso maatram upaadaaaya, anyam navaratam kalyaanataram rupam tanute, evam evaayam aatmaa, idam sharaeram nihatyaa, avidyaam gamayitwaa, anyam navaratam kalyaanataaram rupam kurute, pitrayam vaa Gandharvam vaa, Daivam vaa, Prajaapatyaaam vaa, Brahman vaa anyeshaam vaa bhutaanaam/ (Ignorance or Knowledge are the two ends of a scale; it is quite possible that an Individual makes some positive achievements in one life and thanks to better knowledge seeks to improve far more virtuous accomplishments in a subsequent life. The accessories too in terms of better vision, improved hearing capacity, stronger mental strength and so on could improve from one life to another, depending on the bettering the yield of fruits. This is just like a goldsmith with a minimum quantity of gold could make a
good ornament and having amassed more gold by the price of the earlier ornament could further make a more fashionable ornament eventually. Thus the cycle of ever improving knowledge might enable higher and higher achievements from one life to another deserving berths from the world of Manes, or Gandharvas, or Devas, or Viraja or Hiranyagarbha. Thus knowledge and past work as enabled by better body forms equipped with ever improving body adjuncts as facilitated the five elements that rule the body parts could usher in higher and higher achievements! IV.iv.5) Sa vaa ayataatmaa Brahma vijnanamayo manomayah praanamaya chakshurmayah shrotreamayah prithivimaya aapomaya vaayumaya aakaashamaya tejomayah atijayamaya kamamaya aakamamayah krodhamaya akrodhamayah dhramamaya adharmamayah sarvamayah tad etah; idam mayah adomaya iti/ Yathaakaari yathaachari tatha bhavati- saadhu kaari sadhurbhavati, paapakaari paapo bhavati, Punyah punyena karmanaa bhavati, paapah paapena/ Atho khalvaahh kaamamaya evayam purusha iti; sa yathaakaamo bhavati tatkrutrabhavati, yatkrutrabhavati yatkarma kurute, yatkarma kurute tad abhi sampadyate/ (The examples of a goldsmith improving his skills of better design and beauty effected ornament after ornament and that of a caterpillar jumping to another leaf after the previous one have been cited and the point of transmigration of a Soul emphasized. Now the Self under transmigration is stated to be Brahma or Pure Consciousness, and identified as ‘Vigyanamaya’ or the epitome of Intellect, and ‘Manomaya’ or the embodiment of Mental Strength, Pranamaya or the personification of Vital Force comprising Five Folded functions of Pancha Pranas viz. Praana, Apaana, Vyaana, Udana, Samanaas. Besides this Pure Consciousness manifests the functions of being Chakshu may or the faculty of vision by eyes and shrotra may or of sound or hearing by ears and other functions of organs. Further the body prevails upon the Elements of Prithvi-Varuna/ water, Vayu/ Ether, Agni/ Fire. Then the body inculcates Kama/ Desire, Krodha/ Anger, Dharma/ Righteousness as also the opposites of these feature. Now, the inferences of these features would be that as per the actions arising there from such as goodness begets goodness, evil begets evil, and so on. The Self in the newer ‘Avatar’ or manifestation is identified with individual impulses like desire, lust, narrow/ broad mindedness, anger or its absence and so on and the concerned body tends to dominate the specified sense and the specified timings!) IV.iv.6) Tadesha shloko bhavati/ Tadeva saktah saha karmanaiti Lingam manoyatra nishakta- masya/ Praapeyam karmanastasya yatkincheha karotayam, tasmaalokaat punaraayayasaat lokaya karmane/ Iti nu kaamayamaanah; athaakaamayamaanah- yo kaamo nishkaama aaptakaama aamakamaa n tasya praanaa utkraamani, Brahmatva sa brahmaapyeti/ (On this subject, there is the following verse: There is a hidden meaning in this verse with the expression Linga or ‘Manah Pradhana’ or essentially based on Mind is used; As the Individual Self who has thus transmigrated from the erstwhile ‘subtle’ body or its mind to the new ‘gross’ body’s mind, then the account of the results of the previous desires and works get terminated and a fresh account of works henceforth would be created. But in the event of ‘Akaama’ or desirelessness, or ‘Nishkaama’ or a deed without expectation, or ‘Aptaakaama’ or a deed executed purely in favour of somebody or for something and ‘Atmakaama’ or a desire fulfilled in favour of one’s own Self, then indeed if desires of the previous subtle body were totally fulfilled and no further desires were left back in the past life, there would have been no transmigration and no need for a further birth but the result would be merger with Brahma! IV.iv.7) Tadesha shloko bhavati/ Yadaa sarve pramuchyante kaamaa yesya hrishi shriitaah, Atha martyomrito bhavatya Brahma samashnuta iti/ Tad yathaahi nirvalyani valmeeke mritaa pratyastaa shyeeta, evam evam shareeram shetey/ Athaayam ashareeromritaash praano Brahmamaiva, teja eva; soham bhagyave sahasram dadaami, iti hoavacha Janaka Videhah/ (There is a Stanza in this context: When all the desires concentrated in one’s mind are totally terminated, and when ‘Marana Dharma’ or the natural order to die gets replaced by immortality, then this Self is stated to have attained ‘Amritatwa’ or Brahma Prapti. Just as a serpent discards its outer skin and becomes far more alert and energetic, the Self too is stated to overcome desires such as ‘Putreshana’, ‘Vitteshana’, ‘Lokaishana’ or of children, wealth, worldly and material pull and lure and then by the weapon of knowledge would accomplish liberation, even living on one’s own body! Indeed, liberation does not necessarily mean termination of the ongoing life! The organs of a person having achieved do not indeed depart but are merged in their own cause viz. the Self as they are. This again is on the analogy of the snake casting off its lifeless slough gets disembodied! Then Praana or the Vital Force merges into Brahm the Supreme
Splendour; Janaka was overwhelmed by this explanation and declared charity of thousand cows for this most telling and convincing explanation by the Maharshi) IV.iv.8) *Tadete shlokaa bhavanti/ Anuh panthaav vitatat puranah maam sprushtonwivtho mayaiva, tena dheeraa apiyanti Brahmvadah swarga lokamita urchwam vimuktaah/* (There is a Mantra in this context: This ‘Jnaana Maarga’ or the Path of Unique Knowledge is ‘skushima’ or subtle-deeply clever, ‘visteerna’ or broad based and ‘Purana’ or most ancient. The Maharshi confessed that he too could not fully assimilate its full import, but have a faint realisation. Indeed only ‘Brahmavettas’ or unparalleled Knowers of Brahma who had conquered these Worlds with their abundant underground knowledge could realise this Brahma Jnaana and realise after Liberation, albeit even alive, yet after winning the body parts and senses!) ! IV.ii.9) *Tasmin shuklam uta neelam aayah, pingalam, haritam, lohitam cha, eshaa panthaav Brahmanaa haanu vittaha tenaitii Brahmvavit punyakrita taitjasascha/* (This Brahma Vidya has quite a few ways and means: some call it as plain white, while others schools of thought call it blue, grey, green, or red. For example, Yogins seek liberation by white colour in the monistic path. Blue and yellow are not mentioned in this text of th Stanza. Indeed, the nerves of Sushumna and other nadis are highlighted while finalising their own interpretations. In fact, the answers could be from Yoga that too Karma Yoga, Bhakti Yoga, Jnaana Yoga, Vairagya Yoga, Moksha Yoga and so on. Thus the ways and means of reaching the Mountai Top might be several; but suffice to say that any Knower of Brahman who has done deeds of virtue are qualified to stride the path of the Supreme Illumination. However a contradiction needs to be mentioned that neither knowledge nor good work are the preconditions to Brahma Jnaana; Maha Bharata is quoted ‘Salutation to the Embodiment of Liberation whom serene monks, fearless about rebirth, attain after the cessation of the effects of their good and bad deeds’; or in other words that the Knower of Brahman has no desires, who undertakes no work and whose work has been exhausted, but who himself is unchanged! Brahva vetta has no other wealth such as unity, equanimity, truthfulness, virtue, steadiness, non violence, soft demeanor, openness and withdrawal from activities and deeds either of good or evil nature! ) .IV.iv.10) *Anandham tamah pravishanti ye vidyaam upaasate, Tato bhuya iva te tamo ya u vidaaayaam rataah/* (Those who practise ‘Avidya’ or ignorance, enter into the dark portals of rites, rituals and sacrifices, or those who blindly get involved in ‘Karma Kaanda’ or performing rituals without basic understanding and enlightenment of the the Supreme tend to distance from the Reality and Falsity! In other words, one must not confuse ‘woods for forests’!) IV.iv.11) *Anandaa naama te lokaah, andhena tamasaavritaah, Taamas te pretyaabhi gacchanti avidvaamasah abudho janaah/* (‘Anandaa lokaas’ or Huge Desert like Places of Unhappiness, are enveloped by darkness and get blinded; those ignorant persons or common folkwho are unenlightened and unwise continue so even after death being devoid of the knowledge and power of the Inner Self! Such of them are put on the well water cyclical chain of births and deaths for interminably long time) IV.iv.12) *Atmaanam ched vijayaneeyaad ayam asmiti purushah, kim icchan kasya kaamaaya shariram anusamjvareti/* (Indeed it is invariably impossible for any human being to realise the Individual Self and his capacity and might. Even among thousands, a person could never know what the Self is and deduce him as the Supreme! Indeed, he would not take much time to recognise his body parts and their sensory functions and still imagine that the Self could be independent to act and feel confident that he is the Supreme Self! After all could one be in his senses that he has no sufferance, want, disease and still feel complacent that the Self is Brahman himself!) IV.iv.13) *Yasyaanuvittaah pratibuddha aatmaasinsanmehrtye gahane pravishttaah, Sa Vishwakrit, sa hi sarvasya kartaa tasya lokaah sa u loka eva/* (The one who has realised Brahman has indeed realised the Innermost Self that had entered themost dangerous and inaccessible maze of body, its organs and its impulses that Paramatma himself made and that Paramatma is none other than the Self present in the bodies of all the beings in the Creation! In other words, there needs to be introspection about the Self which is Paramatma all about!) IV.iv.14) *Ihaiva santotha vidmah tad vayam, na chet avidir mahati vinashthih, Ye tad viduh amritaah te bhavanti, athetare duhkham evaaapiyanti/* (It is indeed thee thick screen of ‘Aginaana’ or ignorance that obstructs the awareness of the Interiors of the Self which is certainly not its physical eyes that cannot see properly, the ears that cannot hear, the skin that cannot touch and feel, the nose that cannot smell the inherent fragrance, the mind that cannot think that the Self is Paramatma himself! Indeed ignorance is the unending magnitude of destruction which in the form of the trap of births and deaths and never allows even for a second that
Reality is the Self itself in the form of Pure Intelligence! Those who surpass that hurdle of ignorance should avoid the wrong and misleading high road of fiction and discover the real yet difficult narrow lane of Reality! ) IV.iv.15) Yadaaitam anupasyati aatmaanaam Devam anjasaa, Ishaanaan bhuta bhavyasya, na tato vijugupsate/ ( Under the guidance of an ideal teacher when an individual finally attains ‘Brahma Jnaana’, then he is neither an escapist to dodge the pulls and pressures of the body senses nor blame the previous times that entrapped the Self within the straight jacket of the birth-death-rebirth fobia of past-present and future! After all from whom does he escape from! He has to run away from the Self only for his ignorance!) IV.iv.16) Yasmaad arvaak samvatsarah abhodhii parivartate, Tad devaa jyotiShaam jyotiii aayur hopasaatemritam/ ( In the ‘kaalamanaa’ or the Everlasting Cycle of Time, one normally makes the calculations of daye and nights, years, and celestial luminaries of Sun, Moon and Nakshatras. Devas meditate Light as an attribute of longevity. In otherwords, those who are interested in longevity would need to meditate Light; and the Light of Light is Brahman whose longevity indeed is Eternity! ) IV.iv.17) Yasmin pancha pancha janaah aakaashaascha pratishthitaah, tamaev manya atmaanaam, vidwaan Brahma amritomritam/ ( Parmatma Brahman is in the five groups of five namely Gandharvas, the Pitru Devatas, Devas, Asuras and Rakshasas, besides Subtle Ether /Akasha. And to realise the Individual Self is realis them all; that is the Immortal Brahman Himself!) IV.iv.18) Praanasyaa Praanam uta chakshushhah chakshu uta shrotasya shrotam, Manaso ye mano viduh, te nihikyur Brahma Puranam agraam/ ( Parmatma Brahman is revealed as the Radiance of the Self or the Pure Intelligence and indeed the Elemental or the Quintessential Vital Force or the ‘Maha Praana’; It is also the Elemental or Rudimentary Eye or the Eye of the Eye, the basic Ear of the Ear, the other fundamental organs especially the Mind of the Mind. Thus the elemenatal sense objects of the Innermost Self divulge and declare themselves as the integral parts of the Supreme and Primordial Purana Brahman) IV.iv.19) Manasaiva anudrashttvayam, natha naanaasti kim chana: mrityyoh sa mrityum aapnoti ya iha naaneva pashyati/ (Indeed there is no duality of the Self and the Supreme Self as they are but the reflections of each other and this basic Truth is vindicated only by the elemental mind which is but the characteristic of Pure Knowledge. This Truism of Non Duality is witnessed from an Individual’s journey from death to death and from birth to birth but for the superimposition of unawareness named ignorance!) IV.iv.20) Ekadhai-vaanudrashttvayam etad aprameyam dhruvaam, Virajah para aakaashaad aja aatmaa mahaan dhruvah/ (As the form of consistent and hormonised Pure Intelligence realises like the elemental ether permeating the Universe, the Individual Self is taintless as being free from the imperfections and contami nations of body and senses. The Self is infinite and indestructible as neither it comes into life, nor exists, grows, begins to decline, decays and dies!) IV.iv.21) Tomeva dheero vigjnaya prajgnaam kurveeta braahmanaaah naanudhyaayaad bahoon shabdaan, vaacho viglaapanaam hi tat iti/ ( Any intelligent contender of what is Brahman needs no doubt the pull-up of a guide within the ambit of Scriptures, but has to basically possess intuitive knowledge; this kind of knowledge is the result of renunciation by way of withdrawal of senses and high degree of introspection. Economy of words and restriction of Speech are high value assets and lesser the recourse of material world and preference for meditation are added advantages!) IV.iv.22) Sa evaa eha mahaan aja aatmaa voyam vigjnaanamayaah praaneeshu ya eshontar -hridaya aakaashaah tasmin shete sarvasya vashi, sarvasyeshaanah sarvasyaadhipathi; sa na saadhunaa karmanaa bhuyaan no evaa saadhunaaa kaneeyan/ Esha sarveshwarah, esha bhutaadhipathi, esha bhutapaalaah, esha seturvisharana eshaam lokaanaam asambhedaya/ Tam etam Vedaanuvachanena braahmanaa vividishantii, yaginena, daanena, tapasaaashakena; etam eva viditvaa munir bhavati, etam eva pravrajino lokam icchhantii praarajjanti/ Etadhasmaa vai tat poorie viddwaam bahoon prajam na kaamayante: kim prajayaa kariyaaamah; yeshaaam noyam aatmaayam loka iti/ te ha sma putraishanayaascha vittaishanaa yacha lokaishanaayascha vyaatitaaya, atha bhikshaacharam charantii; yaa hyova putraishanaa yaa vittaishanaa, yaa vittaishanaa saa lokaashanaascha; ubhe hy ete eshane eva bhavathah, sa esha neti netyatmaa; agraahyaa, naa hi grahyate, ashiryaah na hi sheeryate, asangaah na hi sajyate; aseeto na vyathate na rishyati, etam u haivaete na tarata iti, atah paapam akaravam iti, atah kalyaanam akaravam iti; ubhe u haivaisha etetarati, nainam kritaakrite tapataah/ (So far in this Brahmana, descriptions have been given about the release of the Inner Self consequent on death, the physical conditions prevalent at the time of death, how a being transmigrates from one body to another,
the beginning of the quest for Brahma, how Vidwans looked about this quest, the methodology followed by Brahamavettas and the prescribed Scriptures in this context, the variations in the approaches to realise Brahma especially in respect of the role of Pure Intelligence and Ignorance, the decisive positions of Atmagjnas in the search of Bahman, the unique significance of the Paramatma, Brahma Nishtha, and now a Preface to that Self and proposal about the Sadhana is being discussed: ‘That’ distinctive and singular is identified with intellect in the midst of organs and senses. It lies in the elemental ether which is in the heart and is the commander , protector and the dividing line of worlds. Brahmanas seek to realise ‘That’ through the learning of Vedas, Sacrifices, charities, austerities, and moderate use of enjoyments.In fact, ‘grihatas’ eventually become ‘Sanyasis’or monks discarding homes, families, children, wealth and reach the stage of abandon and reject desires. Then they start the quest of the Truth and Illumination by the process of systematic elimination stating: neti,neti or not this, not this! This is because of the established scriptural evidences as well as ‘tarka’or reasonings backed by Knowledge,Vidya and most importantly the Intuition called perception instinct. Then the realisation arrives in the process Examination: Is it perceivable, does it decay, is it attached; is it fettered, does it suffer injuries; the reply being an emphatic ‘no’, then the self examination begins: Have I done a good act, say a sacrifice, charity, desires, renunciation, acquisition of the ‘relevant’ knowledge and so on. Once the Individual reaches the stage of ‘no return’, then the pluses and minuses hardly matter to him at that most volatile stage when doubts cease to prick the Inner Conscience; indeed at that state or threshold of Realisation, the Self becomes devoid of merits or demerits since the evils are burnt into ashes like the blazing Fire burns the fuel, the impurities of gold are ridden and conviction firmly conquers and the Vision of The Brilliant Truth of the Self being the Supreme prevails! ) IV.iv.23) Tadesha ruchabhyuktam: esha nityo mahimaa Brahmanasya na vardhate karmannaa no kaneeyaan, tasyaiva na pada-vit tam viditwaa na lipyate karmannaa paapakena/ Iti tasmaad evamviti shaanto daantaa uparatah titikshu samaahito bhutwaa atmani evaatmaanam pasyati, nainam paapmaa tarati, sarvam paapmaanam tarati; nainam paapmaa tapati, sarvam paapmaanam tapati,vipaapo virajo vichikitso brahmano bhavati;esha brahma lokah, samraat; enam praptiitisiti iti hovaacha Yagjnyavalkyah; soham bhagavate videhaan dadaami, maamchaapi sahadaasyaayeti/ ( The previous mentioned Truth is analysed by the following hymn: On the basis of the process of realisation of ‘not this, not this’, the credit of the Knower of Brahman is not affected by giving up ‘Karma Phala ’ or the fruits of the deeds; indeed neither the glory of virtuous works nor of the true knowledge do not even touch evil deeds. Therefore the Seeker of Brahman, while realising this becomes self-controlled, equanimous, totally withdrawn into himself and gradually visions within the true Self bereft of the body effects. Then he transcends evil as also virtue and becomes freed from sins, doubts, fears and thus his concentrated inward vision enlightens him at least in the raw, empirical and primary sense, since the last step of Realisation still remains viz. the equation of the Self and the Supreme! The Maharshi then exclaimed to the Emperor that now he had attained the Brahmatawa and the latter replied to the Maharshi with reverence that not only the empire but also dedicate himself along with it!) IV. iv.24) Sa vaa esha Mahaanaja Atmaanando vasudaanah; vidante Vasu ya evam Veda/( That magnificent and birthless Self is indeed the unique provider of food, wealth, and fruits of all deeds, so avow the Scriptures!) IV.iv.25) Sa vaa esha Mahaanaja Atma ajaro amaro amrito abhayo Brahma; abhayam vai Brahma; abhayam hi vai Brahma bhavati ya evam Veda/ (That Supreme Soul which is birthless or Self Manifested, undecaying or ageless and indestructible, fearless and protective is thus beyond the realms of description and imagination; indeed this is the Quintessence of Truth, Knowledge and Brilliance!)
Fourth Chapter, being the analysis of Brahma Tatwa highlighting the identity of the Individual Self and the Supreme is stated to have contained ‘Goodha-Arthas’ or Confidential / Classified Meanings not published for general information therefore not being repeated; mere repetition is thus avioded. Now, the Fifth Chapter follows]

Causative Fullness to Derivative Cause and Effect Syndrome!

V.i.1) Om/ Purnamadah Purnamidam Purnaatpurnamudachyate, Purnasya Purnamaadaaya Purnameva avashishyate/ Om Kham Brahma, Kham Puranaam, Vaayuram Khamiti hi smaah Kauravyaayani putrah; Vedoyam Brahmanaa viduh, Vedainena yad Veditavyam/ (That Para Brahma or the Supreme Chief is full and total; this ‘Antaraatma’ the Individual Self-Consciousness is also full and total. From this ‘Kaaryatmaka Purnatwa’ or this Causative Fullness only is manifested into the Fullness of ‘Kaaranaantaka Purnatwa’ or the Derivative Causation! That is the typical Cause and Effect syndrome! From this ‘Avidyakrita Anyaabhaasa’ or this misleading, illusory and ignorant phenomenon of Duality of the Self emerges, establishes and envelopes the Supreme Brahman! Released from the embodiment of the Self shrouded by the screen of Ignorance or Unawareness due all over its bodily and sensual form, the Individual Self gets identified and perfectly unified to the Fullness! In other words, the Mantra describes as follows: from the infinite cause the infinite effect is evidenced. ‘Whatever is here is there and whatever is there, there is here too’ says Katha Upanishad - IV.10. It might appear that the manifested outcome which is also infinite and authentic is dissimilar due to its claimed connection with the limiting body accessories and the blanket of ‘Agjnaana or ignorance! Indeed, it is just one Infinity mystified as being divided into cause and effect, but the same Brahma is both dual yet singular. One Infinite proceeds to another Infinite, or the Infinite Universe is the Infinite Brahman Himself! Brahma is seated on Purnatwa or thus seatedon ‘Purnamada’ or ‘Brahma pada’. Then Om is the unmanifested Ether-Kham which again is ‘Sanatana Brahman’ or the Ageless Supreme. As the son of Kauravayaayani described this blue lotus like Eternal Ether as Vedas through which to provide the leads to Brahman. Many Shrutis have indeed thus glorified the syllable Om for meditation to Brahman via the Self!)

[This concludes the First Brahmana of the Fifth Chapter]

Damayita-Daana-Daya or Control-Charity-Compassion constitute the three seeds of Virtue

V.ii.1)Trayaah Prajaapatyayaah Prajapataau Pitari Brahmacharyam ushuh:- Devaa manushyaas asuraah; ushitva Brahmacharyam Devaa uuechuh, braveetu no bhavaan iti; tehbyo haitad aksharam uvaacha; da iti; vyajnaasishthaa iti, vyajnaasishma iti hochuh, vyajnaasishmeti hochuh, dattaa iti na aatteti Om iti hovaacha vyajnaasishheti/ (Now there is a three kinds of disciplines of Self control possible and necessary prescriptions were given by Prajapati / Viraja to three classes of his progeny viz. Devas, Manushyas and Asuras. After completing their ‘Brahmacharya’ or Student Life, one after another class. First the Devas requested Prajapati for instructions as which discipline be pursued by them! Prajapati replied in a single letter word viz. Da! and asked the Deva Vidyarthis or Student-Probationers whether they have understood! They nodded their heads and repeated the ‘Upadhesha’ or the Sermon as Damayata / Control or Self Control) V.ii.2) Atha hainam Manushyaas uuchuh: braveetu no bhavaan iti; tehbyo haitad evaaksharam uvaacha; da iti; vyajnaasishthaah iti, vyajnaasishma iti hochuh, dattaa iti na aaththeti; Om iti hovaacha vyajnaasishheti/ (The Brahmacarhis / Vidyardhis of Manushyas or human beings then approached Prajapati who again gave the single word instruction of Da and queried them whether they had correctly understood the instruction; they too nodded their heads and replied that the Teaching commanded by Prajapati as Daana / Charity! V.ii.3) Atha hainam Asuraa uuchuh, braveetu no bhavaan iti; tehbyo haitad evaaksharam uvaacha; da iti, vyajnaas shishaah iti, tehbyo haitad evaaksharam uvaacha;da iti, vyajnaas shishaah iti, vyajnaas shishmaah iti hochuh, dayaadhyvam iti na aaththeti, Om iti hovaacha vyajnaasishheti; tadetad eavaisha Daivi vaag anuvaadati stanayituh; da, da, da, iti/ damyata, dutta, dayaadhyvam iti/ Tad etat trayamshikshet DAMAM DAANAM DAMAYAM iti/ (Finally,
the Asura probationers requested Prajapati to instruct them before they would assume the profession of Asuratwa and once again Prajapati gave the same single expression Da, but he was not sure whether the Asuras being fat minded they had readily understood the import of the word, and there were thunderous reverberations saying Control, Charity and Daya/Compassion!

[This concludes the Second Brahmana of the Fifth Chapter, detailing the three aspects of Disciplines being the qualifications for Meditation to the Supreme]

Prajapati’s heart or ‘hri-da-ya’ ie. to usher-give-secure qualities should lead to mortal’s name-form-work!

V.iii.1) Esha Prajapatir yad hridayam, etad Brahma, etad Sarvam, tad etad Tryaksharam; hr-da-yan iti: hri- iti ekam akshara; abhiharanti asmai svaaschchanye cha ya evam veda; da-iti ekam aksharam; dada-tyaasmai svaah chanye cha ya evam veda; yam iti ekamaksaram; eti swargam lokam ya evam veda/ (As Prajapati is the Instrutor of all the three divisional species of the Universe viz. Devas, Manushyas and Asuras, Prajapati is being embodied and described: His ‘hridaya’ or heart is the base of Intellect covering the name-form-and work of all Beings extending all the directions ; He is also Brahman. Now, His ‘hridaya’ comprises as follows: the syllable ‘hri’ means to bring his own followers and their salutations or gifts - ‘da’ means to give powers and benedictions to his people; and ‘ya’ denotes granting salvation; in other words, His ‘hridaya’being the maifestaion of Intellect or Knowledge is the guideline for the Creation-Sustenance-Salvation of all Beings in the Universe!)

[This concludes the Third Brahmana of the Fifth Chapter]

Prajapati Brahman’s heart also qualifying as Intellect is the varied form of Satya or Truth signifying Gross and Subtle Forms of Antaratma and Paramatma!

V.iv.1) Tad vai tat, etad eva tadasa satyameva; sa yo haitan mahad yaksham prathamajam veda; Satyam Brahma, Jayateemamlokaan; jita invasaat asi ya evam etan mahad yaksham prathamajam veda; Satyam Brahmeti, Satyam hi eva Brahma/ (Meditation is targetted to Pajapati Brahman who has been described above as his ‘Hridaya’ or Intellect; further qualification of that Hridaya-Intellect-Brahman pertains to Truth as well. That Truth is Satya Brahman; the expression ‘tat’ or ‘that’ is repetitive since Hridaya, Intellect, Brahman and now Truth all refer to just the same. The phrase ‘Satyameva’ also signifies the idioms SAT and TYAT, viz. ‘Murtha’ or Gross and ‘Amurtha’ or Subtle; the gross body being ‘Pancha bhutaatmika’ or of Five Elements. Satya Brahman also made the worlds for Himself and is unconquerable by enemies like the ‘Arishad vargas’ viz. Kaama-Krodha-Lobha-Moha-Mada-Matsaras as He is far beyond such complexities. Indeed Satya Brahman conquers all the worlds, he is the very first born, and all pervading!

[This concludes the Fourth Brahmana of the Fifth Chapter]

Satya Brahman manifests as Water, Surya and Bhur-Bhuvah-Swah

V.v.1) Apa evedam agra aasuh taan aapah Satyam ashrajanta, Satyam Brahma, Brahma Prajapatim, Prajapati Devaante Devaah Satyam evopasaate, tadeta Trayaksharam: Satyamiti, sa etyekam aksharam; ti iti ekam aksharam, yam iti ekam aksharam: prathama utte amkshare Satyam, madhyatontram; tadeta anritam ubhayatata Satyena parigraheetam Satya bhuyaum eva bhavati/ Naivam vidiwaam-sam amritam hinasti/ (At the very beginning of the Universe water got manifested and that was basically meant as the liquid oblations connected with the rites conneted with Agnihotra. In fact all the Elements in their undifferentiated form were designated as water. That water led to the materialization of Satya or Truth and as such Satya Brahman was the first appearance. Satya Brahman created Prajapati or Viraja the Maker of the Beings as also Devas. Now, Satya Brahman was in short form was Satya; the latter
comprised three syllables viz. Sa-Ti-Ya; the words Sa and Ya are stated to be totally from all kinds of death or destruction while the middle ‘Ti’ denotes Mrityu and Anruta or Death and Untruth. Thus Reality being the quintessence of Brahman, the middle mass of Unreality is inserted and slotted in between by the principal chunks of Truth! Since Untruth is hemmed in on either side of Truth, there is a predominance of Truth and a such, wise persons who are aware of the reality are little perturbed by fallacies! V.v.2) Tad yat tat Satyam asau sa Adityah; ya esha etasmin mandale purusho yaschaayam dakshinekshan purushah; taavetaavanyonasmin pratishthitaa; rashmibhir eshosmin pratishthitaaah praanaair ayam amushmin, sa yadotkrammiyvan bhavati/ Shuddham evaitan mandalam pashyati, nainem ete rashmayah prayaaayanti/ (While deliberating on body parts, one should realise that the foremost aspect of Truth relates to Surya and in this context the Solar Orb be synchronised with the right eye; is is stated that the Sun and the eye rest on each other and there is a relationship of mutual cooperation of the Individual Self as identified with the body part concerned and its Presiding Deity. Indeed the relationship of the eye as the identified body part and the concerned Deity viz. Sun in the instant case is strengthened by the Sun Rays. When the Self is destined to leave the mortal body, the latter could no more vision the Sun Rays! Indeed the mutual helpfulness between the two entities-the eye and Sun-ceases at the signals of death!) V.v.3) Sa esha etismin mandale purushastasya bhurita shirah; ekam shirah, ekametadaksharam; bhuva iti baahuh, dvau ete akshare; swayiti pratishthaa; dve pratisiththe dve ete akshare; tasyopanishad aham iti; hanti paapmaanaam jahaati cha, ya evam Veda/ (In respect of this Individual Self whose eye is coordinated with the Solar orbit -which essentially is Satya the Truth-there are three significant syllables that are relevant viz. ‘Bhur’ or the head of the Self concerned; ‘Bhuvar’ or two arms and ‘Svar’ the two feet; further more, there is a secret name called ‘Ahar’ derived from the root expression ‘ Haa’ which means ‘to destroy and spurn’ the evil forces! ) V.v.4) Yooyam dakshinekshan purushah, tasya bhuur iti shirah, ekam etad aksharam; bhuva iti baahuh; dvau baahu, dve ete akshare; swayiti pratishthaa; dve pratisiththe, dve ete akshare; tasyopanishad aham iti; hanti paapmaanaam jahaati cha ya evam Veda/ (Similarly, of this Individual Being who has its physical right eye, ‘Bhur’ is his head, ‘Bhuvar’ his two arms, ‘Svar’ his feet and ‘Aham’ is his secret name who destroys evil!)

Mind is the key indicator of Reality and Falsity as Yogis extol Mind and sift Truth from Untruth

V.vi.1) Manomayoyam purushah bhaah satyah tasmin antarhridaye yathaa vreehirvaa yavo vaa; sa esha sarvasyeshaannah; sarvasyaadhipathi, sarvamidam prashaasti yadidam kincha/ Iti shashthham Brahmanam/ ( Among the various body attachments of the Individual Self with distinct features, back-up Devatwas, functional specialisations and so on, Mind happens to be the outstanding body asset. The Mind is considered as the interiormost chamber of the heart and is likened to the inner grain of say rice or barley. Mind reveals every thing and in fact the Individual Self is identified with it and its brightness. It is considered by Yogins as the prime commander of the various other body parts. Mental stamina and stability are the cause and effect alike of meditation to the Supreme; indeed mind is Brahman and identical since ‘ one becomes precisely as one meditates upon the Almighty!)

[This is the end of the Sixth Brahma of the Fifth Chapter]

Vidyut Brahma or lightnings flash darkness and highlight Paramatma

V.vii.1) Vidyud Brahma iti aahuh; vidaanaad vidyut, vidyati enam paapmaanah, ya enam veda , vidyud hi eva Brahma/ Iti Saptamam Brahmanam/ (Satya Brahma or the Supreme Truth is also likened to flashes of Lightnings on the Sky! This indeed is because the Vidyut or Lightnings disperses darkness and makes one realise what is Ignorance and Knowledge and what is unawareness and consciousness or perception like! Lightnings flash dark clouds, just as virtue dispels evil. Thus Lightning is indeed like Paramatma Swarupa! )

[This is the end of the Seventh Brahma of the Fifth Chapter]
Vaak Brahman highlights speech signifying Vedas and Scriptures screaming loud about Truth / Untruth!

V.viii.1) Vaacham dhumanupaseeta; tasyashchatvaarah stanaah; Swaahaakaaro Vashatkaaro hantakaarah; tasyai dvau stanou Devaa upajeevanti - Swaahaakaaram cha Vashatkaaramcha Hantakaaram Manushyaah; Swadhaakaaram Pitarah; tasyaah Praanarushabhah, Mano Vatsah/ Ityashthamam Brahmanam/ (Another facet of meditating Brahman is through ‘Vaak’ or Speech, meaning Vedas and Scriptures. This highly specialised means of praying to the Lord viz. Speech or Vedas is likened to a Cow. This most auspicious component of Dharma or Virtue and Justice embodied as a cow which possesses four teats of meditation akin to what calves suck are known as the sounds of Swaaha, Vashat, Hanta and Swadha! Swaha and Vashat are the sounds signifying the oblations to Agni targeted to Devas; hanta is meant for humans as the food for them, literally meaning; ‘if required’; swadha denotes the sound of the utterance of the mantra used for offerings to Pirtu Devas / manes as Shraaddhiya Vasthus or offerings in Shraddha Karmas. In this context, speech is likened to a bull which indeed is the Vital Force or Praana, while calf is the mind which stimulates the flow of milk. In other words, one who meditates Brahan uses speech the Cow and mind as the calf and bull as the vital force!)

[This is the end of the Eighth Brahmana of the Fifth Chapter]

Vaishwanara Agni Brahman declares his splendour clearly distinguishing Truth/Untruth

V.ix.1) Ayamagnir Vaishwaanaro yoyamantah purushe, yenedam annam pachyate yadidam adyate; tasyaisha ghoshoso bhavati yam etat karnaavapidhaaya shrunoti sa yadoskramishyan bhavati nainam ghosham shrunoti/ (After identifying with the radiance of mind, then Vidyut or Lightning, and Speech signifying a cow and its means of meditation, now another medium of mediation is Agni and the personification within it as a Being viz. Vishvaanara, since Shruti states ‘Ayamagni Vaishvaanara’; indeed this Agni is well outside the Purusha or a Human and far before the human body! It digests food consumed by the person and the heat of his stomach. As the fire digests the food, it emits sound stopped by the ears with one’s fingers. Thus one should meditate upon the Agni as Vaishwanara or Viraja. Indeed however, when a Being leaves the body, he or she no further hears the sound since the ‘bhokta’ or the Consumer in the body loses his sense of hearing.)

[This is the end of the Ninth Brahmana of the Fifth Chapter]

Vaayu Brahma or Prana demonstrates its prowess by its presence/absence and segregate Truth/ Untruth

V.x.1) Yadaa vai Purushosmaalokaat pratti, sa vaayum aagacchati; tasmai sa tatra vijheeta yathaa ratha chakrasya kham; tena sa urthvaa aakramate, sa Aadityam aagacchati; tasmai sa tatra vijheehte yathaa lambarasya kham; tena sa urthwa aakramante, sa chandramasam aagacchati, tasmai sa tatra vijhite yathaa dundubheh kham; tena sa urthwa aakramate; sa lokam aagachati ashokam ahimam; tasmin vasati shashvateeh samaah/ (Indeed the objective and fruits of meditations is to attain Salvation! The human being who is constantly engaged in meditation is aware that once the Being has to necessarily reach the air and remain crosswise heading for the sky and that the body would be left behind and motionless! When the Self departs, the Vital Force makes an invisible exit hole that separates the body and its Self; this hole is akin to a chariot wheel and the Sukshma Rupa of the Self goes upwards towards the sky, reaches the Aditya Loka, the Lunar zone and finally reaches the world of Hiranyagarbha. That world is stated to be free from sorrows and tribulations. On reaching up there, there would be no sufferings and unfulfilled desires; indeed that is world of Hiranyagarbha where the self resides for several Kalpas!)

[This is the end of the Tenth Brahmana of the Fifth Chapter]
Austerities like fasting and detachment embolden to face death seeking better status and comfort later!

V.xi.1) Etad vai paramam tapo yad vyadhithah tapyate; paramam haiva lokam jayati, ya evam veda; etad vai paramam tapo yam preta aranyam haranti; paramam haiva lokam jayati, ya evam veda etad vai paramam tapo yam preta agnaavavyaadhatti; paramam haiva lokam jayati, ya evam veda/ (When a person is sick suffering from fever or diseases, then he is on forced and strict fasting which might indeed be a state of austerity. For a Sage who undergoes such a situation would not like to condemn the disease nor get dejected since he is ailing; instead he would consider it as austerity and seek to meditate. Similarly a dying person should consider that after death, the Self would be travelling from his place of residence, say a village or township to the forest for practising excellent austerity, or alternatively to a burial place into Fire as an excellent austerity and get uplifted to an excellent world! Indeed a person of extreme faith and knowledge who practises austerity-even while being in healthy state of body- could resort to a psyche of detachment and constant austerity would face death fearlessly and resolutely as a transfer to a far better and lasting comfort to the Self!)

[ This is the end of the Eleventh Brahmana of the Fifth Chapter]

Seekers of Brahman do realise the role of food and praana as factors for seeking higher status next!

V.xii.1) Annam Brahma iti eka aahuh, tam na tathaa, puuyati vaa annam amrite praanaat; praano Brahma ityeka aahuh, tan na tathaa, shushyati vai praana rutennaat, ete ha tyeva Devate ekadhaabhuyam bhutwaa paramataam gacchatah; taddha smaah praatrudah pitaram, kim smidevaivam vidushe saadhu kuryaam, kimevasmaa asaadhu kuryaamiti; sa ha smaah paaninaa, maa praatrudda, kastvenayor ekadhaa bhuyam bhutwaa paramataam gacchateeti; tasmaa a haitaduvaacha veeti; annam vai vi, anne heemaani sarvaani bhutaani vishtaani; rameeti; praano vai ram, praane heemaani sarvaani bhutaani ramante; sarvaani ha vaa asmin bhutaani vishanti, sarvaani bhutaanii rameete, ya evam veda/ Iiti dwadasham Brahmanam/ ( Having described as above that rigorous austerity is the path of realisation of Brahman, the next significant proposition is that vital force whose base is food, would delight Brahman. Very loosely it is stated that Annam Para Brahma or Food is Brahman. But one needs to realise that food only when eaten and transforms into Praana or the Vital force be noted as Para Brahma. Others say that food when rotten and thus discarded ceases to be Para Brahma, while still others consider that when Vital force gets dried up without food cannot be Brahman; therefore there is a mutual complimentarity of food and Praana and as such there is a unity of purpose and as such the two entities of Food and Vital Force together would make him status of high Brahmanhood! This being so, a person named Praatruda queried his father as to what kind of worship should be done to realise the Supreme and the father replied rather gesticulatingly that no aspirant would secure perfection in this context however the guidelines would be to worship food and vital force. Asked further by the son, the father stated that food be denoted by the expression of ‘Vi’since all the creatures rested on food and Vital Force denoted by the expression ‘Ram’ since all the creatures enjoy pleasure once Vital Force or Praana was intact. As long as a Being possessed body and strength, then he or she would be on the top of the world and mighty contented, since the sayings of Scriptures avow: ‘Let there be a youth, a good youth, well read, prompt in action, steady in mind and strong in body; let this whole Earth be full of wealth for him; that indeed is the human bliss’ (Taittireeya Upanishad II.viii.1); this simply means: It should be a youth, and a virtuous youth at that, and more so studious! Thus on such a person of knowledge about the good worth and value of food coupled with excellent of Vital Force are indeed the sure seekers of Brahman!)

[This is the end of the Twelfth Brahmana of the Fifth Chapter]

Meditation to Praana by Ukta Geeta unifies the body to the Soul!
Gayatri worship unifies praauna with Agni to burn off body pollution and heaps of sins to usher new pastures

V.xiv.1) Bhumirantariksham dyauh iti ashtaavaksharaani:ashtaaksharam ha vaa ekam Gayatrya padam, etad u haivaashyaa etat, sa yaavad eshu trishu lokeshu, taavadhdha jayati, yosyaa etad evam padam veda/ (The methodologies of Meditation to Brahman by way of austerities as also addressed to food and vital force besides by way of Yukt-Yajur- Saama-Kshata means addressed to vital force have been discussed. Now, the next method is way of Gayatri worship. Meditation by way of Gayatri worship thus follows: Gayatri is the Prime Deity and Protector of ‘Chhandas’ or Science of Poetry a significant and essential means of worship to Brahman! In this connection, one realises that Brahman signifies three major entities of ‘Bhur’ or Bhumi the Earth, ‘Antariksha’ or Sky and ‘Dyaus’ or Heaven. Now these three Entities are represented by eight syllables, being the first of the concerned line of the Stanza of Gayatri Mantra viz. Bhuh-Antariksham- Dyouh/ Thus the First Line of Gayatri (Savitri) Mantra triumphs and proctects the Three Worlds. Indeed Gayatri is the Principal of all the Metres and as such this Mantra excels all the Mantras; it is identical with ‘Praana’-the Vital Force and is the Soul of all meters due to the ‘finesse’ and facility of its expression in totality, since the subsequent Line concerning the radiance of Surya Deva being prayed to grant Intellect to the Reciter. Thus the Text and Meaning of the Mantra in totality is as follows: Bhurbhuvatsuvah, tat saviturvarenyam, Bhrargo Devasya dheimahi, dhiyo yo nah

V.xiii.1) Uktam; Praano vaa utkamt, Prano heedam sarvam utthaapuyati;uddhaasmaad uktavid virah tisthhati; ukatsya saayujyavam solakataam jayati, ya evam veda/ (Besides austerities and food-praana combine, now the process of meditation is being qualified further as targeted to Vital Force by Ukta or Hymns of Praise to the Supreme! Ukta of Praana the Vital Force enlivens and enhances the Universe; hymns of praises to Vital Force lifts up the ‘Samsara’ which the Universe is all about! Ukta Geeta clearly sings the hymn of Praana being the prime component of body organs; indeed no lifeless person ever rises in the Universe. Now the purport of meditation is thus very succinctly analysed: the visible and apparent meaning of a truisum should no doubt precede or make a headway such as to state that a person should indeed realise the significant knowledge of Vital Force for existence; but Ukta provides the hidden message or the invisible result viz. that very person could achieve union with the abode of the Self and the Super Self! Hence the supremacy of Ukta over a factual statement!) V.xiii.2) Yajuh; praano vaiYajuh; Praano heemaani sarvaani bhutaani yujjyante; yujjyante haasmai sarvaani bhutaani shriashthaayaaya, Yajushah saayujyam solokataam jayati ya evam Veda/ (Any mature and learned Brahmana must meditate upon Vital Force as Yajur Veda -or for that matter as Sama Veda is in the following stanza Vital Force binds all human beings together and nothing like prayers to Yajur Veda joins the Beings with Vital Force; thus Vital Force is called the Yajus. All the Beings are indeed united to meditate to their Chief in the World viz. the Vital Force in the medium of Yajus) V.xiii.3) Saamaaha; praanovai Saama, Praano heemaani sarvaani bhutaani samyancha; samyancha haasmai sarvaani bhutaani shriashthaaya kalpante, Saamnah saayujjyam solokataam hayati, ya evam Veda/ (One should also meditate upon the Vital Force as Saama Veda. Saama Veda being the very ‘Prana’ of all the Beings in the Universe unifies them all together. As Parmatma, being aware that all the Beings are unified with the Vital Force, should facilitate such of those Brahmanas in faith in Prana and Saama, to surely absorb unto Him! V.xiii.4) Kshatra -mah/ Praano vai kshatram traaayate hainam praanah kshaniotih; pra kshatramatramaapnoti, kshatrasya Saayujjyam, Solokataam jayati, ya evam Veda/ (One should deliberate and ponder upon the Vital Force as Kshatra; because the Vital Force protects the body from injuries as inflicted by weapons or as normal wounds and eventually heal them with fresh flesh. That is why those who are victims of ‘Kshata’ or a wound or an injury are those whom Praana saves and recuperates. It is for this reason Vital Force is always a redeemer to all ‘Kshatas’ and is recognised and praised as the liberator; thus in Brahman’s creation, Kshata and Prana too occupies as much a signified status as that of Yajur Veda and Saama Deva in the context of worship to Brahman!)

[This is the end of then Thirteenth Brahmana of the Fifth Chapter]
prachodayaat/ - · We meditate Gayatri the Protector of Three Lokas viz. Earth, Sky and Heaven to let Surya deva sustain and enhance our knowledge and guide us about the Path of Salvation! Added significance is to create, conduct and boost Brahmanas with Gayatri, while Kshatriyas to protect and promote ‘Dharma’ and ‘Nyaaya’ or virtue and justice with the help of another Meter of Chhandas viz. Trishthub and Vaishyas promote wealth and happiness to all the Beings with the help of yet another Meter of the Prosody titled Jagati. Thus Brahman firmly established the Varanaashrama Dharmas too and prescribed duties to Bhamana, Kshatriya, Vaishyas! V.xiv.2) Rucho Yajumshi Saamaani iti ashtaavaksharaanii; ashtaaksharam ha vaa ekam Gayatrai padam, ertadu haivaasyaa etat; sa yaavateeyam traiy vidyaa , taavad ha jayati yosyaa etadevam padam ved/ (The syllables of Richa-Yajumshi-Saamaani viz. Rig-Yajur-SamaVedas are eight; so are the syllables of the second line of each stanza of Gayatrai Mantra coincidentally. Indeed, a person who is fully aware of the import and significance of the second line of Gayatrai is such as he who knows the essence and treasure of knowledge embedded in the three Vedas.) V.xiv.3) Praanopaano vyaana ityashtaavaksharaanii; Ashtaaksharam ha vaa ekam Gayatrai padam; ertadu haivaasyaa etat; sa yaavadidam praanai taavad ha jayati yosyaa etadevam padam ved/a;athaasyaa etad eva tureeyam darshatam padam parorajaa ya esha tapati; yad vai chaturtham tad tureeyam; darshatam padamiti dadrusaha va hoshah; parorajaa iti sarvam hovaisha raja uparyupari tapati; evam haiva shriyaa yashasaa tapati yosyaa etadevam padam ved/ (Just as in the case of ‘Bhumyantarkita dyou’ or Earth-Sky-Heaven as also Ruk-Yajur-Saama Vedas, the ‘Praanopaana Vyaanodana samaanaa’ Pancha Pranas of the Five Vital Forces too are ‘ashtaakaashari’ or have eight syllables and so also again the second line of the prosody of Gayatrai’s ‘triteeya paada’ or the third foot. Apparently Gayatrai comprising the words signifying all the living beings in the Universe has three feet. Now however a person who understands the meaning and importance of the ‘chaturtha Paada’ or the fourth foot is like the Sun who shines as that State of Conciousness is described as ‘Tureeya’ or Par excellence. That fourth foot is described as the drishta paada or the visible foot of Brahman; in other words, the ‘tureeya avastha’ or the status of the Supermundane! This is so since the Supreme Self who is in the solar orbit brings effulgence to the Universe. The expressions Paroraja and uparyupari respectively mean ‘Outstanding activity all over the Universe’ and repeated double words indicate ‘Super power sovereignty’. ‘He controls the worlds that exist beyond the reach of Sun and also fulfills the desires of Devas as well’, as explained Chhandogya Upanishad (I.vi.8). Thus even as Sun shines with extreme radiance, the ‘tureeya dasha’ is even far beyond! V.xiv.4) Saishaay Gayatri etasmin tureeye darshate pade parorajasi pratishthitaa, tad vai tat satye pratishthitam; Chakshur vai Satyam, chakshu hi vai satyam; tasmaad yad idaaaneem dvau vividaamaanaaveyaataam, ahamadarsham, aham ashrousham iti, ya evam bruyaad, aham adarsham iti, tasmaa eva shraddhhaa dhyaan; tadvaii tat satyam bele pratishthitam; praano vai balam, tat praane pratishthitam; tasmaadahuh, balam satyaad ogneya iti; evam vaishaay Gayatri adhyatman pratishtitaa; saa haishaay gaayastrate; praanaai vai gayaah, tatpraanaamastatre, tad yugamastre tasmaad gayatri naama; sa yaamevaamum Savitreemanvaah, eshaiva saa; sa yaskaao anvaah tasya praaamaamstrayayati/ (Thus Gayatri with three feet encompasses three worlds, three Vedas and Vital Force rests on the fourth visible supramundane foot, since Surya Deva is the essence of both gross and subtle forms. This fourth foot signifying Surya Deva rests on Truth and recalling the contents of III.ix.20. Truth is embodied in the Eyes and vision since one evidences any occurrence or happening by the eyes rather than by hearing! The strength of vision is indeed tied together with Praana. Thus in this link of vision-strength-vital force-Truth, indeed Gayatri rests on the strength of vital force in the body. Being personified as Praana, she is the merging point of rites, worships, Vedas and Devas. Moreover Gayatri is also the saver of ‘Gayas’ or the sound waves unifying organs and senses such as speech and since being the saviour of ‘Gayas’ or organs, she is so named as Gayatri. Savitri being the hymn in praise to Surya deva is what a teacher instructs in stages i.e. a quarter to commence at the time of wearing the holy thread, half eventually and finally the totality is thus identical with the vital force, enhancing vision of the inner eye!) V.xiv.5) Taam haaitaam eke Saavitrim anushtum - bham anvaahuh: vaajanaushthup; etad vaacham anuberuumaai iti, na tathaa kuryaat. Gayatreeva Savitreem anubruyaat, yadi ha vaa api evam vid bahviva pratigrunaati, naahiva tad Gayatriya va ekam chaana padam prati/ (Some of the Teachers instruct their students that instead of Savitri of Gayatri
Chanda tend to confuse Savitri of Anushthub Chhanda. Vaak or Saraswati is speech in Anushthub type of prosody and thus they make the mistake of highlighting the importance of Saraswati the Vaak Devata. But Savitri as Gayatri has a different relevance since she is the embodiment of Vital Force or Praana! Instead of teaching Gayatri Mantra in the normal way highlighting ‘tatsavitur varenyam bhargo devasya dheemai’ as per Gayatri chanddha, the Anushthub chhanda states: Tatsavituvartnyamahe vayam Devasya Bhojanam, Sreshtham Sarva dhaatamam turam bhagasya dheemahi/ Not only the target Deities are different but the contents of the Mantras also; one is in for Vaak (Speech) in favour of Savitri /Saraswati and speech another for Savitri /Gayatri Praana or Vital Force. V.xiv.6) Sa ya imaamstreen lokaan purnnaan pratigrhihneya va sosyaa etat prathamam padam aapnuyaat; atha yaavateeyam trayi vidyaa vastaavat pratigrhuneeyaata, sosyaa etat dwiteeyam padam aapnuyaat; atha yaavadidam praani vastaavat pratigrhniyaat, sosyaa etat triteeyam padam aapnuyaat, athaasasya etat eva tureeyamdarshhatam padam parorajaa ya esha tapati, naiva kenchanaapaayam;kruta u etaavat pratigrhniyaat/ (The expert knower of Gayatri recognising the implication of ‘Bhur-Bhuva-Swah’ or of the Tri Lokas and their inherent prosperity is saturated with the first foot of Gayatri. He who is aware of the huge and unending knowledge stuffed in Vedas would recognise the magnificence of the second foot. He who regards the presence of all the living beings in the Creation in the Universe and their glories would deserve the splendour of the third foot. The uniqueness of the fourth foot which indeed is visible as supramundane entity viz. the Sun with effulgence is not counterbalanced by a reward endowed to a Being being rather insufficient in its magnitude and eminence! In other words that is the ‘Tureeya’ or the one beyond imagination! This is why Gayatri is to be worshipped not necessarily to attain the wealth of Trilokas as possible with the First Foot of Gayatri; not also merely to secure the pinnacle of knowledge from Vedas and Scriptures as possible from the second foot; not even to achieve the glories from all the living Beings in the Universe in totality; but indeed also not to accomplish the fourth foot being the pinnacle for which there can never be a possible reward for that kind of none too possible supermundane recompense! The lesson from this stanza would be that Gayatri ought to be meditated and worshipped upon the total Form!)

V.xiv.7) Tasyaa upasthaanam-Gayatre asi ekapadi dwipadi triipadi chatushpadasi, na hi padyase/ Namaste tureeyaaya darshataaya padaaya parorajase, Asaavado maa praapaditi, yam dwishyaat, asaavasmai kaamo maa sumruddhheeti vaa- na haivaasmai sa kaamah samruddhhyate yasmee a eka - mupatishhate- ahmadad prapamiti vaa/ (My salutations and prostrations at your feet Gayatri! You are one footed with the worlds as your first foot; you are two footed with Vedas and abundant Knowledge as possible with the Second Foot of Gayatri; not also merely to acquire the pinnacle of knowledge from Vedas and Scriptures as possible from the second foot; not even to achieve the glories from all the living Beings in the Universe in totality; but indeed also not to accomplish the fourth foot being the pinnacle for which there can never be a possible reward for that kind of none too possible supermundane recompense! The lesson from this stanza would be that Gayatri ought to be meditated and worshipped upon the total Form!)

V.xiv.8) Etaddha vai tat janako Vaideho budilam aashvatarasaashvim uvaacha:Yannu ho tat Gayatri vid abruthaath atha katham hasteebhuto vahaseeti; mukham hi asyaah Saamraat na vaidam chakara iti hovaacha; tasyaagnir eva mukham: yadiha vaa api bahu ivaagnnau abhyaadhadhati, sarvam eva tat samdhaati; evam haivaivam vidyadi api bahuva iva paapam kurute, sarvam evat samasaaya shuddhah puutojaromritah sambhavati, iti chaturdasham Brahmanam/ (On this subject of the awareness and knowledge of Gayatri, Janaka the Emperor of Videha narrated a story to Budila, the son of Ashvatarasha; he said that even as Budila seemed to be a Knower of Gayatri, why did he being a fool like an elephant carry the burden of sins of accepting gifts! Then Budila replied that he did not know where was the elephant’s mouth! Janaka replied that Agni was the mouth of the elephant and indeed am large heap of fuel would burn up all kinds of sins and one would turn up as a clean and pure personality and might even turn out as ageless and immortal! The moral of the story is that fire is the mouth of Gayatri and even countless sins are committed, the Fire would consume them all and identify him with Gayatri who is undecaying and eternal!)

[This is the end of fourteenth Brahmana of the Fifth Chapter]

Prayers to Surya Deva, Agni and Vayu to lead to Brahman the Self indeed!
V.xv.1-3) Hiranmayena paatrena satyasyaapi hitam mukham, tat twam Pushan apaarvanu Satya dharmaaya drushtaye/ Pusshannakearshe Yama Surya Prajaapatya vyuha rashmin samuka tejah, Yatte rupam kalyaanatamam, tatte paashhyaami yo saavaasao purushah sohamasmii/ Vaayur anilam amritam athedam bhaasmaantam shareeram, aum krato smara, kratam smara , krato smara,krato smara/ (It is in the context of a person who is dedicating himself combined with rites to Agni almost in the face of death; he prays to Surya Deva who is identified as being in the fourth leg of meditation to Gayatri. He prays to Surya Deva who is hidden as it were in a golden and lustrous vessel vz. the solar orbit, but is Satya Brahman himself; indeed the mind of the person in prayer is apparently misled about the identity of Surya and Brahman! The Prayer continues further to Pushan or Surya again as Pusha nourishes the universe; now, in fact the object of the prayer would become clearer as the lid of the golden vessel is taken away, Surya would now get visioned more clearly as Satya Brahman himself! Now that the vision gets clearer, the Meditator realises the object of meditation viz. Surya who roams freely on the Sky; he moves around in various other Celestial Forms like Lord Yama the Controller of the Worlds. Indeed, Surya who efficiently, impatrially and liberally distributes vital force by his rays as the son of Prajapati-Hiranyakagarbha, himself! The Meditator now requests to take away the piercing rays and hold back the intensity of his brilliance so that he could behold that benign form of his! He, the Meditator, declares himself as that Self whose limbs are the syllables of the vyahritis viz. Bhur or Earth, Bhuvar or Sky and Svar or Swarga and that he is the Purusha himself! He further declares that ‘Ahar’ or the Day when Surya is ever present and ‘Aham’ - myself in the First person- are his secret titles of the being in the eyes that are identical! He the meditator further declares that he is immortal like Satya Brahman Himself as identified with the cosmic vital force and once the latter is withdrawn the body would fall and the concerned deities of the body organs are withdrawn! Coinciding with the withdrawal of the most precious Life Force, he declares: ‘ may this mortal life enter into the immortal Prana when the remnant body end in ashes; but do remember, oh Destiny and the Everlasting Truth! as to what has happened to this body and its past memory; indeed do remember, and remember again)! V.xv.4) Agne naya supathaa raaye asmaan; Vishwaani, Deva, Vaayu-naani vidwaan, yuyodhi asmaj juharaanmeno bhushitam te naamayuktim vidhema/ ( The person then meditates to Agni, who presides over the reflection of his prayers: oh Agni Deva the Deity of Mind and Mental Power! You are the syllable ‘ Om ‘ along with the expression ‘Krato’-as vocative or noun form being addressed to the object / person; in other words, ‘Agni’, the Deity of my deliberations! I pray to you the embodiment of Mind! Lead us on the noble path of good returns of my good deeds and not in the dark lanes of rejections and disappointments; Deva! You are the Deity of Mind: do remove all evils from me by way of thoughts and deeds, retrospectively and prospectively!) [This is the end of the fifteenth Brahmana as also of the Fifth Chapter]

Superiority of Praana over all the body parts and their corresponding faculties

VI.i.1) Om, yo ha vai jyesthham cha shresthham cha Veda Jyesthascha svaanaam bhavati; praano vai jyesthascha shresthascha; jyesthascha shresthascha swaanaam bhavati,api cha eshaam bubhushati, ya evam veda! ( Gayatri indeed is Praana the Vital Force which is everlasting, but is distinct from the temporary and short lived physical organs including speech and mind. This was why the earlier Brahmanas have dealt with in detail the glory of Vital Force in various media like ‘Ukta’, ‘Yajus’, ‘Saama’, ‘Kshatra’and so on. Now, the following stanzas of the current Brahmana seek to firmly establish the superiority of all the physical organs and their functions as claimed by them all vis-à-vis the Vital Force! Indeed the person who knows as to who is the oldest and greatest among the members is emphatically the oldest and the greatest of his/ her family, not necessarily due to age and experience but due to the length and intensity of meditation) VI.i.2) Yo ha vai Vasishthaam veda Vasishthah svaanaam bhavati;Vaagve Vasishthaah;Vasishthah svaanaam bhavati, api cha eshaam bubhushati, ya evam veda/ (He who knows Vasistha becomes Vasishtha among his relatives or those who desire to become like Vasishtha among others. The organ of Speech is indeed the Vasishtha. Those who possess the inclination of becoming Vasishtha-Vas implying eloquence of speech-would certainly try to become Vasishtha;
indeed the realisation of excelling as an expert in speech would eventually become Vasishtha, for sincere
and devout realisation results as per one’s own wish!) VI.i.3) Yo ha vai pratishthaam veda pratishthati
same, pratishthati durga, chakshurva pratishthaa, chakshushaa hi same cha durga cha pratishthati;
pratishthati same pratishthati durga ye evam veda/ (One who understands what is ‘pratishta’ or an
attribute of stability, then he attains poise in life and possesses equanimity at places and times rough
or smooth. Therefore, eye and Vision are the traits of pratishta or steadiness, since he realises how to be
steady and balanced in difficult situations of places and times!) VI.i.4) Yo ha vai sampadam veda sam
haasmmai padyate yam kaamam kaamayate; shrotram vai sampat, shrote home sarve vedaa abhi -
sampanna; sam haasmmai padyate yam kaamam kaamayate ye evam veda/ (He who knows ‘sampad’ or
wealth accomplishes whatever object he wishes; ears and the faculty of hearing well is related to Vedas
and Scriptures and the resultant knowledge of rites and meditation, thus being an expert in whatever he
desires in this context!) VI.i.5) Yo ha vaa aayatanam vedaaayatanam janaanaam; mano vaa aayatanam;
aayatanam svaanaam bhavati, aayatanan janaanaam, ye evam veda/ ( A person who possesses his own
abode or dwelling place knows how to guide his relatives and friends to secure their abodes too. Now
what is his habitat! Indeed, it is the ‘Manas’ or mind which is the organ for fulfilling desires as also for
conducting meditation; indeed, he becomes capable of guiding his relatives and associates too to make
the best of their minds too for fulfillment of their desires and meditations!) VI.i.6) Yo ha vai prajaatim veda
prajaayate ha prajaaya pashurbhii; reto vai prajaati; prajaayate ha prajaaya pashurbhya evam veda/ (He
who knows Prajaati or that which has the attribute of generation or the seed-the organ of generation, is
endowed with the creation of children and animals is blessed by himself as also with the children who
would be enriched with meditation!) VI.i.7) Te heme praanaa aham shreyase vivadamaanaa Brahma
jagmuh, tadyocuh, ko no Vasishtha iti; taddyovaachaa, yasminva utkraanta idam shariram papeeyo
manyate sa vo Vasishtha iti/ ( Now, these body organs that facilitate the senses of speech, vision, hearing,
thinking and generation have claimed superiority and approached Brahman who created them all and
queried as to who should be the Vasishtha or their Chief; the criterion should be that by withdrawing
them and their resultant senses the body would become miserable and shameful. Indeed the body itself is
a collection of impure organs and to pass a judgement as to which that indeed would be the Vasishtha or
the Chief, since the services of the claimant organs be kept in
abeyance for some period of time.) VI.i.8) Vaak ghocchhaakraama:sa samvatsaram proshya aagatya u
vaacha, katham ashakta madrute jeevitum iti, te hochuh, yathaakalaa avadanto vaachaaha, praanantah
praanena, pashyantah chakshushaah shrunvantah shroitrena, vidvaamso manasaa, prajajamaanaaya
retasaa evam ajeevishmeti, pravesha ha Vaak/ (As indicated by Brahma, each of the body organs
withdrew from the body to test their own significance. The organ of speech went out of the physique first
for a year and returned wondering how the body survived without it and other organs replied that the Self
managed as a dumb being but survived after all other organs did their tasks well normally through praana
or the vital force; the organs of vision, hearing, mind, generation etc. all attended their responsibilities
suitably. Thus the organ of speech has been disqualified for the ‘Vasishtthawa’) VI.i.9) Chakshur -
hochchakraama; tatsamvatsaramproshyaa, aagatya u vaacha katham ashakta mad rite jeevitam iti; te
hochuh, yataandhah apashyantah chakshushaah, vidvaamso manasaa praayaayamaanaa retasaa, evam
ajeevishmeti, praveshaah chakshuh/ (The eye departed for a year and on return wondered how the body
could have survived without vision. The rest of the organs replied that they all managed to live blind
without vision but the rest of the organs attended to their tasks as usual thanks to the help of the vital
force by being able to speak well, hear well, think properly and have had children too! Thus the eye too
got disqualified from the race of captainship!) VI.i.10) Shrotram hochchakraama, tatsamavatsaram
proshyaagatyo vaacha katham ashkhatamadrute jeevitum iti; te hochuh, yathaah badhiraa ashrunvantah
shroitrena, praanaanta praanena vadanto vaachaaha, pashyantah chakshushaa, vidvaamso manasaa,
praayaayamaanaa retase, evam ajeevish -meti; praveshaa ha shrotram/ (Then disappeared the ears for a year
and the Being went deaf but otherwise was normal as the speech, vision, mental capability, generating
faculty etc. were in tact, thanks to the person being kept alive due to his ‘praana’ being in place; as faced
by defeat, the ears too withdrew their claim for supremacy among the organs) VI.i.11) Manohocchak-
The end of the first Brahmana of the Sixth Chapter

indeed that is considered as being an ideal dress to the vital force!

men well versed in Vedas sip a little water just before and after eating to remove impurities in the body; indeed that is considered as being an ideal dress to the vital force!

[This is the end of the first Brahmana of the Sixth Chapter]
VI.ii.1) Shvetaketura vaa Aruneyyah Panchalaanaam parishadam aajagaama; sa aajagaama jaivalim pravaahanam parichaaraya maanaaam; tam mudeekshya abhyuvaada, kumara iti; sa bhoh, iti pratishu-

Vettha yatthemaah praajah prayatyo viprati padhyante iti; neti hovaacha; vethyo yathemam lokam punaraapadyante iti; neti haivovaacha; vethyo yathaasaauloka evam bahubhii punah punah prayadbdhir na sampuryate iti, na iti haivovaacha; vethho yatityaamaahutaayam hutaayam aapah purusha vaacho bhutwaa samutthhaayaa vadanti iti; neti haivovaacha; vethyo devayaanaasya vaa patath pratipadam, pitruyanaasya vaa, yatkrutva Devayaanaam vaa panthaanaam pratipadyante pitruyaanaam vaa? Api hi na rushervachah shrutam: Dve shrutee ashrunavam pitrunaam aham Devaanaam uta martyaanaam, Taabhnyamidam vishvam ejatsameti yad antaraa pitaram

Vettha yatthemaah praajah prayatyo viprati padhyante iti; neti hovaacha; vethyo yathemam lokam punaraapadyante iti; neti haivovaacha; vethyo yathaasaauloka evam bahubhii punah punah prayadbdhir na sampuryate iti, na iti haivovaacha; vethho yatityaamaahutaayam hutaayam aapah purusha vaacho bhutwaa samutthhaayaa vadanti iti; neti haivovaacha; vethyo devayaanaasya vaa patath pratipadam, pitruyanaasya vaa, yatkrutva Devayaanaam vaa panthaanaam pratipadyante pitruyaanaam vaa? Api hi na rushervachah shrutam: Dve shrutee ashrunavam pitruaan aham Devaanaam uta martyaanaam, Taabhnyaminidam vishvam ejatsameti yad antaraa pitaram

VI.ii.2) Vettha yatthemaah praajah prayatyo viprati padhyante iti; neti hovaacha; vethyo yathemam lokam punaraapadyante iti; neti haivovaacha; vethyo yathaasaauloka evam bahubhii punah punah prayadbdhir na sampuryate iti, na iti haivovaacha; vethho yatityaamaahutaayam hutaayam aapah purusha vaacho bhutwaa samutthhaayaa vadanti iti; neti haivovaacha; vethyo devayaanaasya vaa patath pratipadam, pitruyanaasya vaa, yatkrutva Devayaanaam vaa panthaanaam pratipadyante pitruyaanaam vaa? Api hi na rushervachah shrutam: Dve shrutee ashrunavam pitruaan aham Devaanaam uta martyaanaam, Taabhynamidam vishvam ejatsameti yad antaraa pitaram cha, iti/ Naaham ataa ekam cha na veda, iti hovaacha/ (Straightaway the King asked him the questions and Shvetaketu decided to merely say that he did not know the replies in a defiant tone as he was initially got a set back from the father. The so called smart wisecrack from the visitor was the reply : ‘ you may test me if you have a doubt!’ ) VI.ii.3) Athainam vasatyaa upamantrayaam chakrey, anaadriyya vasatim kumaarah pradudraavaa; sa aajagaama pitaram; tam hovaacha, iti vaavo kilo no bhavaan puraamshishthaan avocad iti; katham sumedha iti; pancha maa prashnaan rajanya bandhur apraakshit; tato naikam chana vedeti: katame ta iti, ima iti ha pratikaani udajahaara/ ( Even as the King asked Shvetaketu to wait, the boy disregarded the formal royal invitation and spoke, as indeed the king is earth and father the heaven! To none of the questions Svetaketu gave a reply) VI.ii.4-7) Sa hovaacha, tathaa nastvam thaata jaanithaa yathaa yad aham kimcha veda sarvamaham tad tubhyam avocham; preh tu tatra prateetya Brahmacaryaam vatsyaava iti; bhavaaneva gacchatiiiti; sa aajagaama Goutama yatra pravaahanasaya jaivaleraaasa; tasmaa aasanam aahyatyo dasakaam aahaaraayaaamchakara, atha haasmsaa arghyam chakaraa; ham hovaacha, varam Bhagavate Goutamaaya dadmaa iti/ Sa hovaacha, pratigjnaato ma esha varah, yaam tu kumaarasyaante vaachancha bhashastaaam e bruheeti/ Sa hovaacha, Daivashu vai Goutama tadvaahareshumaanushhaanaam bruheeti/ Sa hovaacha, Vighinayate haasti hiranyasyaapaattam goyashwaanaam daaaseenaam pravaaraanaam paridhaanasya, maa no bhavaanbhor anantasya - aparyanthsaya abhaya vaadannya bhud iti, sa vai, Goutama, tirthe necchakshaai iti/ Upaaimaham bhavantamiti; vaachaa ha smaiva purva upayanti, sa hopayaanaa keertyo vaasa/ (Gautama, the father replied that indeed whatever was known to him was taught to the son too and asked that both should return to the King with modesty and join them as his students as knowledge was unlimited and worthy of learning from those who knew it. The son declined and Gautama alone returned to the King Parvaahana. The latter gave a respectful welcome to Gautama and asked him to accept a boon, as he had abundance of
gold, cows and horses, maid servants and valuable clothing. Gautama on his part requested the King to accept him as a student! VI.ii.8) *Sa hovaacha: tatatha naah twam, Gautama, maaparaadhaas tava cha pitaamahaah yathaa, iyam vidyeyath poornam na kashmih chana Brahmaah uvaasa; taam tv ahah tubhyam vakhyaami; ko hi tvaimv bruvantam arhati pratyaakhayaatam iti/* (The King stated that he should not be offended with them as Gautama’s forefathers were always cordial with the royal ancestry, that hither to no Brahmana ever desired to take lessons from Kshatriyas, yet he would not mind doing so while obliging the genuine request even of a Brahmana!) VI.ii.9) *Asau vai loko aagnih, Gautama! Tasyaaditya eva samit, rashmayo dhumah, ahar archih, dishongaaarah, avaantarakdisho visphulingaaah; tasmin etasmin aagnau devaa shraddhaam juhvati; tasyaaahutyyayi somo raajaa sambhavati/* (The King then initiated the discussion about the oblations to Agnihotra, the topic relevant to the last question that he asked Gautama’s son in his encounter with the King: That world viz. the heaven as referred to the last question was Agni and Surya deva was the ‘indhana’ or fuel, the Sun Rays were the ‘dhum’ or the smoke emanating from Sun. The day is a ‘jwala’ or bright and hot like a flame; the Directions or the Directions of North-East-South-West are like ‘angaras’ or cinders or the residual ashes without lustre and heat; while the intermediate directions of north east, east west, south west and north west are like ‘visphulingas’ or scattered sparks. In this celestial Fire, the oblations of ‘shraddha’ or faith are offered to Swaha Mantras to Devas and from these ‘ahutis’ is created the ‘Soma Raja’, and to Pitru Devas with ‘Swadha’mantras. Now, out of the oblations to Agni in reference to Deva loka are directed to Devas and those targeted to Pirtu Devas are exclusivly targeted to the manes. Gautama! This is what the ‘dulyokaagni’ all about!) VI.ii.10) *Parjanyo vaa aagnih Gautama! Tasya samvatsara eva samit, abhraaani dhumah, vidyud archih, ashanir angaaarah, hraadunayo visphulingaah tasminnetasmin aagnau devaa somam raajaanam juhvati; tasyaah aahutyai vritisiii sambhavati/* (Now about Parjanyaagni; Gautama! Parjanya or the Deva of clouds and rains is Agni too, as the second receptacle of the two oblations. ‘Samvatsara’ or the Year Long Time Duration viz. from Sharad Ritu (autumn season) to Greeshma Ritu (summer season ) is the samidha or the fuel; ‘abhra’ or the clouds are the smoke due to their appearance; ‘Indra dhanush’ or lightnings or lightnings are the flames due to their luminous nature; and ‘visphulinga’ or thunders due to their sound variations from the initial sounds to resounding vibrations. The two oblations performed at the behest of the Priests are targeted to Chandra Deva with faith would then result in Parjanya and the resultant ‘dwiteeyaagni’*) VI.ii.11) *Atha vai Lokogni Gautama! Tasya pritiivyye eva samita, agnirdhumah, raatrir aarchih, chandramaah angaraarach, nakshatraanii visphulingaah; tasmin ekaasmin aagnau devaa vritisithj juhvati; tasya aahutyai anam sambhavati/* (Gautama! Now, about Lokaagni!This entire world is the multi faceted Agni; it is the place of existence of varied Beings which are entangled in the cycle of births and deaths as also the result of their actions, features and fruits. This indeed is the ‘tritiyaagni’ or the third kind of Fire. This world or earth in relation to the body of a being is the fuel to the ‘Lokaagni’ as kindled by the desires and the resultant fulfillments and joy. Its smoke is fire as the origin; nights are the flames of Lokaagni, Moon its ‘angaara’ or the residual embers signifying a pacified state of mind and thought; Nakshatras or Stars as its sparks are sacattered. In this Lokaagni, out of the offerings to the Agni, Devas bless the earth with sufficient rains whish further yield good crops from the Mother Earth!) VI.ii.12) *Purusho vaa Agnir Gautama; tasya vyaattameva samit, praano dhumah, vaag archih, chakshur - angaraaarah, shrottram visphu- lingaaah, tasmin etasmin aagnau devaa annam juhvati, tasya aahutyai reatah sambhavati/* (Gautama! A human being is likened to Agni. The typical human being with his popular profile of body organs is Agni indeed and that is the fourth kind of Agni! The open mouth is its fuel as that kindles speech, Veda Pathana, and innumerable vocal sounds. Praana or the vital force whose origin too is the organ of mouth is the smoke! Speech is the flame with countless end-purposes of expressions like those signifying joy, excitement, anguish, sympathy, anger, frustration and so on. The eye is the residual ashes of the Fire, being not only of brightness of light or normalcy of moods. Human ears are the sparks of ‘Dehaagni’ or body scatters! Unto this Agni, humans offer food as offerings to Devas and Devas reciprocate multifold and that is how celestial entities bestow vital force, sustenance and progeny!) VI.ii.13) *Yoshaa vaa Agnirgautama; tasyaa upastha eva samit, lomaani dhumah, yonirarchah, yadantah karoti tenangaaarah, abhinanda visphulingaah; tasminnetasminagnou devaa reto juhvoti; tasyaa aahutyai purushah sambhavati, sa jeevati yaavajjeevati, atha yadaa mriyate/* (Gautama! Woman is the
fifth item to serve as the holder vessel of the Fire Sacrifice, the earlier ones being Surya deva, Rain God, Earth, and Praana! A woman in existence itself is a samidha or firewood, ‘loma harshana’ or body excitement is the ‘dhuma’ or smoke, Yoni is the jwaalaa or flame, the coals or the insertions into Agni are the ‘indhana’, angaara or sparks are the feelings of pleasure, and the ‘visphulinga’ or the climactic senses. Int0 that Agni, Devas implant the seed, out of which man is born. Water or liquids called conviction as offered to the ‘Devaagni’ or Celestial Fires result in gross forms of faith, moon, rain, food and seed thus in a man and the fifth oblation to Agni would create a human voice that has to die anyway!)

VI.ii.14) Athainamagna haranti; tasyaagin evaagnir bhavati, samit samit, dhumo dhumah, archir archih, angaaraa angaaraaah visphulingaa visphulingaah/ Tasmin etasmin agnou devaah purusham juhvatii; tasyaa aahutai purusho bhaaswara varnah sambhavati/ ( As the man dies, he is consigned to Agni by the Priests; the Fire then becomes his fire, the smoke his own smoke, the flame his own flame, the sparks his own sparks and the ashes turn into his own ash. Thus into this Fire, Devas themselves offer the departed man as the oblation. From this offering, the man emerges purified and bright after all the rites are performed from his inception till the funeral ceremony). VI.ii.15) Te ya evamed viduh, ye chaamee aranye shraddhaam satyam upaasate, terchir abhisambhavanti archishohah, ahna apuryaamaana paksham, apuryamaana pakshaad yaan shan maasaan udaan aaditya eti, maasbehyo deva lokam, deva lokaad adityam, aadityaad vaisyadum, tan vaisyadaan purusho maanasa etya brahma lokaan gamayati, te teshu Brahmah lokeshu paraah paraavato vasanti; teshaaam na punaraavrittihi/ (The householder grihastis well versed with ‘Panchaagnis’ or Five Fires viz. fire-fuel-smoke-ashes, sparks and liquid offerings and those in ‘Vaanapratsthaa’ or ‘Sanyasa ashramas’ of life become duty-bound to seek Satya Brahman. They do so through days and nights, fortnights alternating as Shukla-Krishna Pakshas, months, Ayanaas viz. Uttara -ayana and Dakshinaayana half years and years! From earth to the world of Devas, the Soul reaches Surya Deva, from there to lightning, and then a Being created by Hiranyagarbha ushers him to the worlds of Hiranayagarbha and then no longer return to the mortal world! Thus, the most significant and final question that King Pravahana posed to the son of Gautama is being replied: the virtuous Self would then attain the State of Bliss and non-return to the mortal world as long as the life time of Hiranyagarbha, ie Kalpa comprising 432 million human years!) VI. II.16 ) Atha ye Yajgnena daaenena tapasaa lokaan jayanti te dhumam abhisambhavanti, dhumaad raatriim, raatrier apakshee - yaamaana paksham, apakshee -yamaana pakshaad yaan shan maasaan dakshinaadiyi eti, maasbehyah pitru lokam, pitru lokaam cha Chandram, te Chandram praapyaannam bhavanti; taamh tatra Deva yathaa Somam raajaaam aapyaayasaav apakshiayastet, evam enaamh tatra bhakshayanti; teshaaam yaddaa tat paryavaitii, athemah evaakaasham abhinihipadyante, aakaashaad vaayum, vayor vrishtim, vrishtee prithiveem; te prithveem praapyaannam bhavanti;te punah purusha -agnau huyante, tato yoshaagnaa jayante/ Lokaan pratyu- thiaayinaah te evam evaanuparivartante; atha ya etau panthaanau na viduste keetaah, patangaah, yad idam dandaashhuukam/ ( Those who depart from the world having well-qualified through sacrifices to Agnihotra, charities, and austerities like performance of vratas and so on would reach the zone of smoke where too deities of smoke are encountered: from there the Deity of Kaalamaana or Time from days and nights to weeks, fortnights, months , half- years as per Dakshinayana to the Pitru Loka and Uttarayana to reach theMoon where they receive food and drink. It would be at that place they enjoy the company of Devas and even enjoy the taste of Soma Juice for a while till their aggregate account of virtue called them up either to thrive or reduce. As the positive impact of previous ‘Karma’ would get drained out, then that Being gets transformed as ether/ sky and resume its return journey from ether to air, from air to rain and from rain back to earth. On reaching the earth, the Being would turn into some kind of foodgrain say rice or barley; as explained in VI.ii.11 above that the food would be generated as per the ‘aahuti’ to a woman as ‘the fifth oblation’to Agni. None could predict as to which type of birth the end product could be! It might be a human being or an animal or an insect! Indeed, the first question of the King is replied by saying that there would be a divergence of Beings after death, the second one is related as to how the other be never filled up by persons dying again and again, the third query related to to the number of oblations to Agni were offered by noble human beings, the fourth one as to how many human forms have access to Devas and Pitru devas and finally how many beings would lie between father and mother or heaven and earth! Indeed all the questions have been
replied to in the context of transmigration of Souls!) [This concludes the Second Brahmana of the Sixth Chapter]

Methodology of Agni Karyas as obligations of ‘Mantha paste’ to Prajapati and Devas

VI.iii.1) Sa yah kaamayeta mahat praaopnuyaam iti, udagayana aapurnamaana pakshasya punyaaha dwaadashaaaham upasadraavate bhutvaa, audumbare hanmee chaamase vara sarvoushadhdam phalaaneeeti sambrtuya parismumuyaa pariliptaagnim upasamaadhaaya parisiryaavrita aijyam samskruttas punsaam nakshatrena manthyaam samneeya juhoti/ Yaavanto Devaastiivayi jaataavedh tiryaracho ghnaati purushasya kaamaan, tebhyohum bhaagadhya juhomi, te maa truptaah sarvaih kaamou tarpayantu-Swaaha/ Ya tiraschi nipadayateham vidharani iti, twaaam twaa ghrutasya dhaarayaa yaje samraadha - neemaham-Swaaha/(While establishing that meditation, japas and prayers are of one major stream of worship to Almighty and that homa karyas / rites or sacrificial offerings are of different genre, some details of the latter’s activities are provided as below. Indeed, some basic wealth needs to be acquired albeit in a virtuous manner. The ceremony intended to be performed is titled ‘mantha’ or paste and that is aimed at achieving superiority in the Society. The auspicious time to initiate the Ceremony would be during Uttaraayana Kaala when Surya Deva happened to be on the Northern Course and during the Shukla Paksha or when Chandra waxed on an auspicious day and the duration of the Ceremony would be twelve days, as per the vow connected with Upanishads ie. sustaining on milk. Now, a bowlful of fig wood and minimum ten species of herbs in grain forms like rice, barley, wheat etc., make a paste of these by reciting Grihya Sutras (as opposed to Shrouta Sutras). ‘Mantha’ or the ground paste of crushed herbs and grains soaked in curd, honey, and butter, is then exposed to ‘Avasatya’ Fire or the Fire which is already available. The mantha is spread on kusha grass and the offerings are purified in accordance of Smritis and the entire process is called ‘sthalaipaka’ or cooking in a pot, the ceremony to be observed by ‘grihastis’. The oblations made from a fig ladle are offered on a day presided over by a male ‘Nakshatra’ with the mantras meaning: Agni Deva, my oblations to you and to all the Devas under your supervision, to discourage human desires of evil yet accept my supplication of deserved desires:Swaha! May I perform this oblation of ladleful of ghee in a stream to suppress immorality and wickedness and protect and fulfil our just wishes in favour of ethical integrity and moral values! Swaha!) VI.iii.2) Jeshhthaaya swaaha shreshthaaya swaahyetagnou hutwaa, manthe samsravam avanayati; praanaaya swaaha, Vashishthaaya swaahyetyagnou hutwaa manthe samsravanayati; chakshushe swaahaa sampade swaheyanou hutwaa manthe samsravamanayati; shrotraaya swaahaa, aayatanaaya swaahetagnou hutwaa manthe samsravanayati; Manase swaahaa, Prajaapatayai swaahyagnaa hutwaam manthe samsravanayati, retase swaahetagnou hutwaa manthe samsravanunayati/(Offerings to Agni saying: Jeshthyaaya Swaha Shreshthyaaya Swaha to the eldest and to the greatest, as he drips the remnant paste in the ladle; Swaha to Praana, Swaha to Vashishtha as he drips further, Swaha to Vaak devata, Swaha to Chakshe samtravate, Shrotraaya swaha aayatanaaya swaha; manase swaha prajatyai swaha, retase swaha or in favour of the organ of generation, and drips ghee further) VI.iii.3) Agnaye swaahaa, iti aagnu hutvaa manthe samsravam avanayati; Somaaya swaah iti aagnu hutvaa manthe samsravamanayati; bhuh swaaha iti aagnu hutvaa manthe samsravam avanayati; Bhuh swaha iiit, aagnuhutvaa manthe samsravam avanayati; swaha swahaaa iti, aagnu hutvaa manthe samsravam avanayati; bhuh bhuvah swah swaha dhanaah iti, aagnu hutvaa manthe samsravam avanayati; Brahmane swahaas iti, aagnu hutvaa manthe samsravam avanayati; Kshatriyaa swahaas iti aagnu hutvaa manthe samsravamanayati; Bhuthaya swaha iti, aagnauhutvaa manthe samsravam avanayati; bhavishyate swahaah iti aagnu hutvaa manthe samsravam avanayati; Vishwaaya swahaah iti aagnu hutvaa manthe samsravamanayati, samsravamanayati’ sarveeya swahaah iti aagnu hutvaa manthe samsravamanayati; prajaapatey swahaah iti aagnu hutvaa manthe, samsravamanayati’ (Offering oblations saying ‘Swaha’ in favour of Agni, Soma, Bhr or Earth; Bhuvah or Sky; Swaha or Heaven; Braahmana, Kshatriya, Bhuta or the past tense, Bhavishya or Future tense; Vishwa or the Universe; Sarva or all the Beings in the Worlds and finally to Prajapati) VI.iii.4) Athainam abhibhrushati, bhramadasi, jwaladasi, purnamasii, prastabdhamasi, Ekasabhamasi, Himkrutamasi, himkriyamaanamasi, udgeetamasi, udgeeya maanamasi,
shraavitamasi, pratyaashraavitamasi, ardre samdeeptamasi, vibhur asi, annamasi, jyotirasni, nidhanamasi, samvargoseeti/( The karta of the Mantha Homa then touches the remaining paste, which is identified the cosmic vital force, and requests the remainder of it and prays it to burn in the ‘homaagni’ as the Elemental Form of Vital Force present in all he Beings in creation, as Infinite Brahman himself as the Totality, as the Sky which is omnipresent and ever stable, the combination of everything in Srishti, the sacred sound of ‘hreemkri’ at the very beginning of the Sacrifices pronounced by Prastota in high tone, ‘hreemkriyamaana’ by the Udgeeta at the actual commencement and in the middle of the Yagina as ‘udgeetamaana’, and ‘Shraavita’ by Adharvu and ‘Agnihrtra’ in th reverse manner; ‘ardra’ or megha/ cloud. Indeed, you are indeed the omnipresent and omniscient; also you are the food as Moon and brightness as Agni. Also, you are death itself, besides being the creator from whom emerges everything!)

VI.iii.5) Athainam udyacchati: aamamsi, aamamhi te mahi, sa raajeshaanodhipath karotviti/ (The Karta then takes up the vessel in his hand and states: Agni Deva! You are indeed the knower of everything as the ‘Parama Praana’ your self; we all do realise your glory and brilliance; after all Praana is the Chief and the Ruler!)

VI.iii.6) Athainam aachaamati; tat savitur varenyam: madhu vaataa rutoayate, madhu ksharanti sindhavah, madhvih naah santvoshadhi; Bhuh swaahaa, bhargo devasya dheemahi, madhu naktam utoshasah, madhumaat paarthivam rajah, madhu dyaur astu na pitaa; bhuvah swaahaa; dhiyo yo nah prachodayat\(^\text{1}\) as also ‘sindhuvah madhu ksharati’ (may the river of madhu rasa flow), then drinks the first measure on the winds are smooth and pleasant even as rivers abound sweet waters etc. and ‘hreemkriyamaa’ by the Udgeeta at the actual commencement and in the middle of the Yagjna as ‘ahuti’ reciting ‘swaaha’ and finally, the whole remnant is consumed reciting the third foot of Gayatri and of Madhumati

VI.iii.7) Tam haiitam Uddaalaka aaurunir Vaajhasaneyaya Yajignyavalkyaayantevaasina uktvoovacha; api ya enam sushke shtaanau nishinchet, jaayeranschaakaah praroheyuh palaashaaneeti/ Etam haiva Vaajasaneyo Yajignyavalkyo Madhukaaaya Paingyaantevaasina uktvoovacha; apiya enam sushke shtaanau nishinchet jaayeran shaakaah praroheyuh palaashaaneeti/ Etam u haiva madhukah Paingyah Chulaaya bhaagavittayate-vaasina uktvoovacha; api ya enam shukhe shtaanau nishinchet jeyaaran shaakaah praroheyuuh palaashaaneeti/ Etam u haiva Chulo Bhagavatit Janaakaaya Aayasthuuayaantevaasina uktvoovacha, api ya enam shukhe shtaanau nishinchet jaayeran shaakaah praroheyuh palaashaaneeti/ Etam u haiva Aayasthuuah Satyaakaamaaya Jabaalaaya yaantevaasina uktvoovacha, api ya enam shukhe shtaanau nishinchet jaayeran shaakaah, praroheyuh palaashaaneeti/ Etam haiva Satyakaamo Jaabalontveevasibhya uktvoovacha, api ya ainam shukhe shtaanau nishinchet, jaayeranschaakaah, praroheyuh palaashaaneeti/ (Son of Aruna named Uddaalaka taught the above to his disciple Yagnyavalkya the famed Vaajasaneyo the originator of Shukla Yajurveda [ as Vaishampayana the Guru was annoyed and made Yagnyavalkya to vomit what all he learnt, and the latter learnt from Surya Deva the knowledge of fresh Yajurveda assuming the form of a Vaajasara or a male horse and thus initiated Shukla Yajurveda or Vaajasaneyo; the vomited portions that Vashampayana made Yagnyavalkya omitted was picked up by Vaishampayana’s others students by assuming the form of ‘Tittiris’ or patridge birds and thus Taittirireeya / the omitted portions of the Yajurveda got generated] and Yajnyavalkya blessed the posterity that once sprinkled with water, the dry stumps and branches would henceforth grow and leaves sprout. Then Yagnyavalkya taught the procedure of the above Sacrifice to his student Madhuka, the son
of Paingi and gave the instruction of sprinkling water on the dry stump to enable branches to grow and leaves to sprout. Madhuka taught the procedure to Chula, the son of Bhagavatta with the above instruction of sprinkling! Further down Chula taught the same to his student Jaanaki the son of Ayasthuna who in turn taught the same to Satyakama the son of Jaabaala and th a latter further taught this to his disciples with an embargo not to teach the procedure to none except to his son or a pupil. Indeed, this ceremony and its doctrine of the ‘Mantha’ along with the meditation on Praana or the Vital Force would certainly fulfill one’s desires. Another extreme caution in teaching the Mantha Vidya is stated to be that it should not be taught excepting to a pupil, a Knower of Vedas, an extremely knowledge person, one who exchange with another branch of such learning) VI.iii.13) Chaturaudumbaro bhavati- audumbarah sruvah, audumbasaschammasah, audumbbara eedhmah; audumbaryaaupa manthanayau; dasha gramyani dhanyaani bhavanti; vreehi yavah tila maasha anupriyaangavo godhumasca mashuraascha khalvaas-cha khalakulaascha; taan pishtaand dadhini madhuni ghrirtaa upasinchati, aajyasya juhoti/( The Sacred fig tree of four fold end uses: the ladle, the bowl, the fuel wood and the two mixing rods. The cultivated varieties of grain species numbered ten are rice, barley, sesame, beans, anu, priyangu, wheat, lentils, and pulses. These items be crushed and soaked in curds, honey or ghee which are all worthy of offering as oblations to Agnihotra!)) [ This is the third Brahmana of the Sixth Chapter]

Procreation duties of man-woman on the pattern of a Sacrifice and rituals on arrival of a child

VI.iv.1) Esham vai bhutaanaam prithivi rasah, prithiviya aapah, aapam oushhadhayah, aoushadhheenaam pushpaani, pushpaanaam phalaaeni, phalaanaam purushah, purushasya retah/ (This section deals with the ceremonies related to procreation for securing a son of good quality. A person who is an adept in the meditation of Vital Force and the method of the Mantha Ceremony as described in the previous pages, await to meet his wife at an appropriate time as also secure the seed of essence from the body would reap the best opportunity for the procreation. Indeed, earth is the essence of all the Beings, and is like honey to them all while water is the essence of, and surrounded with, the earth. Further, herbs are the effects of water and earth such as flowers, fruits, and seeds of human beings) VI.iv.2) Sa ha Praja-patriseekshaam chakre, hantaasmaai pratishtthaam kalpaayaaneeti; sa streeyam sasruje; taam srisht -vaadha upaaasta;tasmaat striyam adha upaaseeta, sa etam praanaacham graavaanam atmaanaa eva samuda paaraayat, tenainaam abhya srujat/( Prajapati, the Creator cogitated that since seed would be a precondition to procreation, he created a woman. Having created her as a fit receptacle to receive the seed that would need to push into) VI.iv.3) Tasyaa vedir upasthah, lomaani barhih, charmaadhishhavane samiddho madhyatastau mushkau; sa yaavaan ha vai vaajapayeyena jayamaanaayasa loko bhavati, (taavan asya loko bhavati) ya evam vidwaan adhopahaasam charati, ashaam streenaam sakrutam vrinkte/ (A woman’s lower part is the (Sacrificial) altar, with her hairs as the -sacrificial- grass, her deep skin as the place for dissemination, the two labia surround the fire pit in the body while the man does a seemingly vaajapeya sacrifice or a ritual performance. The quality of the good act would result in fulfillment leading to worthy and creditable conception) VI.iv.4) Etaddha sma vai tad vidwaan Uddaalaka Aarurir aaha; etaddha sma vai tad vidwaan naako Moudgalya aaha; etaddha sma vai tad vidwaan Kumaara Haarita aaha; bahavo maaryaa brahmamaayanaa nirindiya visukrotosmaal lokaatprayanti; ya idam avidvaamsdhopahaasam charanteeti, bahu vai idam suptasya vaajagragato vaa retah skandati/ ( It is stated that undoubtedly Uddaalaka, the son of Aruni proclaimed that ‘Mithuna Karma’ or the Act of procreation was like ‘Vaajapeya Yagna’ and this was reiterated by Naaka Moudgalya and Kumara Harita. They said that many mortal men, particularly Brahmans by birth leave the world impotent and meritless as they practise the act of copulation without adequate knowledge; some times the virility spills out while asleep or even awake) VI.iv.5) Tad abhimrishet, anu vaamantrayeta: yamnedya retah prithiveem askaanteet, yad oshadheer apyasarad yad apah, idam aham tad reta aadade,punar maam aitu indriyam, punahtejah, punar bhagah, punar agnirdhishnyaay yathaasthaanam kalpantaam, ityaaamikaan angushthaabhyaaam aadaya, antarena stanaav vaa bhruvav vaa nimirjyaat/ (The spilt virility is touched reciting that may this be as wasted on earth, water or elsewhere be reclaimed and the vigour and glow be revived and then
rubbed on the chest and eyebrows) VI.iv.6) *Athya yady udaka aatmaanaam pashyet, tad abhimantra yet:* mayi teja indriyam yasho dravinam sukrtum iti shreer ha vaa ehsastreenaam yan malodvaasaah; tasman malodvaasasam yashasvineem abhikramyopa mantrayeta/ (If the person concerned sees his reflection in water, he should recite the following mantra: May Devas bestow my lost vigour, brightness and merits. Then considering his wife as the most beautiful and dutiful, approach her after her bath after three nights). VI.iv.7) *Sa chedasmai na dadyaat, kaamam emaam avakreneeitah; saa chedasmai naiva dadyaat, kaamamenaam yashtaduya vaa paaninnaa vopahahatyaaatikraamet, indriyena te yashasaa yasha aadada iti; ayashaa eva bhavati/ (If the wife is not willing, she should be cajoled even by gifting or otherwise and if need be resort to mild force; if still unyielding, recite the mantra to discredit and curse her of barrenness and misfortune!) VI.iv.8) *Sa chedasmai dadyaat, indriyena te yashasaa yasha aadhadhaameeti; yashasvi –naa veva bhavatah/ (If she is willing, he should then proceed uttering to her: ‘May reputation be transmitted into you!’ and both would derive physical happiness) VI.iv.9-12) *Sa yaam icchet, kaamayeta met, tasyaamartham nishtaya, mukhena mukham samdhaaya, upastham asyaa abhimrushya jape-angaad angaat sambhavasi, hridayaad adhijaayase sa twam anga-kashaayosi; hridayaadna adhijaayase, sa twam anga kasaayosi: digdha-viddhaam iva maadaya imaam anum mayi, iti/ Athya yaam icchet: na garbham dadheeteet, tasyaam artham nishtaya, mukhena mukham samdhaaya abhipraanayaapaanayaat, indriyena te retasaa reta aadaada iti; areetaa eva bhavati/ Athya yaam icchet; garbham dadheeteeti, tasyaam artham nishtraya, mukhena mukham samdhaaya apaanayaabhipraanayaat; indriyena te retasaa reta aadaadaamaa iti, garbhiini eva bhavati/Athya yasya jaayaayai jaarah syaat, tam ced dvishyaaat, aamapaatregnim upasamaadhaaya, pratiloomaa sharabarih teerthvaa, tasmimetaah sharabhrishteekh pratilomaah sarpishaaktaa jhuuyaat; mama samdeehausheekh, praanaapaanau na aadadeasaavatti/ Mama samiddhedhausheekh ishtaa sukruke ta aadade, asaavatti/ Mama samiddhehausheekh aashaa paraa-kaashau ta aadade asaavatti/ Savaa esha nireendriyo viishkrotoosmaal lokaat praiti, yam evamvid braahmanaa shapati/ Tasmaat evamvit shrotriyaasya daareena nopoahaasam icchet, uta hi evamvit paro bhavati/ (If a man righteously seeks to copulate with a woman and link up limb by limb then he should recite to her that might enable the desire to spring from the body parts to bring the essence of their limbs. Then both the man and woman inhale and exhale each other when he meditates to say that let the virility fructify her and bless her to conceive. If that woman has a lover whom he desires to harm by casting an evil spell on him and does a destructive rite by putting fire in an unbaked earthen pot and perform all acts in a reverse way, i.e. offer samidhas soaked in ghee and place Agni accompanied mantras each mentioning the person to be destroyed; thus the man whom the Brahmana would formally curse would be affected badly and even get destroyed; hence one must not even converse jocularly with the wife of a Vedic scholar who knows of such ceremonies!) VI.iv.13) *Athya yasya jaayaamaartavam vindet,tryahham kamseha pibet ahatavaasah: nainaam vrishalah na vrishali upahanyaat; tirastraanta aaplutyaa vreehin avaghaatayet/ (In the event of any body’s wife suffers from monthly course, she should not drink for three days out of a bronze cup nor wear new clothes and during these days no low caste woman should touch her. At the close of the three nights after bathing should be made to pound rice) VI.iv.14) *Sa ya icchet putro me shuklojaayayet, Vedamunubraveet, sarvam aayuriyaaditi, ksheeroudanam paachitvaa saripishaaktaa ashrinyaaatam; Ishwarou janaitvai/ (A person who wishes to get a son of fair complexion, live long, learn Vedas, should have rice cooked in milk and his wife should eat rice cooked in milk would indeed beget one like that) VI.iv.15) *Athya ya icche putro me kapilah pingalo jaayet, dvau vedaavamunubraveet, sarvamaayuriyaaditi, ksheeroudanam paachitvaa saripishaaktaa ashrinyaaatam; Ishwarou janaitvai/ (A person who prays for a son who might be brown but study two Vedas, live long, should eat rice cooked in ghee and this and his wife should eat rice with ghee and indeed their wish would be fulfilled likewise.) VI.iv.16) *Athya ya icchetputro me shyaamo lohitaaksho jaayet, treendraan anubraveet, sarva maayuriyaaditi, udaidanan paachitvaa saripishmantam ashrneyaataaam; Ishwarou janayitvayet/ (If a person desires that his son should be born dark with red eyes, study three vedas and live a full life eating rice cooked in water and he along with wife should eat with ghee, then again they would be blessed likewise!) VI.iv.17) *Athya ya icchedduitaame panditaa jaayet, sarvamaayuriyaaditi, tiloudanam paachitvaa saripishmantamashhrneyaataaam; Ishwarau janayitvai/ (If a person desires to beget a daughter who would be a long lived scholar then he and his wife should eat rice with sesamum
cooked in ghee, then also he should be blessed accordingly!) VI.iv.18) *Atha ya icchet putro me pandito vigeetah ssamantigamah shshrutishhaam vaacham bhaasitaa jaayeta, sarvaanvedaadabruveet, sarvamaayu -riyaaditi, maamsoudanam paachaaitvaa sarpiismaamtaam ashiniyaaataam; Ishwaraan janayitavai-aoukshena vaarshabhena vaa/ (If his desires that his son should be well read, famed, popular in ‘Vidvat Sabhas’ as an eloquent speaker with full life, eating cooked rice with meat, beef or veal in ghee, then they should beget a son!) VI.iv.19) *Aaaahhpiraatereva sthaaliipaaka avritaajyam cheshiitvaa sthaali paakkasyopaghaaatam juhoto – agnyee swaaahaa, anumataay swaaahaa, Devaaya savitire satyapravaayaa swaaheeti/ hutvaa uddhrutaya praaahnaahii, praaahnyaetarasyaaah prayaacchati; prakaashaalaaya paanti, udapaatram puraitvaa tenainam trirabhkyhkhshati-uttishthaato vishvaavasonyaamiccha prapuryaam, sam jaayaaam patyaa saheeti/ ( That person under reference is to perform ‘sthaaliipaaka’ or rice freshly cooked with ghee in the prescribed manner and offer the sththilipaka obligations again and again, reciting: Swaaha to Agni Deva, Swaaha to Anumati, Swaaha to Surya Deva for perfect results. After the obligations, he and his wife would consume the remainder of the ‘sthaaliipaaka’, washes hands, fills up the water vessel and sprinkles water thrice and while standing addresses Vishvavasu- the celestial singer to bless the couple) VI.iv.20) *Athaayaa abhipadyate, amoham asmi saa twam; saa tvamasi amoham; saamaaham asmi, Rukvam; dyaur aham priihiivii twam;taavehi samrabhaavahai, saja reto dadhaavahahai punse putraaya vittaye iti/ (Then the Karta embraces his wife asserting that he was the ‘Praana’ or the Vital Force and that she was the speech; that he was the speech and he was the vital force.; that he was the Saama Veda and she was the Rik Veda; that he was the Rik Veda and she was the Earth! And then he invites her for union so that they would generate a male child!) VI.iv.21) *Athaasayya uauru vihaayayati- vijhheethaam dyavavaa prithivee iti; tasyaaraththam nishthaaya, mukhena mukham samdhaaya trirenaam anulumaaan anumaarshiti: Vishnu yonim kalpayatu, twashtaa rupaami pinshatu, Aasinchatu prajaapatirdhaataa garbha dadhaatut te; Garbham dhehi sinivaali, garbham dhehi Prutushhtake, Garbham te Ashvinou Devaadhattaaam pushkarasrujou/ ( Then she spreads her thighs apart as the heaven and earth and as he strokes thrice reciting: Let Vishnu prepare the womb, Twashta various body forms, Pajapati fills up, and Dhaatru place the seed as Ashwini Devas the seed with lotus) VI.iv.22) *Athaayaa arani yaabhyaan nirmantataamashvinou, Tam te garbham havaamahie damehi maasi sutaye, Yadaagnigarbhaa prithivi, yathaad dyuorindrena gvarbhini, Vaayu dhaasaam yathaad garbhamdadhaatut te asavaati/(The two Ashvini Devatas curl and twist a flame with two golden sticks enabling a minute germ to grow over ten months with earth as the germ, heaven as pregnancy and air as its abode) VI.iv.23) Soshyaanateem adbhir abhyukshati; Yathaad Vayuh pushkaranetem samingayaati sarvataata, evate garbha ejatu sahaaavatit jaraayunaa:Indrasyaayam vrajah krita sargalah saparishrayah, tam Indra nirjahi garbhena saavaraam saheeti/ ( As and when the woman gets ready to bring out the foetus , the Devas sprinkle water while the wind gets agitated in the lotus pond on all the sides and the foetus as covered with ghee and honey, she was the Rik Veda, his mouth to the right ear of the child and his wife would consume the remainder of the ‘sthaaliipaaka’, washes hands, fills up the water vessel and sprinkles water thrice and while standing addresses Vishvavasu- the celestial singer to bless the couple) VI.iv.24) *Jategnim upaasa maa dhaaat -ya, ankaa aadhyayaah hamse prushadaajyam samneeya prushadaajyasyopaghaaatam juhoto-asminahahasram punyaasemedhamaanah sve gruhe, Asyopasadhyaaam maa chaiitee priyayaa cha pashubhishcha: swaaahaa/ Mayi praanaamstayi manasaa jihoomi-swaaahaa/ Yatkarmanaayareereiricham, yadvaa nyunamidaakaram, Agnishat svishtrakrud vighvaan, svishsam suhhtum karotu nah swaaahaa/( The postnatal ceremony is thus described: As the son is born, the father should bring in Agni, take the child on the lap, fetch a cupful of curd and ghee and perform obligations to Agni as follows: May my place with evergoing family members, children, friends and cattle prosper always: swaaha! May I offer the vital force in me as transfer to you: swaaha! In case of imperfections and impurities in the execution at this ceremony be pardoned for deficiencies and limitations: swaaha!) VI.iv.25) *Athaasayya daksininam karnam - abhi nidhaaya vaagvaagati trish; atha dadhi madhu ghruutam samneeyaantaarhitena jaatarupena praashhyayati/ Bhuste dadhaami, bhuvaste dadhaami, swaste dadhaami, Bhurhhuva swaha sarvam twayi dadhaameeti/ ( Now, the father of the new arrival applies his mouth to the right ear of the child and whispers saying ‘Vaak, Vaak’or ‘speech, speech!’ Then he feeds into the child’s mouth a mix of curd, ghee and honey with a spoon of gold/silver reciting: ‘Bhur -bhuvah swahah’ or I feed to you the quintessence of the the Earth-Sky-Heaven) VI. iv.26) *Athaasayya naama karoti, Vedoseeti; tadasya tad guhyam eva naama bhavati/(The father whispers then into the newly born babe’s ear: You are the Veda
or Knowledge and this is your ‘Gupta naama’ or the confidential name) VI.iv.27) Athainam maatre pradaaya stanam prayacchati-m yaste stanah shashayo yo mayobhuh, yo stanadhaa Vasuvidyad sudatra, yena vishwaa pushyahi vaaryaani, Saraswati, tamih dhaatave kara, iti/ (Then he hands over the boy to the mother to feed saying: Devi Saraswati! May that breast of yours as the deposit of milk bestow and transfer to my wife, all the qualities of sustenance, growth, health, wealth, knowledge and total upbringing of the child to suck!) VI.iv.28) Athaasya maaratamabhimantrayate, Ilaasi Mairaavarunii, Veere Veeramajeejanat, Saa tvam Veeravati bhava, yaasmann Veeravatokarat, iti/ Iti Chaturtha Brahanaman/ (The proud father addresses the mother of the new arrival as follows: Devi! You are like the distinguished Arundhati, the wife of Maharshi Vasishtha as you delivered a son for us; may this son of the illustrious Brahmana Vamsha exceed the accomplishments of your father and fore fathers, as also excel in knowledge, radiance, fame, longevity and of Brahmanical Power and glory) [This ends the Fourth Brahmana of the Sixth Chapter]

Lineage of Guru-Sishyas traced back to Prajapati and Swayambhu Brahma

VI. v.1-4) The Fifth and final Brahmana of the Sixth and final Chapter of Brihadaranyaka Upanishad contains the succession of Guru-Sishyas as detailed from the mothers of each as the latter hold significant position in their upbringing and training; the succession climaxes with Prahapati and Brahma as follows:

The Chart of succession commences from the son of Pautimaasi who received the teachings from the son of Katayanyi; the son of Katayanyi from the son of Gautami; the latter from the son of Bharadwaaji; the latter from the son of Parashari; the son of Parashari from the son of Aupasvasti; the son of Parashari from the son of Katayanyi; the son of Katayanyi from the son of Kausheeki; the son of Kausheeki from the son of Alamb and the son of Vyaaghrapadi; the son of Vytaghrapadi from the son of Kaanvi and the son of Kaapi// from the son of Aartabhaagi, the son of Aartabhaagi from the son of Shoungi, the son of Shoungi from the son of Saanaakriti, the son of Saanaakriti from the son of Aalamb, the son of Aalamb from the son of Jaayanti, the son of Jaayanti from the son of Maanduaayani, the son of Maanduaayani from the son of Maanduki, the son of Maanduki from the son of Shaandili, the son of Shaandili from the son of Raathitari, the son of Raathitari from the son of Bhaluki, the son of Bhaluki from the two sons of Krounchiki, the two sons of Kraunchiki from the son of Vaidabhruti, the son of Vaidabhruti from the son of Kaarshakeyi, the son of Kaarshakeyi from the son of Praachinayogi, the son of Praachinayogi from the son of Saanjivi, the son of Saanjivi from the son of Praashni the Aasurivaasin, the son of Praashni from Aashrayana, Aashrayana from Aasuri// [from now onward the male teachers:] Aasuri from Yagjnyavalkya, Yagjnyavalkya from Uddalaka, Uddalaka from Aruna, Aruna from Upaveshi, Upaveshi from Kushti, Kushti from Vaajashravaas, Vaajashravaas from Jhiavaanta Baadhyyoga, Jhiavaanta Baadhyyoga from Asita Vaarshagana, Asita Vaarshagana from Harita Kashyapa, Harita Kashyapa from Shilpa Kashyapa, Shilpa Kashyapa from Kashyapa Naidhrivi, Kashyapa Naidhrivi from Vaak or Speech, Vaak from Ambhini, Ambhini from Aditya the Surya deva! These Shukla Veda Sacrificial Sutras as received from Surya deva are explained by Yagjnyavalkya of the Vaajaneyi Shaakha// The lineage of Teachers now catches up to the son of Saanjivi, then the son of Saanjivi from Maanduaayani, Maanduaayani from Kausta, Kausta from Maahithi, Maahithi from Vaamakakshaayana, Vaamakaakshaayana from Shankilya, Shankilya from Vaatsya, Vaatsya from Kushti, Kushti from Yagjnyavachas Raajastambaayana, Yagjnyavachas Raajastambaayana from Tura Kaavashey, Tura Kaavashey from Prajaapati; Prajaapati Brahmaman, Brahma Swayambhu: Brahma namah! (Prajaapati from Brahma Swayambhu; Brahma is self existent and ‘saashtaanga namaskaara’ or prostrations to Brahma!!)

[This is the conclusion of the Fifth Brahmana of the Sixth Chapter of the Essence of Brihadaaranyaka Upanishad]