

ESSENCE OF CHAANDOGYA UPANISHAD

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Preface

Being one of the prime Upanishads, next perhaps only to Brihadaranyaka Upanishad in significance, Chaandogya Upanishad is of the discipline of Saama Veda. Major references of Maharshis and Seekers like Kaushitaki, Satyamkama, Shvetaketu and Narada-Sanat Kumara and interactions between Indra and Prajapati are of high relevance in this Upanishad.

Outstanding Trusims and Maxims known as 'Maha Vaakyas' are replete in this Upanishad such as *Tat-tvam-asi* or 'You are That'; *Sarvam khalu idam Brahma* or 'This All Is Brahman Only' and *Akshitamasi, Achyutamasi, Praana samsthitamasi* or 'You are Indestructible, Undecaying and Praana the Essence of Life is Eternal'! These highly popular dictums are of unmistakable orientation of Advaita Philosophy, emphasizing that 'Paramatma' and 'Antaratma' are just the same. The role of 'Maya' or Fallacy is so strong and deep that the thick screen of dark ignorance totally camouflages the brilliance of Truth, owing to the severe sway of physical limbs and senses. 'Avidya' or Ignorance is thus to be necessarily surmounted by 'Jnaana' and 'Sadhana' to discover the Self! Nitya Karma, Upasana, Sankalpa are indeed the stations of this voyage in the furious onslaught of high tides of 'Samsaara Saagara' only to discover within!

The highlights of this Upanishad signify OM, chanting styles and modes of Vedas with special reference to Saama Veda and its metrical regulation, as also the spiritual meaning and import of mystic sounds; for instance this World is denoted by 'haukaara', Vayu is 'haikaara', Chandra is of 'atah kaara' and the Self is of 'ihakaara'; and its chanting in five divisions of himkaara, prastaava, udgita, pratihaara and nidhana is stated to be outstanding. Saama Chantings are related to Rains, Waters, Rithus or Seasons, and Coordination of Praana with Vaak, Chakshu, Shrotra and Manas!

Emphasis is laid on Sacrifices highlighting Garhapatya, Anvaharya, Ahavaniya, Vaishvanara Agnis and considerable details of ritualistic libations to Vasu-Rudra-Adityaadi Devatas as also Mantha Sacrifice on Praana and other Deities; death and aftermath including Deva Yaana; outlines of Shandalya, Madhu Vidyas etc; Sanat Kumara -Narada Samvada on the glory and Unity of the Self and the Supreme Self and Prajapati's demonstration of the Unity.

Invariably, the sum and substance of some 162 sections of the Eight Chapters are titled in the detailed Over-View page to facilitate the quick flow of understanding and the import of this Upanishad.

My heartfelt pranams to HH Vijayendra Saraswati for his rock like backing and unflinching encouragement for my writings on various topics; indeed I am ever beholden to him for his spontaneous blessings.

VDN Rao

Other Scripts 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

Essence of Amaranatha Yatra

Essence of Paraashara Smriti

Essence of Pradhana Tirthas

Essence of Brihadaaranyaka Upanishad

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

OVER-VIEW

Chapter I of Thirteen Sections: i) Om is the very first sound and word of all Vedas and Scriptures (Page8) expressed in Udgita on the chant of the Supreme; the chant of Udgita explains Universal Creation, Vedas, Meditation, and Rites with reference to Reality ii) Devas resorted to Udgita to suppress Demons and meditated to the pure form of Vital Force and conquered Asuras; humans too took to meditation with no contamination of the body parts and senses as addressed to OM while Praana overcame Asura-like forces like Maharshis proved by Udgita iii) On the divine level too, Udgita addressed to syllable OM and Praana would subdue enemies and enhance the intrinsic features besides enriching the Self but the methodology must be impeccable iv) The unmistakable excellence of the singular syllable OM topped with Veda Knowledge and consistent practice of virtue is a sure gateway to Devatva and Amaratva v) Udgita recognised as OM is Surya Deva and Pravaha Vayu and the desires of the Karta's Udgita would be certainly fulfilled despite shortcomings in oblations vi) Comparative analysis of Rig-Saama Vedas as Earth, Fire, Sky, Air, Sun, Heaven, Moon, Stars, and Hiranya Purusha: this is on the Divine Plane vii) Comprehension of Rig and Saama Vedas in the personal context of Eyes and Ears and their offshoot senses and desires viii) Discussion of Udgita as the supporter of Saama Veda on Praana, Food, Water, and Rains from higher lokas; no doubt Udgita is popular in higher Lokas too but applicability is not possible! Devas wishing to improve their status need therefore to Udgita xi) Saama and Sacrifices by them from Prithvi only! IX) The pre-eminence of Udgita of Saama Veda recognised on Earth is supported by Space; Brahman manifested Space as equally telling as Udgita in the higher lokas x) In a Soma Sacrifice, it is essential that the roles of Udgita, Athurvyu, Hota and Brahma need to be defined and they should address to specific Devatas, lest the Sacrifice might be ineffective and even futile! xi) Concerned Devatas at the Soma Yagna and so are the priestly duties; the King requests Ushashti to assume all the priestly duties and having so assumed the position totally exposes the existing priests. xii) In fact the rituals become ineffective as the incompetent priests are called flops and the Sacrifice becomes a farse! xiii) The Spiritual meanings of Saama Veda expressions and of the related mystic sounds explained!

Chapter II of Twenty Four Sections: i) Meditation on Saama tends to yield encouraging fruits in the P21 psyche and perspective of life manifold and the person concerned becomes humbler by passage of time ii) Saama Veda is chanted in five divisions as himkara, prastava, udgita, pratihara and nidhana iii) Saama Veda to be sung in rains iv) Saama Veda to be chanted in the five folded phases in waters v) Concentration, worship and constant rendering of Saama Veda in entirety overcomes the extremities of the sixth Ritus or Seasons vi) As humans to the class of Pashu Vamsha, they owe allegiance and commitment to animals and hence Vidwaans take to five folded Saama chant to protect them and they too reciprocate vii) Coordination of five folded Saama Veda and Praana-Vaak-Chakshur- Shrotra and Manas viii) Now, the seven folded Saama Veda chanting of Vaak or Speech bestows Life's fulfillment ix) The seven folded Saama Veda as imposed on Surya and his course of the day x) Spiritual significance of the syllable numericals of Saama chantings xi) Synthesis of mind, praana, and Gayatra Saama leads to fulfillment of Life, longevity and progeny xii) Ratnaakara Saama Homa practice leads to prosperity and fame xiii) Due recognition of the female in Society, despite emphasis on abstinence xiv) Brihat Saama chant linked to and

emerging from Surya xv) Vairupa Saama chants firmly linked up with Parjanya bestow success, joy and fame to the chanter xvi) Vairaja Saama Veda chants as unified with the qualities of Seasons or Rithus provide fulfillment to each and every being xvii) Shakvari Saama eulogises the multi splendoured worlds xviii) Revati chant of Saama attuned to, possessed of and blessed by animals xix) Yajnavalkya chant of Saama Veda yields all round well being of body parts xx) Raajana chant of Saama well set to major Divinities of Agni, Vayu, Surya , Nakshatra, and Chandra xxi) Excellence of Saama Veda as applicable to mortals and far more so to Devas; Saama Vidvans are fully aware of five stages of existence viz. himkaara, prastava, udgita, pratihara and nidhana xxii) Saama Veda chantings need to be appropriate like to Agni as high sounding, Soma as melodious, elastic and adjustable to Vayu, soft but pitched to Indra and distinct and unique to Prajapati, while vowels being strong and resonant while consonants as soft and careful xxiii) Three branches of Dharma viz. Yajna- Adhyaaa-Daana or Sacrifice-Study- Charity and meditation of OM are the essences of Life xxiv) Assured fruits of offerings in Garhapatya Agni for Vasus in the mornings, Rudras in the noons and Aditya/ Vishvadevas in the evenings with Saama chantings.

Chapter Three of nineteen sections: i) Meditation on Surya the honey of Devas by Rig Veda chants- P32 Meditation on the southern side rays of Surya by Yajur Veda Mantras iii) Meditation of the western side of Surya Deva's rays by Saama Veda iv) Meditation on the northern side Surya Kiranas or energy waves as heated up by AtharvaVeda hymns v) Pranava and the hidden meaning of the scriptures like Upanishads on Brahman the Reality to bestow material and spiritual ends; vi,vii,viii, ix and x) The one who realises the immensity of Vedas provides the first-second-third-fourth and fifth oblations of nectar or the cosmic essence of Vedas to Vasus-Rudras-Adityas-Maruds and Sadhyas respectively would attain the status of those very Deities! xi) The utmost confidential Truth of worldly existence is the constancy of Surya without days and nights xii) Gayatri is the heart and Soul of Earth and Beings vis-à-vis the Unknown! xiii)Brahman as Pancha Pranas viz. Praana, Vyana, Apana, Samana and Udana goverened by Surya, Chandra, Agni, Parjanya and Akasha controlling sensory organs like vision, ear, speech, touch and mind respectively xiv) Sarvam Khalvidam Brahma: True identity of the Self and the Supreme! xv) Treasure hunt of the Universe as Dishas provide protection as Space inside, Bhumi as bottomline, Dishas as corners of Swarga and Sky as the lid, while 'Bhurbhuvahswaha' provides safety new new borns xvi) Daily Sacrifices bless health and longevity by Devas xvii) Controlled mind set conditions Vipratva and sustained conviction xviii) Synthesis of body functions of the Self via Devas connected to seek Brahman xix) Self Manifestation of the Golden Egg and but the partial revelation of the Universe.

Chapter Four of seventeen sections: i)Janashruta a popular person of charity heard that one Raikya P44 was far greater and virtuous ii) Janashruta approached Raikva offering several gifts and even his daughter to serve Raikya but he discarded them but agreed to teach him iii) Food being the product of five organs of Individual Self and five creations of Brahman viz. Pancha Bhutas but both the entities are the same iv) Then the story of Satyakaama Jaabala proves that nature and nurture are far more important than Vamsha and Gautama accepts Satyakaama as his disciple v) Vayu Deva the Deity of Dishas assumes the form of a bull and teaches Satyakaama about the magnificence of Brahman vi) He manifested just one 'Paada'or foot and Agni was a part of that single foot vii) Then Agni in the form of a Swan explained that beside him, Surya-Chandra-Vidyut too were manifested in that one foot viii) An aquatic bird confirmed what Agni stated and qualified further that Praana-Chakshu-Shrotra-Manas too were the objects of worship ix) Satyakaama returns to Guru Gautama as an enlightened person x) Sayakama now a Guru disqualified his student Upakhosla since his Agni karyas were faulty xi) But the Agni's flames defended Upakhosla and

argued with the Guru but the latter stated that the primacy of Praana was ignored in the Agni Karyas xi) Garhyapatya Agni protected the student xii) Anvaharya Agni too protected the actions of the student xiii) Ahavniya Agni stated that the shortcoming be ignored xiv) Collectively the three types of Agnis prevailed on the Guru and said waterdrops on lotus leaf were like the small blemishes as long as the procedure was not imperfect xv) Satyakama conceded and taught the student about the Divine Path after death to Brahma loka xvi) On learning the Divine Path, the Guru underlined Self purification by performing Sacrifices and the fundamentals be stressed xvii) Deficiencies in the context of well meaning Sacrifices are self corrective and the role of the Chief Priest with knowledge and experience is always proactive and discretionary!

Chapter Five of twenty four sections:i) Undoubted supremacy of Praana the vital force in the body P54 of a Being vis-a-vis the organs and senses; ii) Methodology of executing 'Mantha' Sacrifice on Prana with its food and clothing defined and the resultant fruit of the Rite to achieve desired results iii) Status of Post Life Soul upto the stage of transmigration explained iv to ix) The course of transmigration interpreted by its five oblations to Ahava- neeya Agni and the final oblation creates water and the Person x) Deva Yaana or the Divine Path versus Saamaanya Yaana or the Common Route after death; cautions for do's and don't's while alive xi) An assembly of Vedic Pandits approached King Ashvapati to learn about Vaishvanara xii) Vaishvanara being a huge mass of radiance like Heaven is the Head of the Universal Self xiii-xvii) The Universal Self or the Vaishvanara has Surya as eye/ Vayu as breathing/ Space as the middle part, Water as the bladder-applicable to both the Universal and Individual Self, and Bhumi as the feet! xviii) Much unlike the blind man and the elephant, the Universal Self is comprehensive comprising Sky, Vayu / Praana, Space, Earth etc and so is Vaishvanara; xix to xxiii) Agnihotra Sacrifice by a person to Pancha Pranas coordinating for eg. Prana to Chakshu to Adiya and so on xxiv) Knowledge and performance of homa yield miraculous fruits but ignorance lands in futility!

Chapter Six of sixteen sections:i) Futility of Teachings lands in arrogance but not the realisation of P66 75) Truth ii) 'Adviteeya' or the singularity of existence manifests surprising plurality all rolled out of the same Uniqueness iii) Andaja, Jeevaja and Udbhuja or born out of eggs, reproduction or sprouts iv) Having explained omissions of Sun, Moon, Lightnings, the three folded forms of Agni, Aapas and Prithvi, the three basic colours of red-white-black have been highlighted for merger into Oneness v) Three folded forms of Food-Water- Heat as evidenced by and emerging from Manas or Mind-Breathing and Speech vi) Svetaketu however doubted as to how mind was the product of food vii) Mind indeed is the dominant factor for the survival of food viii) Uddalaka explains to Svetketu about TAT TWAM ASI ix) Like bees collect honey from flowers, Truth or that Antaratma of all the Beings is similar too x) Rivers flow in the same direction and so do various Beings remain as the same species as they are born, yet the common thread of Antaratma is retained always xi) The illustration of a live banyan tree since got dried up is dead but the Eternal Soul moves on further xii) Tiny and wasteful seed of a massive banyan tree is realisable only by the mind and faith as that explains its subtle essence of the Self in which indeed is the truth! xiii) More explicitly explained is the salt dissolved in water which is the Supreme Self as AHAM BRAHMA ASMI! xiv) Practical knowledge reveals that how a kidnapped Gandhara citizen once freed was restored back home by his own general awareness, guidance and required action as that is the Subtle Essence of regaining the Self; indeed That is That! xv) A dying person loses speech, mind, energy and body warmth ready for merger into the Subtle Essence xvi) In the mortal world, justice is delayed but never denied; retribution and recompense are real and definite; indeed THOU ART THAT! THAT IS THE TRUTH AND THE SELF!

Chapter Seven of twenty six sections: i) Narada's attainment of enormous knowledge was but a tool P 75 to realise Brahman and hence approaches Sanat Kumara ii) The power of Speech in seeking Brahma Tatwa iii) Double vigour of Speech and mental caliber to realise Brahman iv) Strong Sankalpa or determination is an essential input in the quest of Brahman v) Sturdy Self Belief, Will Power, Application of Mind to situations demanding dynamism of thought and action, should make Realisation possible vi) Meditation and deep contemplation are superior to Will Power vii) Vigjnaanam or Enlightenment as facilitated by the fund of knowledge takes a further step forward to realise Brahman viii) With all the faculties of mind and related factors enabling the exploration of Brahman, then where is the physical strength without which the energy level of body is absent or missing? ix) 'Balam' or strength is the derivative of food and indeed 'Anna' or Food is stated as Paramatma! x) Water has comparative sustaining power over food since that is truly the life line of Beings in the Universe xi) Heat Energy is the essence of water and the much needed rains originate from the Element of Fire which is the radiance of Brahman xii) Supremacy of Akaasha is such that Brahman himself might describe as Beings are not equipped xiii) Memory power is a sure means of attaining Brahman enabling one to see, hear, think and meditate xiv) Hope is Trust and Optimism by which a human being exists and expects to achieve Brahman xv) Praana is the Vital Energy signifying one's existence that tantamounts to Self-consciousness as being none too distant from Truth and Brahman xvi- xvii) Narada defines that his greatest endeavor is to discover Absolute Truth as distinguished from speech, vital force and so on being transcendent of the Universe and Existence xviii-xix) Thought, deep perception and Faith are near to and towards the Truth xx-xxi) Nishtha or Commitment and Karyacharana or Involved Activity of Service lead to fulfillment xxii&xxiii) In pursuance of such Realisation, Narada entreated Sanatkumara to bless him for that Unique Joy of Infinity and Eternity xxiv) Infinity is beyond comprehension and indeed the Self Itself! xxv) That Brahman or Truth is nowhere else but within the Self xxvi) Sanatkumara sums up this to Narada as his ultimate Upadesha or his Spiritual Instruction!

Chapter Eight of fifteen sections: i) There is a small lotus like space of Brahman that should be P86 realised ii) The Self however is a mute spectator in that small Space and the body parts and senses perform good and evil deeds iii) He who is equated to the Brahman brooks no barriers and his commands are obeyed always! Falsehood covers inability and integrity begets courage and Truth. iv) Individual Self navigates to reach the bridge of faith from darkness to radiance v) Tribute to Brahmacharya signifies Yagna or Sacrifice, 'Sat trayana' or Protection from Truth, and Anushana or fasting of all kinds vi) Body nerves from heart interact with Sun and Wind and decide on the departure of the body vii) Indra heading Devas and Virochana the representative of Danavas approached Prajapati to seek Brahman viii) They were shown reflections in mirror and water surface and confirmed that Self and Brahman were just the same and Virochana left satisfied ix) Indra was not convinced and returned to Prajapati again and the latter extended Indra's life for further enlightenment x) Prajapati gave the analogy of dream stage when Self would not get affected anyway as organs would be withdrawn excepting the mind xi) As Indra still remained unconvinced, Prajapati allowed further life. xii) The latter then convinced Indra that the Inner Conscience had mind as the divine eye yet got influenced by the sensory organs; he gave the example of horse and carriage since the former has to carry the load of the body parts and senses viz. the mortal body xiii) Finally Indra got the vision of the Self and became ecstatic xiv) He prayed to Prajapati and requested to strengthen him never again to reenter the mortal world xv) Prajapati conveyed that Brahma bestowed the Supreme to him and he to Manu and to Maharshis down the line!

ESSENCE OF CHAANDOGYA UPANISHAD

Om is the very first sound and word of all Vedas and Scriptures expressed in Udgita or the chant of the Supreme; the chant of Udgita explains Universal Creation, Vedas, Meditation, Rites vis-à-vis the Reality

I.i.1) *Oमित्येदत अक्षराम उदgitam upaaseeta, Om iti hridgaayati tasyopa vyaakhyaanam/* (Even as 'Udgita' or the chant of the Supreme signifies as OM emphasising that very word as the essence of Reality and Truth, Upanishads underline the proximity and the symbolic expression of Paramatma!) I.i.2) *Eshaam bhutaanaam Prithivi rasah prithivyaa aapo rasah, Aapaamoshadhayo rasa Aoushadhinaam purusho rasah purushasya vaak rasah, vaacha Rig rasaah, Richaa Saama rasaah, Saamnaa Udgito rasah/* (Of these several entities, earth is of the essence, from earth water is of essence, herbs and plants are of importance, human body is of essence, the organ of Speech is of significance, from the vocal origin are the Rigveda Mantras, Saamaveda Mantras and Udgita which indeed is Om being of primacy too) I.i.3) *Sa esha rasaanaam rasatamah paramah paraardhyostamo yad Udgita/* (Indeed Udgita, being the foremost of the Lord's creation is stated to be of the core of the essentials) I.i.4) *Katamaa katamaa Ruk, katamat katamaat Saama,katamaah katama Udgita iti vimrishtam bhavati/* (Again, Udgita is considered as Rig Veda, which is Saama Veda, which again is Udgita!) I.i.5) *Vaageva Ruk Praanah saamomiti etad aksharam Udgita, Tadeva etan mithunam yadvaak cha praanascha Rukcha Saamacha/* (As the organ of speech is Rigveda, Praana is Saama Veda and Om is Udgita, the synthesis of Vaak and Praana or of Speech and Vital Force are like that of Rik and Saama Vedas!) I.i.6) *Tadetan mithunam Omiti etasmin akshare samsrujyate yadaa vai mithuinam samaagacchata aapayato vai taananyonyasya kaamam/* (The pair of Vaak and Praana as also of Rik and Saama Vedas do fulfil each other's wishes thus the word of Om fulfills the desires of the concerned male-female couples!) I.i.7) *Aapayita ha vai kaamanaam bhavati ya etadevam Vidwaanksharam udgitam upaaste/* (Logically, a person who appreciates the above and meditates on Udgita as Om would indeed be eligible for fulfillment of wishes!) I.i.8) *Tadvaat etad anujnaaksharam, yaddhih kim chaanujaanaati omiti deva taddhhaah; eshaa eva samruddhyiryadanugjnaa, samarthayitaa ha vai kaamaanaam bhavati yetadevam vidwaan akshara udgitam upaasate/* (This syllable of OM itself provides consent of material and spiritual fulfillment and hence 'Pranava' or the expression of Om is the great fulfiller of 'Iham' and 'Param' or the best of both the worlds of existence!) I.i.9) *Teneyam trayi Vidyaa vartata,Om iti ashraavayati, Om iti shamsati, Om iti Udgaayati, etasyaivaa aksharasyaapachityai mahimnaa rasena/* (All the Vedic Rites are thus initiated by the utterance of OM ; even as Adharyu chants the hymns in favour of-or targetting at- Devas, Udgata sings in the commendation of the Rites as to be instructed for the worship of Om itself signified by the Vedas) I.i.10) *Tenebhau kuruto yaschaitad evam Veda yascha na veda, naanaa tu Vidyaa chaavidyaa cha; yadeva vidyaayaa karoti shraddhaayopanishadaa tadeva veeryavattatam bhavateeti, khalva etasyaiva aksharasyopa vyaakhyaanaam bhavati/ Iti prathama khandah/* (Even if Rites are performed without fully absorbing the significance of the word OM, yet with faith and meditation, the result would not be much less, but however, if coupled with the knowledge of what OM is, naturally the effect would be fuller; the Rites performed with 'Vidya' or Knowledge, besides 'Shraddha' or conviction and 'Upanishada' or meditation would certainly yield far reaching results!)

[This is the end of the First Section of the First Chapter].

Devas resorted to Udgita to suppress Demons and meditated on the Pure Form of the Vital Force and conquered Asuras; humans too at the personal level, took to the meditation with no contamination of the body parts and senses as addressed to the letter of OM and Praana conquerd Asura- like evil forces like Maharshis proved in Udgita

I.ii.1) *Devaasuraa ha vai yatrasamyetira ubhaye praajaapatyaah tadaaha Devaaudgitam aajahruh anenainaan abhi bhavishyaama iti/* (As Devas and Asuras were the descendants of Prajapati, yet representing virtue and vice respectively, Devas resorted to Udgita with the strong conviction of overcoming Asuras) I.ii.2) *Te ha naasikyam praanam udgitam upaasaam chakrire, tamhaasuraah paapmanaa vividhuh; tasmaat tenobhayam jighrati surabhi cha durgandhicha, paapmanaa hyesha viddhhah/* (Devas then meditated on ‘Praana’ as that being proximate to Pure Consciousness by way of Udgita through their noses, but the smell was either fragrant or putrid but never neutral without being tainted by the smell of viciousness and Devas had to discard the nose and smell!) I.ii.3) *Atha ha Vaachamudgitam upaasaamchakrire, tam ha suraah paapmanaa vivudhuh; tasmaat tenobhayam jaghrati surabhicha durgandhi cha, paapmanaa hyesha viddhhaa/* (Devas by the medium of Udgita made oblations to Vaak or Speech, but found that the quality of speech changed radically from niceties to nastiness, Truth and Untruth and fair to foul language; Devas then discarded Speech too) I.ii.4) *Atha ha chakshur Udgitam upaasaamchakrire, taddhaasuraah paapmanaa vividhuh; tasmaat tenobhayam pashyati darshaneeyam charadarshaneeyam cha paapmanaa hyetad viddham/* (Again taking resort to Udgita, Devatas picked up the option of eyes and vision and soon realised that one could as Asuras would most certainly do select visions of evil and vicious nature thus discarding this medium of vision too by Udgita) I.ii.5) *Atha ha shrotram udgitam upaasaamchakrire, taddhaasuraah paapmanaa vivudhuh; tasmaat tenobhayam shrunoti shravaniyam chaashravaniyam cha, paapmanaa hyetad viddham/* (Then they selected ears and the resultant feature of hearing, but were affected badly by the extremes of praise and foulness of hearing and felt that the organ of ears and their sense of hearing was of foul nature or sometimes of niceties and as such could not select Udgita to worship Praana in its pure form.) I.ii.6) *Atha ha mana udgitam upaasaamachakrire, taddhaasuraah paapmanaa vividhuhu, tasmaat tenobhayam sankalpayate sankalpaneeyamcha sankalpaneeyam cha, paapmanaa hy etad viddham/* (Devas thereafter selected mind as a possible medium of Udgita but they became aware that mind too as vicious since thoughts and imaginations are prone to virtue and vice; thus all of the body parts are prone to pluses and minuses and hence the applicability of Udgita to mind is unacceptable) I.ii.7) *Atha ha ya yevaayam mukhyah praanah tam Udgitam upaasaamchakrite, tam haasuraa ritwaa vidaadhvamsur, yathaas maa - nam aakhanam ritwaa vidhwamseta/* (Devas finally deliberated on the Udgita as the very vital force in the mouth and the demons were destroyed as a piece of earth approached as a huge rock; indeed the praana or the vital force could not do any harm by the demons; in other words, Praana in its pure form is such as to resist the Asuras!) I.ii.8) *Evam yathaasmaanam aakhanam ritwaa vidhvamsate evam haiva sa vidhvamsate ya evamidi paapam kaamayate, yaschainam abhidaasati: sa eshosmaakhanah/* (Hence, a person whose knowledge is deep and does never entertain evil thoughts is of Devatwa, comparable to a massive rock and as such evil influences of ‘Asuratwa’ can not destroy the virtuous on the analogy of small stone getting crushed by a huge boulder!) I.ii.9) *Naivaitena surabhi na durgadhi vijaanaati apahata paapmaa hy eva, tena yad ashnati yay pibati tenetaraan praanaan avati, etam u evaantatovit votkraamati, vyaadadaati evaantata iti/* (As long as the Vital Force in the mouth is not upset or bothered

by evil influences, variations of fragrance or bad odour do not really matter or influence the person with virtue; similarly good eating or healthy drink through vital force nourishes. Thus the interaction of Praana in a body of a person who is essentially virtuous is of good end use and speech, hearing, vision, mind and other body parts of wickedness and immorality are least affected by his psyche. After all, such a person when faces death he does surely open his mouth, any way!) I.ii.10) *Tam haangiraa udgitam upaasaam chakre, etam u evaangirasam manyantenagnaanam yad rasah/* (In the days of distant past, Maharshi Angirasa meditated on Praana as Udgita and till date lasting memories recall that Angirasa happened to be of the essence of body and sensory organs or ‘Angas’/ limbs especially of the mouth! I.ii.11) *Tena tam ha Brihaspatir udgitam upaasaam chakra, etam u evaa Brihaspatim manyante, vaaggih brihati tasyaa esha patih/* (Even Deva Guru Brihaspati contemplated on this Udgita and the world knows about his greatness because his speech was unique as he was the master of Vital Force too!) I.ii.12) *Tena tam haayasya udgitam upaasaamchakra, etam u evaayasyammaanyanta aasyaad yat ayate/* (Sage Ayaasya too identified himself with Udgita and he proceeded with the mouth and Vital Force) I.ii.13) *Tenatam ha Bako Dalbhyo vidaamchakaara, sa ha naimishiyaanam udgataa babhuva, sa ha smaibhyaah kaamaan aagaayati/* (Baka Dalbhya, the Udgita Priest of Naimishaaranya also chanted to fulfill the desires of Illustrious Kings like Dhritarashtra of Maha Bharata fame) I.ii.14) *Aaghataa ha vai kaam,anaam bhavati ya etad evam Vidwaan aksharam Udgitam upaasta iti adhyaatmam/* (Thus based on such illustrations, whosoever with sound knowledge about Praana meditates on the single syllable of OM which is Udgita by itself would indeed vindicate himself as the Fulfiller of Wishes by chanting the Udgita and meditate on one’s own personal level; such meditation on Divine Level shall follow in the ensuing section)

[This concludes the second section of the First Chapter]

On the Divine level too Udgita addressed to syllable OM and ‘Praana’ would overcome enemies and enhance intrinsic features besides enriching the Self; but the methodology of the Udgita must be impeccable!

I.iii.1) *Athaadhi daivatam ya evaasau tatati tamudgitam upaasitodyan vaa esha prajaabhya Udgaayati udyamstamo bhayamamahanti, apahantaa ha vai bhayasya tamaso bhavati ya evam veda/* (On the divine plane, one should meditate on Him who excels in effulgence like Surya Deva by Udgita. As that Deity like Surya rises up the Udgita should be in favour of all Beings in Srishti; as that Deva rises up, the Geeta disperses darkness, sorrow and fright. Indeed, he who possesses this knowledge shall surmount darkness, ignorance and fear!) I. iii.2) *Samaana u evaayam chaasau, cha oshnosou, swar iteemum aacakshate swara iti pratyaswara iti amum tasmaadvaa etam imam amum chodgitam upaaseeta/* (Indeed, this one is similar to that one; in other words, the Vital Energy /Praana in the mouth and Surya Deva on the sky are equally hot and mobile. One speaks of moving on always and another moves and returns; Surya is ever mobile and Praana returns too invariably! Praana is designated as sound and another is known as reflected sound! Both the entities viz. Surya and Praana should be praised and worshipped by the medium of Udgita, due to their inherent non-difference or impartiality yet of Loka Kalyana !) I.iii.3) *Atha khalu vyaanam evogitam upaaseeta; yadvai praaniti sa praano, yad apaaniti sopaaah; atha yah praanaapaanayoh sandhah sa vyaano, yo vyaanah sa vaak; tasmad apraanam anapaanam vacham abhivyaharati/* (One should deliberate and meditate on ‘Vyaana’ of the Pancha Vayus of Praana-Apaana-Vyaana-Udana-Samanas by Udgita. While Praana is inhaling and Apaana is exhaling, Vyaana is the convergence of both and as the latter calls for requiring effort, it causes **speech** or utterances as it is the

midway to exhalation and inhalation, discounting the functions of praana and apaana as Vyaana is midway with maximum energy! I.iii.4) *Ya Vaak saa Ruk, tasmaad apraanan anapaanancham abhivyaa-harati; ya ruk tat saama tasmad apraanan anapaanan Saama gaayati yatsaama sa Udgistathah tasmadapraanan anaapaanan udgayati/* (One achieves Rig Veda from that speech and as such the Rik Mantras are without the exhalation or inhalation of praana vaayu being a special form of the speech / utterance; now Saama Veda is a chant in Vyaana, which too is without inhalation or in breathing and exhalation or out breathing- that is being mid way! In other words, Ruk mantras are of special form of speech as originated by praana and apaana and Saama mantras are through Vyana.) I.iii.5) *Ato yaanyaayani veetyavanti karmaani, yathaagner manthanam, aajeh saranam dhruhdhasya dhanusha aayamanam, apraanan apapaanamstaaani karoti; etasya hetor vyaanam evodgitham upaaseeta/* (Where ever tasks involving strength and push are thus required to be executed by Udgita to Vyaana Vayu, for example in the case of ‘aarani’ or lighting up Agni or creating fire by rubbing two pieces of wood, or running fast to a targetted goal, bending the two ends of a strong bow and so on.) I.iii.6) *Atha Khalu udgita aksharaani upaasitodgitha iti praana evotpraanena hi uttishthati; vaagveervaacho ha gira ity aachakshatejanna tham anne heedam sarvaan sthitam/* (As one should meditate on Udgita, there should be awareness of what that term actually means: ‘Ut’ stands for Praana or breathing, as a person can operate deeds with the rise or strength of it; ‘gi’ signifies speech and ‘tha’ is based on food as food is the base) I.iii.7) *Dyour evot, antatriksham geeh prithvi tham; aditya evot Vaayur gir, agnistham; Saamab Veda evot, yajurvedo gir, Rigvedastham; dugdhesmai vaak doham,yo vaacho dohonnaavaan annaado bhavaan, ya etaani evam vidwaan udgitaaraaksharaani upaasta, udgita iti/* (Also, the expression ‘Ut’ stands for heaven, ‘gi’ is for Space or Atmosphere and ‘tha’ is earth. Saama Veda is ‘Ut’, Yajur Veda is ‘gi’, and ‘tha’ the Rig Veda. Further, speech yields milk and vice versa; a person who realises the intrinsic value of these viz. speech and milk possesses food and is an eater of ‘anna’ thus possessive of digestive power and most certainly realises the power of Ud-Gi-Tha; in otherwords, he is that person who is fully aware of all the inner meanings of the expressions concerned) I.iii.8) *Atha khalvaashih samruddhih upaseeta yena saamnaa stoshyan syaat tat saamopadhaavet/* (Thus, this is the way to attain fulfillment of desires; one should fully resort to meditation to pursue Saama chanting and appreciate its origin, prosody, ruling deities) I.iii.9) *Yasyaam ruchi tam rucham, yad aarsheuyam tam rishim, yam Devatam abhishtoshyan syaat tam Devatam upadhaavet/* (Hence one should reflect on the Ruk mantras that Saama Veda is established as also the corresponding Deities and Rishis before getting absorbed with the chant) I.iii.10) *Yena chhandasaa stoshyan syhaat takl chaanda upadhaavet, yena stomena stoshyaamaanah syaat tam stomam upadhaavet/* (Besides understanding the details of Deities and Rishis, the chanter must also understand the awareness of the ‘Chhandas’, meter details, method of chanting, the group of relevant stanzas of the hymns, the details of affixes and suffixes and most importantly the meaning of the text of the hymn and the intonation.) I.iii.11) *Yaam disham abhistoshyan syaat taam disham upadhaavet/*(The Chanter must also know the direction facing which the chant would need to be performed) I.iii.12) *Atmaam antata upashryatya stuveeta; kaamam dhyaayan apramatto abhyaasho ha yad asmai sa kaamaah samrudhyeta, yat kaamah stuveeteti, yat kaamah stuveeteti/* (Finally, one should concentrate on the chant to be unfaltering, crystal clear and convincing so much as he should literally enter one’s own conscience and the Self; most importantly the chanter must be doubly sure and clear of which desire he would seek to realise and totally identify into one’s Vaak, Manas and Atma or speech, heart and Soul!)

[This concludes the third section of the First Chapter]

Unmistakable excellence of the Singular Syllable of OM topped with Veda Knowledge and consistent Practice of Virtue is a sure gateway to ‘Devatwa’ and ‘Amaratwa’

I.iv.1) *Oमित्येदक्षरम उदgitam उपसेतोमिती ह्युदगायती तस्योपव्याख्याणाम/* (The Single Word OM needs to be loudly and clearly recited at the very commencement of ‘Udgita’ for excellent results of fulfillment; a **scientific explanation** was offered by modern astrophysicists and astronomers that a Sound was produced due to the rapid movement of Earth, Planets and Galaxy the Milky Way with some lakh plus million Stars. The Galaxy, Moon and the Earth-all revolving around the Sun,each of which revolving on their own axes at a mind boggling velocity of 20,000 miles per second create a Super Sound Om as ancient Maharshis proclaimed it as OM. The Sum of the Gayatri Mantra is stated as the following; the kinetic energy generated by the said movement of the Universe comprising Bhur/Earth, Bhuvah / Planets and Swaha the Galaxy and the remainder was calculated at Mass x Velocity x 2. Thus the symbol of OM occupies a pre eminent status as the unmistakable medium to extol and realise the Supreme, to prefix all holy names, rites, Veda pathana, prayers, worships, Vratas, Sacrifices, and all possible deeds of virtue including ‘daana dharmas’, ‘Tirtha Yatras’ and so on) I.iv.2) *देवा वै मृत्योर बिभ्यताह त्रायेम विद्याम प्रविशामस्ते च्छान्दोभिर अच्चादायान, यद् एभिर अच्चादायाम् च्छान्दासाम च्छान्दास्त्वाम/* (Devas being afraid of death practised Vedic Rites by way of oblations with appropriate ‘mantras’ which are covered by meters and chhandas as Devas covered themselves for protection against death; indeed the word ‘chhandas’ or prosody emerges from ‘chhand’ or ‘to cover’) I.iv.3) *तनु तत्रा मृत्युर यथा मत्स्यमुदके परिपश्येत्; एवम पर्यापश्येत् रुचि साम्नि यजुषि, ते नु विदितवर्धवा रुचह साम्नो यजुषाह, स्वामेवा प्रविशान/* (Death noticed Devas in Rig-Saama-Yajur Vedas too just as one might see a fish in waters, but having been purified by the Vedic Rites and possessing clean minds and practising detachment took to the final resort to the Om Shabda and its meditation only) I.iv.4) *यदा वारुचाम आप्नोति ओम इति एवातिस्वारती एवम सामािवम यजुर एशौ स्वरो यदतद् अक्षराम एतद् अमृतम् अभयम् तद् प्रविश्या देवामृता अभया अभवान/* (As and when one obtains Ruk mantras by way of hard industriousness and study, one needs indeed to prefix the utterance of the mantra with Om; so is the case of Saama mantras or Yajur mantras which ought to be prefixed with the expression of Om. Indeed this combination of the Vowel Om with the Mantras would most certainly pave the path for immortality; this is the key to the Mantras to the Vowel that assures of fearlessness from death! This ‘ekaaksharam’ OM assures of ‘Amritam’ and ‘Abhayam!)) I.iv.5) *सा या एतद् देवाम विद्वान् अक्षराम प्रानोति एतद् एवाक्षराम स्वराम अमृतम् अभयम् प्रविशति, तद् प्रविश्या यद् अमृता द्रेयाह तद् अमृतो भवति/* (Thus he who extols the single and singular letter OM, enters into that very Letter or gets absorbed into that vowel and attains intrepidity and eternity. Having entered into it he accomplishes Devatwa and Amaratwa!))

[This concludes the Fourth Section of the First Chapter]

Udgita recognised as OM is Surya Deva and Pravaha Vayu and the desires of the Karta’s Udgita would be certainly fulfilled, despite shortcomings in oblations

I.v.1) *अथा कालु उदgitah सा प्रानवो यद् प्रानवाह सा उदgitा इति असौ वारु उदgitा, एशा प्रानवा, ओम इति ह्येशा स्वराण्येति/* (Pranava and Udgita are just the same. These are also the Forms of Surya Deva for brightness and Praana the Vital Energy for bestowing Life; Sun is ‘considered’ to be ever on the move , yet constant and the syllable Om too is all pervasive and this is Udgita is all about!) I.v.2) *एतमु*

evaaham abhayagaa –sisham tasmaan mama twam ekoseeti ha Kaushitakah putram uvaacha, rasmistwam paryaavartayaad bahavo vai te bhavishyantiti adhidaivatam/ (Maharshi Kaushitaki asked his son to ponder over the innumerable Sun Rays sincerely so that he would be blessed with several bright and virtuous sons; this is in the context of Divinities) I.v.3) *Athaadhyaatmam ya evaayam mukhyah praanastam udgitam upaaseetomiti hesha swaranneti/* (Referring to meditation and introspection on the individual plane in reference to the body, this should indeed be on the ‘praana’ in the mouth organ, which would need be recited in ‘udgita’ and significantly enough addressed to the Pranava Mantra OM; the similarity on the divine plane too as in respect of Surya Deva as applicable to the Vital Force) I.v.4) *Etamu evaaham abhyaagaasisham, tasmaan mamatwam ekoseetii ha Kausheetakah putram uvacha, praanaastwam bhumaanam abhigaayataad bahavo vaime bhavishyanteeti/* (Kausheetaki told his son that he should always worship ‘Praana’ the Vital Energy in his physique as present in various forms so that the son would beget several sons, since the Maharshi was blessed only with a single son! Indeed, the Vital Force in the mouth is as important as Surya Deva was and hence would bestow several sons as his many rays) I.v.5) *Atha khalu ya Udgitah sa Pranavah, yah Pranavah sa Udgita iti hotrshadanaad haivaapi durudheetam anusaamaaharateeti anusmaaharatiti/* (Maharshi Kaushitaki asserted that Udgita was Pranava and vice versa and even if the Hota poured the oblations defectively and wrongly out of tune with the Udgita, it would matter no harm and the resultant cure of the bodily ailment would surely be accomplished and the desires of the Karta of the Udgita should be fulfilled!)

[This is the end of the fifth section of the First Chapter]

Comparative analysis of Rig-Saama Vedas as Earth, Fire, Sky, Air, Sun, Heaven, Moon, Stars, Hiranmaya Purusha; this is on the divine plane!

I.vi.1) *Iyameva Rik, Agnih Saama, tadetat etasyaam Richi adhyudam Saama, tasmaad Richi adhyudham Saama geeyate, antarikshameva saa Vaayur amastat saama/* (While Earth is like Rig Veda, Fire is like Saama Veda, yet Saama is instituted by Rik as Agni is located or unearthed on Earth after all! At the same time however, Prithvi and Agni are distinct entities although they are of identical of purpose and purport. Now, Saama Veda is chanted as established on Rig Veda; indeed the very first word of Saama is ‘saa’ or Earth and ‘ama’ is Fire and the synthesis of both the expressions is meant for enjoining meditation is on ‘Sa’ and ‘ama’!) I.vi.2) *Antarikshameva Rig, Vaayuh Saama, tadetat etasyaam Richi adhyudam Saama, tasmad Richi adhyudham Saama geeyate; antarikshameva saa, vaayur amastat Saama/* (Space or Atmosphere is the Rig Veda and Vayu or Air is Saama Veda; Saama is such as rests on Rik and hence Saama is sung as launched by the Rik. Therefore, Antariksha or Space which is the Rik, while Vayu as ‘ama’ is sung as Saama.) I.vi.3) *Dyaureva Rig Adityah Saama, tadetat etasyaam Richi adhyudham Saama, tasmaad Richiv adhyudham saama geeyate, dyaureva saadityomahastat Saama/* (Just as Antariksha is akin to Rig Veda and Vaayu is like Saama, Swarga and Surya are comparable to Rig Veda and Saama Veda respectively; indeed Saama is established on Rik and also chanted as based on the Rik. *Sa* and *ama* are thus represented by Swarga and Surya!) I.v.4) *Nakshatraanyeva Rik, Chandramaa Saama tadetat etasyaam Richyadhyudham Saama, tasmaad Richi adhyudham Saama geeyate, nakshatraanyeva saa, Chandramaa amastat Saama/* (Nakshatras are stated to be Rik and Moon as Saama; here again Saama Veda is well set up on the Rig Veda and Saama Veda is chanted as instituted in Rig Veda. Stars denote ‘Saa’ and ‘ama’ as Chandra, as the Ruler of the Stars thus making up as Saama) I.v.5) *Atha yadevaadityasya shuklam bhaah saiva Rik, atha yananeelam paraah krishnaam tat Saama, tadetat*

etashyaam Richi adhyudam Saamka, tasmaad Richi adyudham Saam geeyate/ (Now this white and bright radiance of Surya Deva is Rig Veda while the deep blue is like Saama Veda. This Saama is well entrenched in Rig Veda and as such Saama Veda is sung as per Rig Veda! Only persons with extremely sharp and deep vision of high concentration could notice this) I.vi.6) *Atha yad evaitad Adityasya shuklam bhaa saiva saa tha yannilam parah krishnam tadamah tat saamaatha ya eshontar aaditye hiranamayah purusho drusyate, hiranya shmashrur hiranya kesha aapranakhaat sarva eva suvarnah/* (Besides the white complexion of Surya as ‘Saa’ and the deep blue like black colour ‘ama’ known together makes up as Saama. In side the ‘Surya Bimba’ or the Globe of Sun, one could figure imagine a ‘Hiranmaya Purusha’ or a Golden Person whose each and every physical limb including a golden beard and golden hair exists, whose even the nails of hands and feet shine with glory!) I.vi.7) *Tasya yathaakapyaasam Pundareekam – evameekshini tasyoditi naama; sa esha sarvebhyah paapmaabhya uditi; udeti ha vai sarvebhyah paapmaabhyo yaevam Veeda/* (This Hiranmaya Purusha possesses a pair of eyes like a fresh and red lotuses and whose seat reminds one of a monkey! The title of this extraordinary Purusha is ‘ut’ or of Highness and surely has risen far above sins, evil and the negative forces of the Universe.) I.vi.8) *Tasya Rukcha Saama cha geneshnau, tasmad Udgatah, tasmad tvevogaataitasya hi gaataa; sa esha ye chaamushmaat paraanaacho lokah tesham cheshte Devackaamaanam cheti adhidaigvtam/* (This Hiranmaya Purusha’s two finger joints viz. Earth and Fire, Air and Sky and so on are of Rig Veda and Saama Veda thus of Udgata. The Singer of this is called ‘Udgatir’ priest as; he is the so called singer who is also posted as the Self, that is the Lord of Worlds beyond Surya Deva and of the Desires of Devas! Indeed this Section deals with the events and occurrences on the Divine Plane in some detail. Now hereonward, there would be a discussion on the Personal Plane!)

Comprehension of Rig and Saama Vedas in the personal context of Eyes and Ears and their off shoot senses and desires

I.vii.1) *Athaatyammam: Vaageva Ruk, Praanah Saama, tadead etasyaam Riche adhyudham Saama, tadetad etasyaam Riche adhyudam Saama, tasmaad Richve adhyudham Saama geeyate, Vaageva saa prfaanomah tat Saama/* (Now is about the application of meditation on the personal level or that of the most essential assets of human existence of ‘Vaak’ and ‘Praana’ or of Speech and Vital Force which are the key inputs of the Vedas and of Survival. Speech is the essence of Rig Veda while Saama is that of the Vital Energy. As in the erstwhile context of Divinity, Saama too is established on Rig Veda and Saama is thus sung as based on Ruk. Speech is *Sa*, and Vital Force is *ama*, thus making up as Saama.) I.vii.2) *Chakshureva Rig, atmaa Saama, tad etad etasyaam Riche adhyudam Saama giyate, chakshureva saatmaanah tat Saama/* (Eyes and the resultant sense of vision is stated to be the Rig Veda while the ‘Antaratma’ or the Inner Soul is the Saaman. This renderer of Saama Veda heavily rests on that of Rig Veda and hence the Saaman is chanted basically on the Rik and therefore the saying is that Saaman rests on the Ruk. In the context of Individual Self, the Eye is *saa* and the Soul *ama* is what *Saama*) I.vii.3) *Stotram eva Rigmkanah Saama, tadetad etgasyaam Riche adhyudham Saama, tasmaad Riche adhyudham Saama geeyate, stotram eva saa manomah tat Saama/*(The organ of hearing viz. Ear is stated to be Ruk and that of thinking and of thoughts viz. the Mind is Saama. The Saama Veda happily rests on Rig Veda and as such Saama is rendered based on the Rik. The Stotra or the ear is *saa*, while *ama* is the mind thus culminating in the chant of Saama) I.vii.4) *Atha yad etad akshanah shuklam bhaah saiva Ruk, atha yhan neelam parah krishnam tat Saama, tadetad wetashyaam Richi adhyudham Saama geeyate, atha yad eaivbaatadbakshanah shuklam bhaah saiva saatha yanneelam paraah krishnam tadamastad Saama/*

(What ever is the bright and white illumination of the human eyes is the Rig Veda and the blue cum dark black is known as Saama. Since Saama is set on Rig veda, it is rendered as set to the Rik. The white colour that eyes have is ‘Sa’ and the deep blue cum dark black is ‘ama’ thus creating Saama.) I.vii.5) *Atha ya eshontaraakshini Purusho drushyatec daiva Ruk, tat Saama, tad uktam, tad yajuh, tad Brahma, tasyai –tasya tadeva rupam yad amushya rupam, yaavamushya geshnau tau geshnau yan naama tannaama/* (The unique entity that is visioned in the eye is the Rik and Saama, the ‘Ukta’, the Yajur Veda and indeed Brahma Himself! ‘That’ is realised so to a purified mind and of proven intellect; the Rik Mantras comprise of Sacred Letters as assembled in Verses and Saama is a compilation of Stotras or Hymns meant for chantings, since these are associated with ‘Ukta’ or Vedic clarifications in the form of Hymns, while Yajur Mantras are prose sentences like Swaaha, Swadha and Vashat to Devas, Pitru Devatas and other Beings respectively, all of them being in Speech Forms. Besides these, the appearance of Brahma too is visible in the eye as the essence of Vedas and as a reflection of the central point of Surya! Now the visions of all these are just the views of the finger joints which are well connected to each other merging into the Supreme! Indeed the fallacy of difference of these various entities is due to differences of location, nature and nomenclature but essentially, they are all well unified and integrated!) I.vii.6) *Sa esha yechaitasmaad arvaancho lokah teshamcheshte manushyaa kaamaanam cheti, tadn ya ime vinaayaam gaayanti etam te Gaayanti, tasmaatte dhana sanayah/* (That Unique Paramatma who is the undisputed Monarch of the Universe under his control and surveillance is at the same time the rewarder and punisher ; that is how the Beings extol His grandeur on musical instruments like Veena and become eligible for material riches!) I.vii.7) *Atha ya etad evam Vidwan Saama gayati ubhau sa gaayati somunaiva sa esha ye chaamushmaat parancho lokaastaamschaapnoti Deva kaamashcha/*(All those who chant Saama with spiritual comprehension are indeed aware that the Almighty through the medium of ‘Surya bimba’ or Sun Globe under his protection provide the awareness of achieving their karma phala and bestows fulfillment of material desires and other-worldly stay for long !) I.viii.8) *Atgha nenaiva ye chetasmaadarvaancho lokaas eaamschapnoti manushyaa kaamanscha tasmad u haivam vid udgata bruyaat/* (It is in view of this fact of that the chanters of Saama Veda aspire for material fulfillment of all their desires and ambitions and resort to repetitive Udgita having realised that the Vidwans who discovered through Rik-Saama- Ukta-Yajur Vedas the outstanding vision in the center of Surya Bimba and eventually assume the staatus of Brahman Himself!) I.vii.9) *Kam the kaamam aagayaaniti eshaeva kaamaaganastyeshte, ya emam vudwan Saamgayai, Saama gayati/*(The Chanter of Udgita then enquired as to which song should he select, since which of the verses there of would most certainly lead to fulfillment of desire by their Singers!)

[This concludes the Seventh section of the First Chapter)

Discussion of Udgita as the supporter of Saama Veda on Praana, Food, Water and rains from higher lokas; no doubt Uditga is popular in higher lokas too yet applicability there not possible; Devas wishing to improve their status need therefore resort to Udgita/ Saama and the Sacrifices by them from Prithvi only!

I.viii.1) *Trayo hodgeethe kushalaa babhuvuha, Shilakah Shaalavatyah Chaikitaayano Dalbhyah, Pravaahaano Jaivaliriti, te hochurudgeethe vai kushalah smo hantodgeethe kathaam vadaama iti/* (Three experts of Udgeeta viz. Shilaka Shalaavatya, Chikitaayana Dalbhya and Pravaahana Jaivali agreed to have a discussion on the excellence of Udgita) I.viii.2) *Tatheti ha samupa vivishuh sa ha Pravaahano*

Jaivaliruvaacha bhagavantaavage vadataam Brahmanayor vadator vaacham shroshyaameeti/ (Initially, Pravahana the son of Jaivali -apparently a Kshatriya King said that he would like to hear the discussion of the two Brahmanas first; by deduction, one realises that he too possessed some understanding of what was Udgita was all about) I.viii.3) *Sa ha Shilakah Shalvatsyah chikitaayanam Dalbhyam uvaacha hatatwaa pracchaaniti; prachheti ho vaacha/* (Shilaka then desired Dalbhya to reply a question and the latter agreed) I.viii.4) *Kaa saamno gatiritio, swara iti hovaacha; swarasuya kaa gatiriti, Praana iti hovaacha; Praanasya kaa gatiriti, anam iti hovaacha; annasya kaa gatiriti, aapa iti hovaacha/* (The reply to the question as to what was the support and basis of Saama-both in the context of speech / swara as also of meditation, the reply was sound as a musical scale comprising Sa, Re, Ga. The next question was as to what was the basis of the sound; the reply was breathing or ‘Praana’; the reply was ‘anna’ or food; indeed Brihadaranyaka Upanishad in II.ii.1 states: ‘ a baby’s breath is in the middle of the body, its abode is the body, its covering is the head and the post is breath and the rope is food as nourishment’! Brihadaranyaka further states in V.vi.1: ‘ Mind , the outstanding asset of human body, considered as the innermost chamber of the heart is likened to the inner grain of say rice or barle-mental stamina and stability are the cause and effect of meditation’. The next question is about the basis of ‘Anna’ and the reply was : ‘Aapaha’ or Water!) I.viii.5) *Aapam kaa gatir iti, asau Loka iti hovaachaamushya lokasya kaa gatir iti, na Swargamlokam atinayed iti hovaacha, swargam vayam lokam saamaabhi samsthaapayaamah Swarga-samstaavam hi saameti/*(The origin of water is the rain originating from ‘Amushya Lokas’ viz. Swarga and other higher worlds beyond and Saama is thus established in those Worlds of Divinity while Saama is extolled in Swarga and beyond!) I.viii.6) *Tamha Shilakah Shaalaavatyajh chakitaayanam Dalbhyam uvaacha: apratishthitam vai kikla te, Daalbhya, Saama; yastwetahim bruyaanmurthaa te vipatishyateeti murthaa te vipatediti/*(Shilaka told Daalbhya that Saama Veda is due to its own magnificence and being higher than the high remained with no support literally yet without reaching the final accomplishment though; on the divergent to this conclusion, any body challenging to the contrary would have his head fallen!) I.viii.7) *Antaaham etad bhagavato vedaaniti, viddheeti hovaachamushya lokasya kaa gatiritib ayam loka iti hovaachaasya lokasya kaa gatiriti na pritishthaam lokam atinayediti hovaacha pratishthaam vayam lokam saamaabhi samsthaapayaamah pratishthaa samstaavam hi saameti/* (Dalbhya then politely enquired of Shilaka having agreed to the above conclusion as to what indeed would be the support of the world. The reply was that one should not carry the Saama veda concept beyond the world as Saama is venerated only in this world on Earth only! Then one might wonder as to how Devas resort to Udgita and Saama for accomplishment of their desires. The reply would indeed be that Devatas sustain themselves on the offerings from here on Earth! This world of Earth nourishes that world of Heaven through Sacrifices, Oblations and daanas to the Brahmanas who perform these deeds of virtue! Veda Texts proclaim that Devas are sustained in higer lokas on the basis of offerings from Earth! And in any case, Saama should not be carried to the higher Lokas!) I.viii.8) *Tan haPravaahano Jaivalir uvaachantavaddhai kila te Saalavatya Saama-yastvetarhi bruyaan moordhaa te vipashyateeti moordhaa te vipated iti/ Hantaaham etad bhaagavato Vedaaneeti vidheeti hovaacha/* (On hearing the above, King Pravaahana Jaivali appreciatively replied to Shalavatya that Saama Veda is not indeed unduly applicable beyond the Earth and joked that none could dare challenge this explanation and none need to let fall off one’s head unnecessarily since the explanation was crystal clear!)

[This concludes the eighth section of the First Chapter]

The pre-eminence of Udgita of Saama Veda as recognized on Earth is supported by Space. Brahman as manifested as Space is also equally telling as Udgita in the higher lokas

I.ix.1) *Asya lokasya kaa gatiriti aakaasha iti hovaacha, sarvaaniha vaa imaani bhutaanyaakaashaa deva samutpadyaante aakaasham pratyastam yantyaakaasho hovaibhyayo jyaayaanaakaashah paraayanam/* (Shalavatya asked Prahaavana as to what would be the support and destination of the World and the King gave an instant reply that since all the Beings of Space originate from the Sky, their life termination too would occur there itself and as such Space being superior to its Beings, for those entities too merge there itself! For example when it is stated that Brahman as Antariksha and created Agni for instance, then Agni too merges into Brahman; likewise all the Beings made by the Almighty are dissolved into the Space. This is how the ‘*Paraayanam*’ or the ultimate hold and destiny during all the timings of past, present and future for all the creations of the Lord are of the latter only!) I.ix.2) *Sa esha parovareeyaan Udgatah, sa eshonantah, paro vareeyohaasya bhavati, paro vareeyaso ha lokaan jayati ya etad vidwaan pariivariyam sam Udgeetam upaste/* (As in the case of the Brahman, Udgeeta too is the most Superior and the Ultimate. Whosoever meditates and chants on Udgeeta would indeed win the worlds and accomplishes the best and infinite win over the Lokas!) I.ix.3) *Tamhaitam atidhanvaaShounaka udara Shandilya ayoktat vo vaacha: yaavattaenam prajaayam Udgeetam vedishyante, paro vareeyo haibhas taavad asmimloke jeevanam bhavisyhati/* (Following the assertion of Pravahana, Atidhanva Shounaka told Udara Shandilya that as long as his progeny would become aware of the superiority of Udgeeta, so long their lives would be the best fulfilled far above the run of that of the commonplace) I.ix.4) *Tathaa mushmilloke lokaiti; sa ya etadevam Vidwaan upaasthe parovariya eva haasyaamimiloke jeevanam bhavati tatha amushmimilke loka itik, loka loka iti/* (Just as Udgita in Saama Veda proved to be unique significance in this life on Earth, the same fruits of the chant of Udgita are sure to be reaped in higher lokaas as well and thus the benevolence of Almighty in the higher lokas too would be nonetheless any less!)

[This concludes the ninth section of the first chapter]

In a Soma Sacrifice, it is essential that the roles of Udgatas, Adhuryus, Hotas and Brahmas need to be defined and addressed to the specified Devatas, lest the Sacrifice might be ineffective and even futile

I.x.1) *Matachi heteshu kuruyshwa atikya saha jayayoshastir ha chakraayana ibhya grame pradnaanaka uvaasa/* (In the Kingdom of Kurus, there was a severe thunderstorm once, and one Ushasti Chakraayana a possessor of elephants lived in a village with his wife Aatiki who was still a non-adolescent. As he was extremely distressed by the natural disaster, he looked around for some help). I.x.2) *Sa hebhyam kulmaa - shaan khadantam bibhikshe, tam ho vaacha netonye vidyante yaccha ye ma ima upanihitaa iti/* (Ushasti begged for food from another elephant owner who said that he could only spare some black pulses which he too was eating from the same vessel as remnants.) I.x.3-5) *Etshaam me deheeti hovaacha taansmai pradadou hantaanaanoupaanam iti ucchishtam vai me peetam syaad iti hovaacha/ Na svid etepi ucchishthaah iti, na vaa ajeevishyam imaan akhaadaniti hovaacha, kaamo ma udakapaanam iti/n Sa ha khaaditwaatiseshan jayayaa ajahaara, saagra eva subhikshaa babhuva, taan pratigruhya nidadhau/* (As he was extremely hungry he accepted the remnant portion of the black gram and when asked to take water too, even which was the remnant from a pitcher, he did not accept since non-consuming wrong food was bad enough as that might land him in a swoon, but drinking wrong water might be avoidable; by so saying, he accepted the remaining faulty food to his young wife. In other words, the hidden message of

this story would be that a person already possessive of learning, virtue and name who is in a position to doing good to himself and associates might yield and relax the normal behavior in an emergency but not open the gate of impropriety only to some extent when warranted but not open the flood gate and be damned! Now the child wife too, who had apparently found a source of food herself, did not show any disrespect for the husband but deposited the food' without any resentment!) I.x.6) *Sa ha paatah samjihaana uvacha, yad bataannasya labhemahi, labhemahi dhana maatram: raajasau yakshyate, sa maa sarvair aartvijair vrineeteti/* (Ushasti woke up next morning and surmised that if only he could earn a little at a Soma Sacrifice that the King of Kurus was performing and if only he might be selected for an employment there even including all the duties of a priests there!) I.x.7) *Tamjaayovaacha, hanta eta imeva kuklmaashaa iti;taan khaaditwaamum yajnam vitatam eyaaya/* (His wife encouraged him to pursue the thought and offered the remnant black grams) I.x.8) *Tadrotgaatrin astaave stoshyaamaanaan upopavishesha, sa ha Prastotaaram u vaacha/* (Having gone to the Sacrifice thus he sat down near the chanters of Saama and the hymns; he then asked the Prastota. [Incidentally, a Soma Sacrifice requires sixteen priests who are divided in four groups of four each, viz. Udgaataas, Adharyus, Hotas and Brahmas. The four Udgaataas are called Udgaataa, Prastotaa, Pratiharta and Subrahmanya. Their task is to chant Saama Veda Mantras; Prastota was to sing the initial portion, Udgaata the second, and Pratiharta and Subramanya the third and the fourth portions respectively. This is called the Pancha Bhaaktika Saama. Now the Adharyus are known as Atharyu, Pratipastaata, Neshta and Unneta. These four are asked to recite Yajur Veda Mantras and they too are engaged in preparing the oblations. Rik Veda hymns are rendered by Hotas viz. Hota, Maitraavaruna, Acchaa Vaak and Graavastut. Brahmas are normally coordinate and supervise the Soma Sacrifice and be alert to discover imperfections in the task and these are named Brahma, Brahmanaaschamsi, Agnidhra and Pota]. Now, Ushastin Chakrayana who was fully equipped with the knowledge the Soma Sacrifice quizzed the Prastota)I.x.9) *Prastotaryaa! Devataa prastaavamn anvaayhattaa, tam ched avidwaan Prastoshyasi, murdhaa te vipatishyatiiti/* (Arya Prastota! Hope you were chanting the hymn relevant to the specific Deity that was pertinent; if you confirm this then it would be alright, otherwise, your head might drop down! In other words, you might not be suitable for the recital!) I.x.10) *Evameva Udgaataaram uvaachodgaataryaa devatodgeetham anvaayattaa tam ched avidwaan udgaayasi murdhaa te vipatishyatiti/* (Arya Udgita! If only you chant the Udgeeta without reference to the specified Devta, then too your head would fall!)I.x.11) *Evameva Pratihartaaram uvaacha Pratihartaaryaa Devataa pratihaaram uvaacha, Pratihartaaryaa Devataa pratiharam anvaayattaa, taam ched avidwaan pratiharishyaasi, murdha te vipatishaatiti/* (Arya Pratihartaa! If you sing without the knowledge of Deity concerned, then again your head would drop dead! Having said like this, Ushasti sat down quietly and there was silence in the congregation and the King looked bright even as the concerned priests wore a desolate look of deficiency and a sense of shame!)

[This is the tenth section of the First Chapter]

Concerned Devatas at the Soma Yajna are well defined and so are the Priestly Duties; The King requests Ushasti to take over all the Priestly duties. Then Ushasti convinces the Priests concerned with Prastota, Udgeeta and Pratihaara should chant with reference to their respective Deities viz. Praana, Surya and Food; other wise the Soma Sacrifice would be a waste!

I.xi.1-2-3) *Atha hainam Yajamaana uvacha, bhagavantam vaa aham vividishaaneeti;ushastirasm Chaakraagana iti hovaacha/ Sa hovaacha Bhagavantam vaa aham ebheehi sarvair artvijaih paryai-*

sheesham bhatgavato vaa aham avittyaa anyan avrashi/Bhagavaamstva evame sarvairarthijyair iti; tatheti; atha tarhi etaeva samatishrishtaah stuvatam;yaavat tvebhyo dhanam dadyhaah; taavan mama dadyaaiti, tahetiha yaajamnaana uvaacha/(The chief Insructor of the Sacrifice then requested Ushasti Chakraayana who literally stole the show at the Sacrifice to introduce himsef in detail and as the latter did so, the King who was indeed impressed by Ushasti's competence stated that it was the latter that the King had been searching all the time and requested to assume all the priestly responsibilities there after as also as much wealth as desired by Ushasti) I.xi.4) Atha hainam Praastotopaasasaada: Prastotaryaa Devataa prastaavam anvaayatthaa, taam chedavidwaan prastoshyasi, murthaa to vipatishyaatiti; maa bhagavan avokat katamaa saa devateti/ (Then Prastotar Priest approached Chakraayana and queried as to who was the Divinity to be chanted initially in the 'Prastaava' or the Introductory Phase and warned Chakraayana to name the Deity correctly as Chakraayana's head would fall off otherwise) I.xi.5) Praana it hovaacha, saervaani ha vaa imaani bhutaani praana meva abhisam vishanti, Praanam abhyujjihate, saisha Devataa prastaavam anvaayattaa; taam ched avidwaan praashtoshyo murthaa te vyapatishat tathoktasya mayeti/ (The reply given instantly was 'Praana' as the totality of Beings in 'Srishti' proceed towards and merge into breathing; the Divinity connected with 'Srishti-Sthiti-Samhara' or Creation-Sustenance and Destruction is Praana, without which there is no existence! This was the Divinity that 'Prastaava' or the Introduction Chanting was addressed to.) I.xi.6) Atha hainam Udgaatiopasa saadgotar yaa devatodgeetham anvaayattaa, tam ched avidwaan Udgaasyasi, murthaa te vipatishyaateeti: maa Bhagavan avocat, katamaa saa Devateti/(Later Udgaayana asked Chakraayana as to who was the Deity concerned to Udgita and the latter replied !) I.xi.7) Aditya iti hovaacha, sarvaani ha vaa imaani bhutaani aadityam uchaih santam gaayanti; saishaa devatodgeetham anvaayattaa, taam ched avidwaan Udgaasyah, murthaa te vyapatishyaat tathoktasya mayeti/ (The crisp reply was Surya Deva as all the Beings were certainly connected to the Sun God; if the chanting of Udgitha was done otherwise his head would fall, Chakraayana warned!) I.xi.8) Atha hainam Pratihartopasasaada, pratihartar ya Devataa pratiharam anvaayattaa, taam ched avidwaan pratiharishyaasi, murdhaa te vipashyaateeti;maa bhagavan avochat, katamaa sa Devateti/(Thereafter Pratihartaa asked Chakraayana as to who was the Deity if Pratihaara was chanted without realising him and said that if the latter did not know this, his head would roll down!) I.xi.9) Annam iti hovaacha, sarvaani ha vaa imaani bhutaani annameva pratihara maanaani jeevanti, saishaa Devataa pratiharam anvaayattaa, taam ched avidwaan pratyaaaharishyah, murdhaa te vyapatishyaat tathoktasya mayeti,, tathoktasya mayeti/ (Chakraayana replied that food indeed was the Deity that all the beings lived on; and if without knowing this fact pratihaara Saama was rendered then his head would fall off! Thus the sum total of this section would be that if parts of Saama Veda are chanted as Prastaava, Udgita and Pratihaara are meditated without realising the concerned Devas are Praana, Surya and Food respectively, then the chanting and meditation of these parts of Saama would be futile at the Soma Sacrifice!)

Discounting the effectiveness of Rituals if these were not performed sincerely, then the Priests concerned are comparable to dogs and the Sacrifices tend to become a farse!

I.xii.1) *Athaatah shouva Udgithah taddha Bako Daalbhoay Glaavo vaa maitreyah swaadhyaayam udvavraaja/ (This is the story of Udgita witnessed by dogs! Baka Dalbhya or Glaava Maitreya named as the same person went forth for 'Swaadhyaaya' or learning of Vedas. Indeed 'Swaadhyaaya' pre-supposes purity of mind and physical discipline besides the study of Scriptures aiming at Moksha or Liberation). I.xii.2) Tasmai svaa swetah praadur babhuva: tam anye svaana uopasametyochur annam no Bhagavaan*

aagaayatwa ashanaayaama vaa iti/ (He found a white dog and soon other dogs gathered around requesting the white dog to initiate singing as they were all very hungry! It was likely that a priest in the earlier life might have now got re-birth as the white dog!) I.xii.3) *Taan hovaacchaiva maa praatar upa-samiyaateti; taddha Bakodaalbhyo glaavo vaa maitereyah pratipaalayaam chakaara/* (The white dog asked the rest of the dogs to assemble next morning and Baka Dalbhya kept a watch the next morning; apparently that would be the chanting of Udgita) I.xii.4) *Teha uyathaivedam bahishpavamaanena stoshya –maanah samrabdhaah, sarpantiti evam aasarpuste ha samupavishya him chakruh/*(While the priests held on one to another commending the ‘bhavishpavanaaya’ geeta or the hymn, the dogs too quietly made a line and having sat in silence they uttered the sound ‘heem’ resembling OM!) I.xii.5) *Om adaama, Om pibaama, Om Devo Varunah Prajaapatih savitaannam ihaabharat/ Anna patec annam idaahara, aaharah, Om iti!* (The dogs seemed to have sounded: Om, let us eat, Om let us drink, Om , may Lord Varuna, Prajapati and Savitur fetch food here! May the Deity of Food, do please bring food here! In other words, the sole objective of the Udgita is only to secure food as the end all of the so called spiritual life and fictitious practice of Udgita chant of Saama Veda! The chanting of ‘Om adaama’ denotes : ‘let us eat’; ‘Om pibama’ or ‘let us drink’; Surya Deva stands for brightness, Varuna Deva devotes good rains on earth and Prajapati is prayed to provide nourishment; but in the false way of singing amounts to secure timely food and drink!)

[This ends the Twelfth Section of the First Chapter]

The spiritual meanings of Saama Veda words and of mystic sounds

I.xiii.1) *Ayam vaava loko hau kaarah, Vaayur haikaarah Chandramaa athakaarah, aatmeha kaarogniree kaarah/*(This World is ‘hau kaara’, Vaayu is ‘haikaara’, Chandra is ‘ athahkaara’, the Self is ‘ihakaara’ and Agni is ‘ee-kaara’. Chanting and Meditation of Saama Veda is linked with ‘shabd’ or sounds signifying specified Deities. In Ratnakara Saama Veda, ‘Ayam Vaava lokah haukaarah’ or this world is of ‘hau’kaara; ‘Vaayuh haikaara’ in Vaamadweva Saama; ‘Chandrama atahkaarah’; ‘Atmaa ihakaarah’, while ‘Agni ihakaarah’. In other words, all the Saama songs are the tributes to Elements of Nature) I.xiii.2) *Aditya u kaaro nihava ye kaaro Vishve devaa ouhoikaarah; Prajapatirheem hi kaarah; praanah swarannam yaam Vaak viraat/* (Surya Deva signifies the letter ‘u’; invocation is the letter ‘e’; Vishwa devas represent the syllable ‘auhoi’; Prajapati connotes the syllable ‘heem’; Praana implies the syllable of ‘svara’; ‘Anna’ or food indicates ‘stobhaa -ya’ and ‘Virat’ is ‘Vaak’) I.xiii.3) *Aniruktah trayodashah stobhah sameghaaro humkaarah/* (The expression ‘Anirukta’ is undefined and rather vague as it could be this or that! ‘Sanchaarah’ or it could be interpreted differently; Trayodashah or the Thirteenth ‘Shobha’ or ‘humkaara’ or unmanifested source of the World or indeterminate and amorphous) I.xiii.4) *Dugdhesmai Vaakdoham yo vaacho dohonnavaan annaado bhavati; ya etaam evam Saamnaam Upanishadam Vedopa –nishadam vedeti/ Iti trayodashah khandah, iti Chhaandogyopanishadin pratahmodhyaayah/* (Those who have the knowledge of this mystic way of meditation about the Saama Veda would be replete with the kind of extraordinary Vaak or the facility of Speech and the milk that flows from it, besides being a possessor of hearty food of spiritual fulfillment! Indeed this is the magnificence of Soma Songs and chantings!

[This is the thirteenth section of the First Chapter]

Meditation on Saama tends to yield highly encouraging fruits in the psyche and perspective of Life manifold and the person concerned becomes humbler by the passage of time

II.i.1) *Om samastasya khalu saamna upaasanam saadhu, yat khalu saadhu tat Saameti aachakshate, yad asaadhu tad a-saameti/* (Initiated by the glorious expression of Om, meditation of Saama Veda is excellent and even in parts the fruits are substantial. Meditation pertaining to the letter enhances further achievement. Upasana or meditation of Saama is graded as ‘Khalu’ or outstanding, or Saadhu or excellent, or ‘Sama’ or normal, but otherwise it is ‘A-saaman’!) II.i.2) *Tadutaapi aahuh Saamnainam upaagaad iti Saadhunainam upaagaad iti eva tad aahuh asaamnainam upaagaad iti asadhunainam upaagaaditi eva tad aahuh/* (Once one approaches in a friendly manner and with reverence and earnestness, the response is doubly constructive and pro-active, but once Saama is approached otherwise or even in a casual manner, the response would be likewise!) II.i.3) *Athotaapi aahuhi Saama no bateti yat saadhu bhagvati saadhu bateti eva tad aahuh, asaama no bateti yad asaadhu bhavati asadhu bateti eva tad aahuh/* (Mostly those who approach Saama Veda in the correct perspective feel elated and highly fulfilled asserting that their great times have arrived; but to the contrary they could realise that the results were neutral or even negative!) II.i.4) *Sa ya etad evam vidwaansaadhu Saameti upastebhyaasho ha yad enam Saadavo dharmaa aa cha gachheyur upa cha nameyuh/* (Once the realisation takes place about the effectiveness of meditation of Saama, the person concerned acquires growing qualities of further goodness in word, thought, and deed and becomes increasingly humble and totally balanced in outlook)

[This is the first section of the Second Chapter]

Saama Veda is chanted in five divisions as himkaara, prastaava, udgita, pratihara and nidhana:

II.ii.1) *Lokeshu pancha vidhah Saamopaaseeta: Prithvi kim kaarah, Agnih prastaavonantarikshah udgitaah, Adityah pratihaaro dyaur nidhanam iti Urthveshu/* (Saama Veda possesses five divisions and needs to be chanted in reference to five entities as worlds viz. Prithvi as Himkaara, Agni as Prastaava, Antariksha as Udgita, Surya as Pratihaara and finally Dyauh as nidhana or conclusion where all the Beings are finally deposited there. Now, these divisions are to be chanted in an ascending manner, as these Lokas are higher to each other!) II.ii.2) *Athaavritteshu, dyaur him kaara, Adityah prastaavoh antariksham udgitah Agnih pratijhaarah, Prithvi nidhaanam/* (In the descendant order, Saama is sung with Sky/Heaven as himkaara, Surya as prastaava, Antariksha or Space as Udgita, Agni as Pratihaara and Earth as nidhana; this is so since mortals are deposited on Prithvi finally). II.ii.3) *Kalpante haashmai lokaa urthvaah chaavrittaah cha ya et adevam vidwaam lokeshu pancha vidham saamopaaste/* (As one who realises Saama Veda as the repository of Dharma and Nyaaya or Virtue and Justice, he renders the Saama for the fulfillment of his desires thoroughly, both ways as the meditation is of a wholesome affair in five ways and means)

[This is the second section of the Second Chapter]

Saama Veda to be sung in five fold phases in the rains

II.iii.1) *Vrishtau pancha vidham Saamopaaseeta, purovaato himkaaro, megho jaayate sa prastaavah, varshati sa udgithah, vidyotate stanayati sapratihaarah/* (The five fold Saama Veda needs to be chanted

in rains in the easterly wind as humkaara, in the form of cloud formation as prastaava, in the course if rains as Udgita and when thunders sound and lightnings are flashed as pratihara in scattered forms and finally as rains subside and earth gradually gets dried up then as nidhaana!) II.iii.2) *Udgrahnaati tan nidhanam, Varshati haasmai varshayati ha ya etad evam Vidwaan vrishtau pancha vidhaam saamo - paaste/* (As there is a situation of ‘Anaavrishti’ or famine due to lack of long spells of rainlessness, then chanting of the five fold of Saama Veda in deep meditation would usher in rains in ample and optimal measure but without causing excesses)

[This is the third section of the Second Chapter]

Saama Veda to be chanted in the five fold phases in waters

II.iv.1) *Sarvaapsun pancha vidham Saamopaaseeta, meghe yat samplavate sa him kaaro yad varshati sa prataavo yaah praachyah syandaante sa udgitah, yah prateeyah sa pratihaarah, samudro nidhaanam/* (One needs to chant five fold of Saama in different forms of water: as clouds are collected and rain is about break in, then ‘himkaara’ is rendered. As rain pours down then appopriately ‘prastaava’ is chanted. When rain pours continuously then prastaava is rendered; while rivers are full of water then ‘Udhgita’ is recited and when rivers go in spate and flow westwar then ‘Pratihara’ is sung and in the final stages of ‘nidhana’ all the waters are deposited in the High Seas!) II.iv.2) *Na haapsu praiti apsumaan bhavati ya etad evam vidwaan sarvaasva apsu pancha vidham samopaaste/* (He who thus meditates the five phased Saama Veda yields prosperity and well being in the current and forthcoming lives but conquers mrityu even in deep waters of oceans!)

[This concludes the fourth section of the Second Chapter]

Concentration, Worship and constant rendering of Saama Veda in its entirety overcomes the extremities of the Six ‘Rithus’ or Seasons

II.v.1) *Ritishu pancha vidhamam Saamopasheeta Vasanto heem kaaro, Greeshmah prastaavah, Varshaa Ugditaah, Sharat pratihaarah, Hemanto nidhaanam/* (An intelligent and sincere person who distinguishes the Seasons of a Year viz. Vasanta or Spring during Chaitra-Vaishakha; Greeshma or Summer during Jyeshtha-Ashaadha; Varsha or Monsoon during Shraavana- Bhadrapada; Sharad or Autumn during Ashwin-Kartika; and Hemanta in pre-winter during Margaseersha-Pushya practises the five fold Saaman; he renders Himkaara in Spring, Prastaava in Summer, Udgita in the Season of Rains, Pratihara in autumn and finally Nidhaana in Winter when all the Beings require protection of wind in various places for shelter) II.v.2) *Kalpante haasmaa ritava ritumaan bhavati ya etad evam Vidwaan ritushu pancha-vidham Saamopaaste/* (Those who are adepts of the ‘pancha vidhaana Saama’ and practise it sincerely are blessed by the positive benefits of all the Seasons and enjoy their fruits fully)

[This concludes the fifth section of the Second chapter]

As human beings top the ‘Pashu Vamsha’, they owe allegiance and commitment to animals and hence the vidwaans of the five fold Saama Veda chant it with sincerity do procect them and they too reciprocate

II.vi.1) *Pashushu pancha vidham Saamopaseeta, ajaa himkaarovayah prastaavah, gaava udgitoshwah pratihaarah, purusho nidhaanam/* (Manushyas are considered as the best of species in the Creation of the Almighty and the Learned among them fully conversant of the five ways of SaamaVeda ought to resort to active chanting; the ‘heem kaara’ be invoked in favour of the race of goats, ‘prastaava’ for sheep, udgita for cows pratihaara for horses and ‘nidhana’ for ‘maanava kalyaan’ or the welfare of mankind as a totality) II.vi.2) *Bhavanti haasya pashavah pashumaan bhavati ya etad evam vidwaan pashushu pancha-vidham Saamopaaste/*(Indeed animals enrich human beings by comparison and vice versa and thus the redemption of debt by the humans to the species of animals is loud and clear. Hence at least those humans who are of the distinguished minority ought to chant the five methods of Saama Veda; this is best performed by the human beings, in favour of the animals and finally for the sake of human beings themselves!)

[This concludes the sixth section of the Second Chapter]!

Cordination of Fivefold Saama Veda and Praana-Vaak-Chakshu- Shrotra- Manas

II.vii.1) *Praaneshu pancha vidham paro vareeyah Saamoptaaseeta, praano himkaaro, Vaak prastaavah, Chakshur Ugdeetah, Shrotram pratihaarah, mamoo nidhaanam paro parovareeyaamsi vaa etani/* (The five folded Saama Veda is far higher than the ‘Panchendriyas’ of human body. For example, ‘Himkaara’ the opening of Saama Veda is no way superior to ‘naasika’ or the nose, the organ of smell; Prastaava is indeed reckoned as far inferior to ‘Vaak’ or the organ of speech; Udgita is any day and time far beyond the status of ‘chakshu’ or the organ of Vision; ‘pratihara’ being the penultimate step of Saama Veda song cannot be higher in significance than ‘shrotra’ or hearing capability; and finally, ‘nidhana’ viewed from the view point of mind is far superior in the total scenario of Saama verses Body Organs!) II.vii.3) *Praano vareeyo haasya bhavati parovareeyaso ha lokaan jayati ya etad evam vidwaan praanesu pancha vidham paro vareeyah samopsata, iti tu pancha vidhasya/* (Those practioners of the ‘Pancha Vidha’ Saama Veda who are aware of the supremacy and dominance of the Veda versus the mortal organs of vision, breathing, speech, hearing and mind do indeed fulfill their life expectations far higher than what maximum that the welfare of body organs and senses could bestow!)

[This concludes the seventh section of the Second Chapter]

Now, the Seven folded Saama Veda Chanting of ‘Vaak’ or Speech bestowing Life’s fulfillment

II.viii.1) *Atha sapta vidhasya, Vaachi sapta vidham Saamopaseeta, yat kim cha Vaacho hum iti sac himkaaro, yat preti sa prastaavah, yadeti sa aadih/* (The seven folded chanting of Saama Veda in the form of ‘Vaak’ or the nuance or tone of Vaak / Speech is detailed: whatever is ‘hum’ in the Speech is ‘humkaara’ of the Saama Song; ‘indeed the concept of humkaara’ is that of ‘Prithvi’- which refers to Sapta Dwipas of Jambu, Plaksha, Salmaali, Kusha, Krouncha, Shaka and Pushkala and Sapta Samudras of Lavana, Ikshurasa, Sura, Ghrita, Dahi, Ksheera, and Suswaada. Further, the concept of ‘Prastaava’ includes Speech, ‘pra’ meaning speech. Hence the expression of Seven Folded Saama Veda. The total meaning of ‘Saptavidham Saama’ chant includes ‘Speech or Humkaara, Prastava, aadi, Udgita, pratihara, upadrava, and nidhana’!) II.viii.2) *Yad uditi sa udgeethah, yat prateeti sa pratihaarah, yad upeti sa upadraavah, yanneeti tan nidhanam/* (That which sounds as ‘Ut’ is stated to be Udgitha. That which

sounds as ‘prati’ is pratihaara. Which ever sounds as ‘upa’ is upadrava and that which sounds as ‘ni’ is nidhana) II.viii.3) *Dugdhesmai Vaak doham yo vaacho dohonnaavaan annaado bhavati, sa etad evam vidwaan vaachi sapta vidham Saamopaaste/* (Thus a Vidwaan who is aware of the import of the Sevenfold Saama Veda as Vaak or Speech, should indeed secure the boon of plentiful milk and food, being the most significant pre requisites of contentment of life!)

[This concludes the eighth section of the Second Chapter]

The Seven folded Saama Veda as imposed on Surya and his course of a day

II.ix.1) *Atha khalvamum aadityam sapta vidham saamopaaseeta,sarvadaa samastena Saama, maam prati maam pratiti sarvena samastena Saama/* (Hereafter now, the Seven folded Saama is required to be meditated by superimposing part by part of it over Aditya or Surya Deva. Indeed Surya is identified with Saama for the same reason of being identified with Udgita; as explained earlier in I.v.1: ‘Atha khalu ya udgitah sa pranavo ya pranavah sa udgitha ityasou vaa Aditya udgeetha esha pranava omiti hyesha swaranniti’ or Udgita is Om and vice versa; udgita is beyond Surya and continually sounds like Surya!) II. ix.2) *Tasmin imaani sarvaani bhutaani anvaayattaaniti vidyaat tasya yat purodayaat sa him-kaarah tadasya pashaavon vaayatthaah tasmaat te him kurvanti kimkaara bhajino hyetasya Saamnah/* (It is clear indeed that all the Beings in Creation are connected with Surya and the form of Surya before his rise is ‘himkara’. All the beings are not only connected to, but dependent on, Surya and are used to worship his form for their daily fulfillment; indeed *Himkaara* in Saama before his rise; animals utter that sound and hence the appropriateness at that time) II.ix.3) *Atha yat prathamodite sa prastaavah tadasya manushyaa anvaayattaah, tasmaat te prastuti kaamaah prashamsaa kaamah prastaavabhaajino hyetasya Saamnah/* (Once ‘Suryodaya’ takes place, human beings are associated with the Sun’s phase of *Prastaava* of Saama and at that time invariably tend to greet the Sun God for securing his blessings to make their day successful by way of luck and name) II.ix.4) *Atha yat sangava velaayaamsa aadih, tad asya vayaamsi anvaayattaani, tasmaattaani antarikshe naarambanaani aadaayaatmaanam paripatanti aadibhaajeeni hyetasy Saamnaah/* (When the phase of Surya spreading his rays rapidly called *Aadi* sets in, birds fly high freely on the sky as though they intend to worship ‘Aadi’ or Surya as corresponding to the Division ‘Aadi’ of Saama Veda!) II.ix.5) *Athayat samprati madhyan dine sa Udgithah, tadasya Devaa anvaayattaah, tasmaatte satthaamaah prajaapatyaanaam Udgitha bhaajino hyetasya Saamnah/* (As the mid-day or noon time arrives and Surya is right on one’s head on the Sky, it is the time for various Devas- the progeny of Prajapati, to engage themselves in the worship of *Udgita* of Saama Veda since that is the zenith of Surya’s splendour on the firmament!) II.ix.6) *Atha yad urthwam madhyan- dinaat praag aparaahnaat sa pratihaarah, tadasya garbhaa anvaayattaah, tasmaatte pratihrataa naavapadyante pratihaara bhaajino hyetasya Saamnah/* (Then Surya moves on to post-immediate noon phase before the afternoon, when foetuses of various Beings are alerted and held aloft and high in the wombs when Vidwans chant *Pratihaara* of Saama Veda) II.ix.7) *Atha yad urthwam aparaahnaat praag astamayaat, sa upadravah, tad asiyaranyaa anvaayattaah, tasmaat te purusham drushtwaa kakshaam shvabhram iti upadravanti upadravaa bhaajino hyetasya Saamnah/* (During the post after noon phase in the course of Surya’s day before the Sun Set, animals tend to be on their return from grazing in the fields and the worshippers of Saama resort to *Upadrava* of Saama Veda)II. ix.8) *Atha yat prathamaastamite tannidhanam, tadasya pitaronvaayattaah, tasmaat taan nidadhaati nidhaana bhaajino hyetasya Saamnah, evam khalvamumaadityam sapta vidham saamopaaste/Iti navamo khandah/*(When the Sun God

commences his setting in, the Pitru Devas are associated with the phase, and as though the Shraaddha ceremonies are being laid on the Darbhas or Kusha grass symbolising the offer to the past generations of Pitru Devatas viz the deceased father and forefathers; this indeed is the time when the chanting of *nidhana* the seventh phase of Saama Veda is recited. This is how, **himkaara, prastava, aadi, udgita, pratihara, upadrava and nidhana** are the seven folded Saama Veda swaras are chanted daily!)

[This is the end of the ninth section of the Second Chapter]

Spiritual significance of the syllable numericals of Saama Chantings

II. x.1) *Atha khalvaatma sammitam atimrityu sapta vidham Saamopaaseeta; himkaara iti tryaksharam prastaava iti tryaksharam tat samam/* (Thereafter, meditation on the seven folded Saama as Surya is the Supreme Self itself or the status of ‘atimrityu’ viz. the cause of beyondness or transcendence of death! The words of ‘himkaara’ or ‘prastaava’- both three letter words as pronounced in Sanskrit-possess the same intent; one denoting death and another beyond death) II.x.2) *Aadiriti dyaksharam pratihaar iti chaturaksharam tata ihaikam tatsamam/* (The two words viz. ‘aadi’ and ‘pratihaara’ are of two and four letter words respectively denoting number evenness that is ‘samatwa’ and hence claim equality)II.x.3) *Udgitha iti aksharamupadrava iti chaturaksharam tribhistriribhih Saamam bhavati aksharam atishish - yate tryaksharam tatsamam/* (Now, the name of Udgita has three letters where as the name of Upadrava has four letters; since there is an extra letter, yet the common minimum is of three letters and as such of equality being claimed) II.x.4) *Nidhanamiti tryaksharam tatsamameva bhavati taani ha vaa etaani dva- vimshatiraksharaani/* (The name nidhana is possessive of three letters thus the totality being twenty two viz. 6+6+7+3) II. x.5) *Eka vimshati aadityam aapnoti; eka vimsho vaa itosaavaadityo, dwa vimshena param aadityaajjayati, tan naakam tad vishokam!* (This is how a person could reach Surya Deva by the count of twenty one letters of chanting of Saama Veda; and by the twenty second one of the chant, can reach beyond by conquering higher positions of Surya, which is indeed called the state of bliss that is securely free from sorrow) II.x.6) *Aapnoti haadityaasya jayam, paro haasyaaditya jayaajjayo bhavati, ya etad evam Vidwaan aatma sammitamb ati-mrityu sapta vidham saamopaaste, saamopaaste!* (In sum, one becomes victorious over Death, by meditating on the seven phased Saama Veda as identified with the Antaratma of the Self Consciousness and cross the barriers of death and be victorious beyond Surya too; such a victory leads to Bliss and Lasting Deliverance)

[This is the end of the tenth Section of the Second Chapter]

Synthesis of mind, praana and Gayatra Saama leads to fulfillment of life, longevity and progeny

II.xi.1) *Mano himkaaro vaak prastaavah, chakshur udgitah, shrotram pratihaarah, praano nidhanam etat Gayatram praneshu protam/* (Meditation of Gayatra Saama with Gayatri Mantra followed by Saama chanting as relevant to the body organ and the respective Saama Chant would most successfully yield achievement of happiness, long life and excellent offspring! One’s mind as himkara, speech as prastava, vision as Udgita, hearing as pratihara, and praana the Vital Force as Nidhana, Gayatri is totally established in one’s Self for excellent results) II.xi.2) *Sa ya evam etad Gayatram praneshu protam veda praani bhavati, sarvam aayureti, jyog jeevati, mahaan prajaya pashubhir bhavati, mahaan keertyaa mahaamanaah syat, tad vratam/* (Any body who could practise Gayatri Saama thus set to praana fully

would enjoy long life of atleast hundred years without shortcomings of body parts and senses, be blessed with prosperity, fame and excellent progeny and shine as a ‘Maha Manaha’ or as an Illustrious Man of Achievements!)

[This is the end of the eleventh section of the Second Chapter]

Rathantara Saama Homa Practice leads to prosperity and fame

II.xii.1) *Abhimanthati sa him karaah, dhumo jaayate sa Prastaavah, jwalati udgitongaaraa bhavanti sa pratihaarah, upashaamyati tan nidhanam; samshaamyati tan nidhanam; etad rathantaram agnau protam/* (Rathantara Saama Veda established to Agni Deva possesses its unique place of chanting while ‘abhimantaagni’ or the Fire produced by rubbing wooden pieces has its own settings of the Veda. Its ‘hinkaara’ denotes its initial state; ‘prastaava’ its smoke; ‘udgita’ its bright flames; ‘pratihara’ its burning charcoal and ‘nidhana’ its closure.) II.xii.2) *Sa ya evam etad rathantaramagnau protam veda, Brahmavarchasi annaado bhavati, sarvam aayureti, jyog jeevati, mahaan prajayaa pashubhir bhavati, mahaan keertyaa; na pratyayaan agnin aacchaamen na nishteet, tad vratam/*(A person conversant with Rathantara Saama Veda as dedicated to Agni is indeed a shining example of Veda Vidya, Brahma Varchas or the Radiance of Tempered Celibacy, contented stomach, excellent health, longevity and acquisition of ‘Putra Pashu Yasho Sampada’. The only caution in his life of fulfillment would be never to spit, cough and sneeze into the the Sacred Fire; that is keep the body, mind and Soul clean!)

[This is the end of the twelfth section of the Second Chapter]

Due recognition of the female in Society, despite emphasis on abstinence

II.xiii.1) *Upamantrayate sa heem kaarah, jnaapayate sa pratastaavah, striyaasaha shete sa udgithah, prati streem saha shete sa pratihaaraha, kaalam gacchati tan nidhaanam, paraam gacchati tan nidhaanam: etad Vaama Devyam mithune protam/* (Vama Deva chant of abstinence is not negation and derecognition of physical desires. Heem kaara is to summon a woman, prastava is to make a proposal, udgitha is when she surrenders, pratihara is to give finishing touch and nidhana is to wind up. This is the purport of the Vaama Deva Chant of Saama Veda) II.xiii.2) *Sa ya evam etad Vaamadevyam miyhune protam, Veda mithune bhavati, mithunaan mithunaat Prajayate, sarvam aayur eti, jog jeevati, mahaan prajayaa pashubhir bhavati mahaan keerthyaa, na kaanchana pariharet tad vratam/* (He who knows the Vamadevy Saama Chant is fully aware of the significance of procreation of Beings as it would lead to progeny, social status and fulfillment; indeed the emphasis of the Vama Deva Chant of Saama would be to underline the role of women as a Rule!)

[This is the end of the thirteen section of the second chapter]

Brihat Saama Veda Chant linked to and emerging from Surya

II.xiv.1) *Udyan himkaarah, uditah prastaavah, madhyan dina udgithoparaahnah, pratihaarostam yan nidhanam; etad brihadaaditye protam/* (The magnificence of Brihat Saama is denoted by the rising Surya Deva as himkara, as prastava by His rise, as Udgita by his noon day exuberance, as pratihara by Surya’s afternoon glory, and nidhana by the Sunset; this is how Surya Deva’s glory is reflected in Brihat Saama

Veda) II.xiv.2) *Sa ya evam etad Brihad Aditye protam veda, tejasvee annaadobhavati, sarvam aayureti, jyog jeevati, mahaan prajayaa pashubhir bhavati mahaan keertyaa: tapantam na nindet, tad vratam/* (He who is aware of the grandeur of Brihat Saama as firmly instituted on Surya Deva is indeed a sparkler of life with fame and prosperity, contentment and comprehensiveness; his progeny is ideal, animal wealth is plentiful and quality of virtue and justice is abounding. Here however is a word of caution that he should never ever despise the excessive blaze and heat of the violent flames of Fire but obey them and endure always!)

[This is the end of the fourteenth section of the Second Chapter]

Vairupa chant firmly linked with Parjanya bestows all round success, joy and fame to the Chanter

II.xv.1) *Abhraani samplavante sa himkaarah, megho jaayate sa prastaavah, varshati sa Udgithah, vidyotate stanayati sa pratihaarah, udgrahnati tan nidhanam, etad vairupam parjanya protam/* (The Vairupa or Saama Chant is firmly situated in the ‘Meghas’ or Clouds. As the clouds are collected, the Vairupa creates ‘himkaara’; then thin wafer like strands of clouds called ‘cirrus’ are formed in the atmosphere initiating as ‘prastaava’. When the rains are materialised, then the Vairupa sounds like ‘Udgitha’. The ‘Pratihara’ accompanies the flashes of lightnings and roars of thunders. As the rains stop, that looks like ‘nidhana’.) II.xv.2) *Sa ya evam etad Vairupa parjanya protam veda, Virupaamscha Surupaamcha pashun avarundhe, sarvam aayur eti, jyog jeevati, mahaan prajayaa pashubhir bhavati, mahaan keertyaa, varshaantam na nindet tad vratam/* (The Vairupya Vidwaan is convinced that the Saama is fully aligned to Clouds and lives happy and bright; indeed he gains growing prosperity, progeny, name and fame by the practice of Saama as fully set in ‘Parjanya’. The Vidwan however decides that never ever he should speak ill of the continuous downpour!)

[This is the end of the fifteenth section of the Second Chapter]

Viraja Saama chants as unified with the qualities of Seasons provide immense fulfillment to each and every Being

II.xvi.1) *Vasantohim kaarah, greeshah prastaavah, Varsha udgithah, Sharat pratihaarah, hemanto nidhanam, etad vairajam ritushu protam/* (Recalling the glory of Saama Veda chant through the Ritus or Seasons bestowing extreme happiness to the Chanter vide the earlier reference at (II.v.1), the Vairaja Saama Chant woven into the Ritus is classified as Vasanta Ritu aligned to Humkaara, Greeshma as Prastaava, Varsha Ritu as Udgia, Sharat as Pratihara, and Hemanta as Nidhana.) II.xvi.2) *Sa ya evam etad Vairajam ritishu protam veda, viraajati prajayaa pashubhir Brahma varchasena, sarvam aayur eti, jyog jeevati, mahaan prajayaa pashubhir bhavati mahaan keertya; ritum na nindet, tad vratam/* (The Learned One who is aware of the brilliance of Vairaja Saama as firmly anchored to various Seasons, lives the elegance, longevity, putra-pashu-vastu-kanaka-vaahanas and most importantly the erudition of the Veda. A caution note is sounded however that the ups and downs of ritus be never criticised as they bestow so much of joy as to outweigh negligible negatives!)

[This is the end of the sixteenth section of the Second Chapter]

Shakvari chant of Saama Veda eulogises the multi-splendoured Worlds

II.xvii.1) *Prithvi him-kaaro Antariksham prastaavah, Dyaur udgitah, Dishaah pratihaarah, Samudro nidhaanam, etaah Shakvaryo Lokeshu protah/* (Shakvari Saaman hymns are dedicated to the Worlds; these extol and pay tributes to Earth as the syllable of humkaara; the Antariksha or the Intermediate Space called Atmosphere as prastaava; Sky as Udgita; Ashta Dishas or the Eight Directions as pratihara and the oceans as the nidhana!) II.xvii.2) *Sa ya evam etaah Shakvaryo lokeshu protaa veda, lokee bhavati, sarvam aayur eti, jyog jivati, mahaan prajayaa pashubhir bhavati mahaan keertyaa;lokaan na nindet, tad vratam/* (A person with the knowledge and constant practice of Shakvari Sama Veda Chant which is essentially embedded into the magnitude and immense nature of the Worlds would enjoy a full span of comfortable life, and all round accomplishment of life. The only prudencial warning to the Chanter is that he should not criticise nor ignore the over all magnificence of the Worlds!)

[This is the end of the seventeenth section of the Second chapter]

Revati Chant of Saama Veda attuned to, possessed of and blessed by animals

II.xviii.1) *Ajaa himkaaro vaayah prastaavah, gavaa udgitoashvaah pratihaarah, purusho nidhanam, etaa revaatyah pashushu protah/* (Chanting the hymns of Revati Saama has its own boons of life pursuant to the praises of animals, especially when goats are revered as himkara, sheep as a prastaava, cows as udgita, horses as pratihara and human beintgs too considered as Pradhana Pashus or the Premier Animals.) II.xviii.2) *Sa ya evam eta revatyaah pashushu protaa veda, pashum,aan bhavati, sarvam aayureti, jyog jeevati, mahaan prajayaa pashubhir bhavati mahaan keertyaa; pashun na nindet, tad vratam/* (A person who knows to recite Revati Saama with faith and devotion to animals shall indeed secure a full span of life, lives with contentment with good progeny and animals and of fame. Yet, the concerned human beings should never underestimate the power and service as imparted to humanity by them!)

[This is the end of the eighteenth section the Second Chapter]

‘Yagjnyayagjniya’ chant of Sama Veda yields all round well being of body parts

II.xix.1) *Loma him kaarah, twak prastaavah, maamsam udgitah asthi pratihaarah, majjaa nidhaanam, etad Yagjnyaaajniyam angeshu protam/* (Of the parts of human physique, body hair is comparabe to ‘him-kaara’ of Saama Veda, skin is akin to Prastaava, flesh is like udgita, bones like pratihara and bone marrow is like nidhana; these constituents of a human body are firmly set to the contents of the ‘Yagjnyayagjniya’ component of Saama Veda) II.xix.2) *Sa ya evam etad yagjnyayagjniyam angeshu protam vedaangi bhavati, naangena vihurchati, sarvam aayur eti, jyog jeevati mahaan prajayaa pashubhir bhavati mahaan keertya, samvatsaram majjno naashniyaat, idam vratam,majjaano naashneeyaati iti vaa/* (A scholar of ‘Yagjnyayaagjniya Saama’ who is fully set to the various body parts of a human being and is on constant chant of Yaagjnyayaagjnia Sama would enjoy total welfare of body, full life span, good name and what best is offered of his/her long life with happiness and contentment. Yet, he should refrain from eating meats for best results of the aforementioned blessings!)

[This ends the nineteenth section of the Second chapter]

Raajana Chant of Saama well set to major Divinities of Agni, Vayu, Surya, Nakshatra and Chandra

II.xx.1) *Agnir himkarah, Vaayu prastavah, Aditya Udgithah, nakshatraani pratihaarah, Chandramaa nidhanam: etad Raajanam Devataasu protam/* (The syllable of Agni is himkara, Vaaya uis prastaava Aditya Udgitha, Nakshatras are the pratihara and Chandra is Nidhana; thus all the majorDeities are positioned to the essential parts of Saama Veda as in reference to Raajana Chant.) II.xx.2) *Sa ya evam etad Raajanam Devataasu protam vedaataasaam eva devataanaam salokataam saarsthitaam saayujyam gacchati, sarvam aayur eti, jyog jeevati, mahaan prajayaa pashubhir bhavati mahaan keertyaa; braahmanaan na nindet, tad vratam/*(Rajana Chant is essentially directed to Divinities of significance and as such yields to the chanters all the best of whatever is in their respective spheres of capabilities; indeed each of the Deities worshipped in the Raajana Chant, either individually or collectively, has the ability to bestow the best of fulfillment to them, especially long life, well being, good progeny and eminence! However, in their excitement, none indeed especially the Reciters of SaamaVeda should belittle, much less condemn Brahmanas, the Seats of ‘Nishtha’ or self-discipline and ‘ yama’ / ‘niyama’ or internal and external purification in general!)

[This ends the twentieth section of the Second Chapter]

Excellence of Saama Veda as applicable to Mortals and far more so to Devas; Sama Vidwans are fully aware of the five stages of existence viz. himkaara, prastava, udgita, pratihara and nidhana!

II.xxi.1) *Trayi vidyaa him kaarah, traya ime lokaah sa prastaavognir vaayur aadityah sa udgithah, nakshatraani Vaayaamsi Marichayah sa pratihaarah sarpaa gandharvaah pitara tan nidhanam, etad Saamna sarvaasmin protam/* (The detailed knowledge about all the Three Vedas is concentrated in the single syllable of ‘himkaara’. The three Worlds viz. Bhur, Bhuvah and Swaha are prastaava. Agni, Vayu and Surya are the ‘Udgitha’. Nakshatras, Vaayaamsi or birds and Marichis or the Rays of Luster are pratihara. Now, Serpents,Gandharvas and Pitru Devas or Manes are referred to as Nidhana . Thus Saama is fully established in every thing) II. xxi.2) *Sa ya evam etad Saama sarvasmin protam veda, sarvam ha bhavati/* (Indeed he who realises the above from the Saama Veda is well qualified to become everything) II.xxi.3) *Tadesha shloka: yaani panchadhaa treeeni treeeni, tebhyo na jyaayah param anyad asti/* (There is a verse in this context: There is nothing else more significant than realising five groups of three each of the Vedas, viz, himkara, prastava, udgita, pratihara and nidhana!) II.xxi.4) *Yas tad veda sa veda sarvam sarvaa disho balim asma haranti, sarvam asmeeti upaaseeta, tad vratam, tad vratam/* (Indeed, he who knows Saama Veda knows everything; there would be offerings from all the directions to such Sama Vidwans as they are the Self sufficient of knowledge and of Reality!)

[This ends the twentieth section of the second chapter]

Pronunciation of Saama Chanting should be appropriate like to Agni it be highsounding, Soma be clear and melodious, elastic to Vayu, Indra as soft but pitched up and to Prajapati as distinct and unique; likewise vowels be strong and resonant, aspirants as open and slurless but consonants as slow and careful!

II.xxii.1) *Vinardi Saamno vrune pashavyam iti agner udgithoniruktah Prajapateh, niruktah Somasya, mrudu shlakshanam Vaayoh, shlakshanam balavad Indrasya, krouncham Brihaspateh, apadhwaantam Varunasya: taan Sarvaan evopasevita, Vaarunam twa eva varjayet/* (Now the Chanter of Saama Veda proclaims that he would start singing the Veda in varying tunes and sounds: he would first chant the Veda

at a high pitch and tune which should appeal to animals; then as Udgita having Agni as its presiding deity; then Saama as of ‘anirukta’ or a unique and indescribable tune with Prajapati as its presiding Deity; then the ‘Somasya Udgita’ with Chandra as the presiding Deity in ‘nirukta’ as in clear tone melody; then the ‘mridu’ or the ‘skakshanam’ or in soft tone to Vayu Deva as the Deity concerned; then to Indra Deva as the presiding Deity in a ‘slakshanam balvad’ or of soft yet efforted pitch of voice and then to Brihaspati the Deva Guru as the presiding deity in the tone of a krouncha bird. But, normally the chanting in favour of Varuna Deva as the presiding deity is avoided as in the tune of a cracked up sound of a gong/bell!) II.xxii.2) *Amritatwam Devebhya aagaayaanity agaayet swadhaam pitrubhya aashaam manushyebhyas - chah trinodakam pashubhyah swargam lokam yajamaanaayannam atmanaa agaayaaneeti etani manasaa dhyaanan apramattah stuvita/* (The Saama Chanter then decided to sing for the immortality of Devas; then he sang in favour of Pitru Devas in ‘Swadha’, later for the betterment of humanity, then he sang in ‘trinodakam’ or as of grass and water in favour of animals. Later, the Chanter decided to sing for ‘Swarga Loka’ and finally the ‘Yajamaani’ or the Kartha of the Sacrifice and most importantly for plentiful food for himself! As these chants, the Singer of the Saama Veda would sing in his own mind addressed to specific targets in view, yet, the pronunciation must be perfect distinguishing vowels, aspirates and consonants properly !) II.xxii.3) *Sarve swaraa Indreasyaatmaanah sarva ushmaanah Prajaapater aatmaanah sarve sprasha mrityor aatmanah, tam yadi swareshu upaalabhyetendram sharanam praapannobhuvam sa twaa prati vakshyateeti enam bruyaat/* (In the Saama Veda chant, all the ‘swaras’ or vowels are stated to be the limbs of Indra Deva, the aspirates like ‘sa, sha, ha’ etc are the limbs of Prajapati while the consonants are the limbs of death and destruction. In case any one finds fault with the pronunciation of vowels, then the chanter need not get hurt but merely say that Indra would reply to the alleged mistakes but need not be rattled at once!) II.xxii.4) *Atha yadi evam ushma soopaalabheta, Prajapatim sharanam prapannobhoovam, sa twaa prati pekshyateeti enam bhuyaat, atha yadyenam sparsheshuupaalabheta: mrityum sharanam, prapannobhuvam sa twaa prati dhakshhyateeti enam bruyaat/* (If one objects of pronouncing of aspirants, then the Chanter might take refuge from Prajapati who would take suitable action and in the event of mistakes of consonants, then the reply would be that mrityu would take action required!) II.xxii.5) *Sarve swaraa ghoshavanto balavanto vaktavya Indre balam dadaaniti, sarve ushmanograstaa anirastaa vivartaa vaktavyaah Prajaapater aatmaanam paridadaa - neeti, sarva sparshaa leshenaanabhinihitaa vaktavya mrityor aatmaanam pariharaaneeti/* Indeed all the vowels must be pronounced with force and reverberation affirming that the offering was to Indra himself; the aspirants need to be an open mouthed clarity as the offering was Prajapati; while consonants be uttered slowly without mixing them up so as to say that mrityu be spared for indiscretions if any!)

[This is the end of the twenty second section of the Second Chapter]

The three branches of Dharma or Virtue viz. ‘Yagjino-Adhyaaya-Daana’ or Sacrifice-Study-Charity as also the meditation of the unique syllable of OM)

II.xxiii.1) *Trayo dharma skandhaah-Yagjnodhyaayanam daanamiti; prathamastapa eva, dwiteeyo brahmachaarya aacharya kula vaasi, tritiotyantam aatmaanam acharya kulevasaadayana: sarva ete punya lokaa bhavanti, Brahma samsthomritatwam eti/* (The three divisions of Virtue are stated to be Sacrifices to Agnihotra, Study of Scriptures and Charity as per one’s capacity. The prime most duty is the practice of Austerity comprising physical penances, ahimsa or non-killing, asteya or non stealing, frugality or non-ostentation, nigarva or modesty, and ‘satyaacharana’ or practice of truthfulness. The

second is the acquisition of knowledge or quest for sacred wisdom and Brahma Vidya or the Learning of Reality and Materialism, by staying in the house of the Teacher and the third is brahmacharya or celibacy by body and mental control and renunciation of the world . All these accomplish the way of Virtue) II.xxiii.2) *Prajapatir lokaan abhyatapat; tebhyo abhitaptebhyah trayi vidyaa sampraasravat, taam abhyaatapat, tasyaa abhitaptaayaa etaani aksharaani sampraashravanta bhur bhuvah swar iti/* (As Prajapati made intensive introspection on the existence of the worlds, then he arrived at a three folded awareness of Vedas and of the three syllables viz. bhuh viz. Earth, bhuvah or Atmosphere, and swah or the Sky!) II.xxiii.3)*Taan abhyaapat, tebhyobhitaptebhya Omkaarah sampraasravat, tad yathaa sankunaa sarvaani parnaani samtrannaayani evam omkaarena sarvaa vaak samtrunnaomkaara evedam sarvam, Omkaakaara evedam sarvam/*(Prajapati then performed further introspection and then visualised the most potent and unique syllable **OM**. The word Om is basically constituted by three letters viz. a-u-m; since the vowel ‘a’ represents Vaak or speech, the word therefore is sarvam or everything. Om is thus indeed ‘ all these’ or every thing and any thing, or All Pervasive!And a repetition of the Sacred Syllable underlines emphasis and magnificence!)

[This concludes the twenty third section of the Second Chapter]

Assured fruits of offerings in Garhapatyaagni for Vasus in morning, Rudras in noon and Aditya-Vishva Devas in evenings with Saama Veda chantings

II.xxiv.1&2) *Brahmavaadino vadanti yad Vashunam praatahsavanam,Rudraanam maadhyam dinam savanam, Adityaanaam chaVishweshamcha Devaanaam triteeya saavanam// Kwa tarhi yajamaanasya loka iti, sa yastam na vidyaat katham kuryaad, atha Vidwaan kuryaat/* (The ancient expounders of what Brahman was all about decided that ‘Praatah Savana or Kaala’ or the first part of a day time was dominated by Ashta Vasu Devatas, the ‘Madhyam Dina Savana’ or the mid-day belonged to Ekaadasha Rudras and the third ‘savana’was signified by the presence of Dwadasha Adityas/ and ‘traitrim shati’ or 33 Vishwadevas. The ‘Yajamaana’ or the person performing a Sacrifice by himself is most likely to confuse himself and as such needs to let a Vidwan guide the Devas and the timings of the day when and how the Sacrifice be executed.) II.xxiv. 3) *Puraa praatar anuvaaasyopaa karanaaj jaghanena garhyatyasyodan mukha upavishyasavaasavam Saamaabhigaayati/* (Well before chanting ‘Praataranuvaaka’ or the morning religious prayerful service, the Sacrificer is seated before the ‘Garhapatya Agni’or the household fire in which he and his wife are normally expected to perform offerings of ghee etc. facing ‘uttara disha’ or northward, then sings Saama over which Vasudevas preside) II.xxiv.4) *Loka dwaaram apaavarnu pashyema twaa vayam raajyayaa iti/* (May the entry door of the world be opened so that viewing kingdom of yours be visioned! This is how the meditation is initiated) II. xxiv. 5&6) *Atha juhوتي namo agnaye prithiveekshite loka kshite lokam me yajamaanaaya vindaisha vai Yajamaanasya loka etaasmi// Atra yajamaanaah parastaadaayushah swaahaapajahi parighamiti ukvottishthati; tasmai Vasavah praatah savanam, samprayacchanti/* (Then the oblation is poured with the mantra: ‘namognaye prithiveekshite, lokakshite’ or our salutations to Agni, we bow down to you, to those who live in this earthly world; do please secure this for me the Sacrificer; after this life of mine, do take away the bolt and bestow to me the joy of world of Vasus) II.xxiv.7&8) *Puraa madhyam dinasya savanasyopaakaranj jaghanena agneedhreeesyodanmukha upavishya, sa Roudram saamaabhigaayati// Loka dwaaramn apaavrunu, pashyemka twaa vayam Vairaajyaaya iti/* (Now, at the beginning of the mid-day ‘saavana’, the Karta would be seated facing northward behind the Agnihotra and chants the

Saama Veda in favour of Rudra Devas and requests that them to keep the door of Viraj open so that after his life's fulfillment, he could enter and secure the enjoyments of that Loka too) II.xxiv. 9&10) *Atha juhoti namo Vaayaven -tarikshite lokakshite lokam me yajamaanaay vindaisha vai yajamanasya loka etaasmi// Atra Yajamaanah parastaadaayushah swaahaapajahi parighamiti uktottishthati, tasmai Rudraa madhyan dinam savanam samprayacchhanti/* (As he pours the offering in Agni, he recites the mantra: Namō Vaayaverantariksha- kshite: 'My earnest salutations to you Vayu in the world and in the Intermediate Space; do accept my offering and secure me the world and the Intermediate Space for me the Sacrificer; indeed after the destined years of my life let me enter your world as I stand and pray to you to allow me to do so for my happiness and contentment!) II.xxiv.11-13) *Puraa triteeya savanasyopa karaanaj jaghanenaahavaniyasyodan mukha upavishya saVaishwadevam saamaabhigaayati// Loka dwaara apaavrunu, pashyema ywaa vayam swaaraajyaaya iti/ Adityam, atha Vaishwadevam, loka dwaram apaavranu pashema twaavayam saamraajyaaya iti/* (Initiating the third saavana, seated behind the 'Aahavaniya Agni' facing north, the karta chants Saava Veda over which Aditya Devas and Vishwadevas preside and the implore the Devas to keep the doors of their Lokas open to let him enter after their span is over.) II.xxiv.14-15) *Atha juhoti nama Adityo nama aadiyebhyascha Vishwebhyascha Devebhyo divi- kshidbhyo loka- kshidbhyah lokam me yajamaanaaya vindata/ Esha vai yajamanasya lokah, etaasmi atra yajamaanah parastaad aayusghah swaahaapahata parigham iti uktvottishthati/* (As the Karta pours oblations by pronouncing: 'Nama Adityebhyascha Vishwebhyascha Devebhyo' or Salutations to you Aditya devas and Vishwadevas, do please accept my offerings and remove the barriers of your lokas as I am desirous of being there in your lokas after the termination of my life and enjoy my stay there!) II.xxiv.16) *Tasmaa Adityascha Vishwe cha Devaastririteeya savanamb samprayacchhanti, esha ha vai Yagjnyasya maatraam veda, ya evam veda, ya evam veda!* (To the Yajamana after the third offering of the day is offered in favour of Adityas and Vishwa Devas, indeed one realises the high significance of it; indeed one does truly realise the great significance of the daily offerings to Vasus, Rudras and Aditya-Vaishwa Devas at the three timings prescribed, then indeed one surely realise the fruits of the offerings; the rewards might vary but are assured!)

[This is the end of the twenty fourth section of the Second Chapter as also of the end the Second Chapter]

Meditation on Surya the honey of Devas by Rig Veda Chants

III.i.1) *Om: asau vaa Aadityo Deva-Madhu;tasya dyaur eva tirashcheena vamshontariksham apupah, Marichaayah putraah/* (Om! Bhagavan Surya, the unique object of meditation of the Worlds, is for sure, the honey base of all the Devas. Now, heaven is akin to a bent bamboo stick, the 'Antariksha' or Atmosphere called also the Intermediate Space is indeed like a beehive and the 'Surya kiranah' or Sun Rays the off shoots are like the offspring of Sun!) III.i.2) *Tasya ye praancho rashmayastaa evaasya Praacyomadhu naadyah,Rucha eva madhukrut Rigveda eva pushpam taa aapastaa vaa etaa Ruchah/* (Indeed, the eastern rays of Surya Deva are like the eastern cells of the bee hive even as the Rik Mantras are the bees and Rik Veda by itself is a pure honey bearing flower of charm and fragrance! Honey is prepared by the Rik mantras by absorbing 'aapah' the water from the Rites enjoined by Rig Veda and the rites are the various flowers; the waters are the milk and butter poured into the fire in connection with the rites as that mix is called Soma turned into amrita or the nectar!) III.i.3) *Etam Rig Vedam abhyatapah – stasyayashasteja indriyam veeryam annaadyam rasojaata/* (Illumined and radiated by Rig Veda, the rites compared to flowers produce honey as sucked by bees as in the form of yasha-teja-veerya-anna-arogya or

fame, radiance, virility-food and health) III.1.4) *Tad vyaksharat, tad aadityam abhitoshrayat, tad vaa etad yad etad aadityasya rohitam rupam/* (The honey juice flowed plentifully and settled on a side of the Surya Bimba or the Solar Orb and hence the bright redness that appears at the Sun Rise!)

[This is the end of the first section of the Third Chapter]

Meditation on the Southern Side Rays of Surya by Yajur Veda Mantras

III.ii.1) *Atha yesya dakshinaa rashmayastaa evaasya Dakshinaa madhu naadyo Yajushyeva madhu kruto Yajur Veda eva pushpam, taa amrita aapah/*(The Southern rays of Surya Deva which by themselves are the honey cells on the Southern front are indeed the Yajur Veda mantras as bees, while the Yajur Veda itself as the flower and the juices are the flows of Soma or the nectar.) III.ii.2) *Taani vaa etaani Yajumshi etam Yajuervedam abhyaatapah tasya bhittaptasya yashah teja, indriyam, veeryam,annaadyam raso-jaayata/* (The Yajurmantras are like the southern front bees being the southern rays of Surya, bestowing ‘yashasteja indriyam veeryamannadya rasah’) III.ii.3) *Tadvaksharat, tadaadityam abhitoshrayat tad vaa etad yad etad adityasya Shuklam rupam/* (The honey juice flowed in abundance settled on Surya Deva hence his white radiance)

[This is the end of the second section of the Third Chapter]

Meditation on the western side rays of Surya Deva by Saama Veda Mantras

III.iii.1) *Atha yesya pratyancha rashmayastaa evaasya pratichyo madhu naadyah Saamaani eva madhu kritah Saama Veda eva pushpam, taa amritaanaapah/*(The western rays of Surya are by themselves the western honey cells, while the Saama Mantras are the bees and Saama Veda the fragrant flower. Those flows of Soma juice are the ‘amrita’) III.iii.2) *Taani vaa etaani Saamaanyetam Saama Vedamabhyatapah tasyaavbhittaptasya yashah teja indriyam veeryam annaadyam rasojaayata/* (The Saama mantras as radiated by the western rays bestow keerti, kaanti, veerya, bala and anna!) III.iii.3) *Tadvyaksharat, tadaadityam abhitoshrayat tadvaa etad yadetad aadishyaa krishnam rupam/* (The profuse stream of honey like nectar gave the dark shade of appearance of Surya Deva on his side)

[This is the third section of the Third Chapter]

Meditation on the northern side of Surya kiranans or energy waves as heated up by Atharva Veda hymns

III.iv. 1) *Atha yesyodancho rashmayastaa evaasyodeechyo madhunaadyah atharvaangeerasa eva mathu kritah,itihaasa puraanam pushpam, taamrita aapah/* (As the northern rays of Sun are like the northern honey-cells and Atharva -Angirasa Mantras are like bees sucking juices such as the rites of the Ashwamedha Sacrifices contained in Itihasa-Puranas, the Atharva Veda flower yields sweet juices like nectar!) III.iv.2) *Tevaa etetharvaangirasa etad itihaasa puraanam abhyatapah tasyaabhittasya yashasteja indriyam veeryam annadyham, rasojaayata/* (The Atharva-Angirasa Veda Mantras are stated to radiate Itihasa Puranas and create juices like fame, brightness, vitality, and food) III.iv.3) *Tad vyaksharat, tadaadityam abhitoshrayat, tad vaa etad yad etad aadityasya param krishnam rupam/*(Juices flowing from the top head of Surya display the dark appearance of the Sun God!)

[This is the fourth section of the Third Chapter]

Pranava and the hidden meanings of Scriptures like Upanishads analysing Brahman the Reality bestow nectar leading to material fulfillment and spiritual enlightenment

III.v.1) *Atha yeshyordhvaa rashmayas taa evasyordhvaa madhunaadyo guhyaa evaadeshaa madhukruto, brahanaiva pushpa, taa amritaa aapah/* (Brahman signifying the Unique syllable OM constitutes the upward rays of Surya representing the upper honey cells. In this context, the secret injunctions of Upanishads and Scriptures are indeed the bees and the flower is of OM while the waters or juices are the nectars) III.v.2) *Te vaa ete guhyaa aadeshaa etad Brahmaabhyatapah tgasyaabhitaptasya Yashas, teja, indriyam, veeryam, annadyam, rasojaayata/* (The mystical instructions issued by Upanishads are motivated by the flower of Pranava and thus originate juices in the form of fame, luster, vitality and strength provided by food) III.v.3) *Tad vyaksharat, tad aadityam abhitoshrayat, tad vaa etad yad etad adityasya madhye kshobata iva/* (The juices flowed in abundance and settled on the side of Surya Bimba which is what activates all across the Great Entity) III.v.4) *Te vaa ete rasaanaam rasah, Vedaa hi rasaah, teshaam ete rasaah, taani vaa etaani amritaanaam amritaani, Veda hi amritaah, teshaam etaani amritaani/*(Thus these flows of juices are indeed the essence of essences, as Vedas or Scriptures are all the true nectars! What all are the Sacrifices, Rites, Meditations, Dharmaacharanas, Guhya Mantras, splendours of Pranava and so on are the quintessence of what Brahman and Reality is all about!)

[This is the fifth section of the Third Chapter]

The one who realises the immensity of Vedas and provides the first offering of the nectar to Vasus would qualify for the status of Vasus

III.vi.1) *Tadyat prathamamamrutam tad Vasava upajeevanti agninaa mukhena, na vai Devaa asnanti na pibanti etad edvaamritam drushtwaa trupyanti/* (Among all the Deities the very first offering of the nectar, which is the cosmic essence of Vedas- is made to ‘Agni mukha’ as meant for Vasu Devas primarily. The Vasus, through Agni as their mouth, neither drink nor eat but are contented by the mere sight of the nectar! Indeed Vasu Devas do enjoy by their experience through their organs of vision and so on and by their experience of contentment!) III.vi.2) *Ta etadeva rupamabhisham vishanti etasmaad rupaad udyanti/* (The Vasu Devas when invoked do realise about the sincere offering performed and then retire into their appearance and from that appearance they emerge again!) III.vi.3) *Sa ya etad evam amritam veda, Vasuunaam evaiko bhutvaagninaiva mukhenaitad evaamritam drishtwaa trupyati, sa etad eva rupam abhisamvishati,etasmaad rupaad udeti/* (He who knows about this nectar would indeed become one among the Vasus themselves and become contented by seeing it through Agni the designated carrier. He retires into appearance and rises from that appearance! Indeed Vasus do realise that this honey/ nectar is not insignificant, for it emerged from the rites enjoined by Rig Veda, as radiated by Rig Mantras which were the bees and deposited as the red appearance of the eastern rays of Surya now just offered to Vasu devas! Thus indeed, Vasus most certainly realise the origin of this Sacred Offering! Therefore the person concerned who becomes one among the Vasus retires into the appearance and rises up from this appearance again! Indeed he too perceives every thing in that very way as of Vasu Devas!) III.vi.4) *Sa yaavad aadityah purastaad udetaa paschaad astam etaa, Vasuunaam eva taavad aadhipatyam swaraajyam paryetaa/* (Who ever realises the rulership and royalty that Vasu Devas enjoy do not merely

be the beneficiary of a performer of rites and deeds of virtue, but also acquire the qualities of Leadership and Sovereignty of Vasu Devas and indeed this fact is valid as long as Surya rises in the East and sets in the West!)

[This is the end of the sixth section of the Third Chapter]

He who recognises the magnificence of Vedas and makes the second offering of the nectar to Rudras would for sure attain the Status of Rudras!

III.vii.1-3) *Atha yadwiteeyam amritam, tad Rudraa upajeevanti Indrena mukhena, na vai Devaa ashnanti, na pibanti, etad evaamritam drushtvaa trupyanti// Ta etad eva rupam abhishamvishanti, etamaad rupaad udyanti// Sa ya etad evam amritam Veda rudraanaam evaiko bhutendrenaiva mukhenaitad evaamritam drushtvaa trupyati, sa etad eva rupam abhisamvishati, etasmaad rupaad uteti/* (The offer of the second nectar is to be made to Rudra Devas with Indra as the Chief. No doubt Rudra Devas neither eat the offering nor drink the nectar but get contented by seeing it. They retire into this nectar's very appearance and from this appearance, they emerge. The great Vidwan who knows the import and magnitude of this nectar and offers it to Rudras through their chief viz. Indra Deva, has the enormous possibility of becoming Rudra himself. As he so attains the status of a Rudra, then he retires into this very appearance and again rises up from that appearance!) III.vii.4) *Sa yaavad-Adityah purastad udeti, pashchaad astam etaa, dwistaavad dakshinata udetottaratostam etaa, Rudraanaam eva taavad aadhipatyam swaraajyam paryeta/* (The person who has the distinctive knowledge about the rulership and autonomy of that Rudras possessed would most certainly attain the same, as emphatically as Sun rises in the East and sets in the West respectively in the mornings and evenings!)

[This concludes the seventh section of the Third Chapter]

The great Vidwan with the realisation of the intrinsic fame of Vedas presents the third offering of the nectar to attain the position of Adityas

III.viii.1-3) *Atha yattritiyamamritam tadaadityaa upajeevanti Varunena mukhena na vai Devaa ashnanti na pibantidadevaamritam drushtvaa trupyanti/ / Ta etadeva rupamabhi samvishante etasmaad rupaad udyanti// Sa ya etad evam amritam vedaadityaanaam evaiko bhutvaa Varunenaiva mukhenaitad evaamritam drushtvaa trupyati, sa etadeva rupam abhisamvishati, etasmaad rupaad uteti/* (The third offering of the nectar is performed to Adityas whose Chief is Varuna Deva and Adityas while certainly not eating it or drinking, secure contentment by merely sighting it apparently. They then withdraw from their very appearance and also seem to re-emerge again. Indeed, the one who understands the significance of this offering of the 'Amrita' to Aditya Devas would surely emerge as one of the Adityas themselves as Varuna is their chief! As in the case of other Adityas too, the one offering the Amrita and assuming the status of Adityas now too retires into that very swarupan and re-emerges as Aditya afresh!) III.viii.4) *Sa etad aadityo dakshinata udetottaratostam etaa, dwih taavat paschaad udetaa purastad astam etaa, adityaanaam eva taavad aadhipatyam swaraajyam paryetaa/* (For as long as Surya would rise in the east and sets down in the west, the Vidwan having performed the third offering of Amrita would retain his status as one among the Adityas!)

[This is the end of the eighth section of the Third Chapter]

Having recognised the superiority of Vedas in the Worlds, the personality of renown renders the fourth offerings of the inimitable 'Amrita' to Marut devas and attain Marutwa by himself!

III.ix.1-3) *Atha yaccharurthamamritam, tan Maruta upaajeevanti Somena mukhena, na vai Devaa ashnanti, na pibanti, etad evaamritam drushtwaa trupyanti// Ta etadeva rupam abhisamvishanti, etasmaad rupaad udyanti// Sa ya etad evam amritam Veda, Marutaam evaiko bhtwaa somenaiva mukhenaitad evaamritam drushtwaa trupyati, sa etad eva rupam abhisamvishati, etasmaad rupaad udeti//* (As the fourth offering of Amrita to Marut Devas with their chief of Soma a their Chief is made in sincerity and faith by a learned person of esteem and deep knowledge of Vedas, Maruts have indeed enjoyed although of any signs of eating or drinking the offer made were not visible or felt! The Maruts being unnoticeably got contented by seeing it and withdrew for a while but re-emerged; indeed the person who made the fourth oblation of the nectar has himself come to become a Marut Deva as a proof of his faith and dedication, and just as what other Maruts did, got satisfied in the club of Maruts, disappeared and got reappeared!) III.ix.4) *Sa yaavad adityah paschaad udetaa, purastaad astam etaa, dwih taavad uttarata udetaa, dakshinatostam etaa, Marutaam eva taavad aadhipatyam swaraajyam paryetaa/* (The person of knowledge and faith who makes the offering to Maruts and eventually becomes one among them attains the freedom of action and commandership of Marut Devas and this fact is as evident as Sun rises in the east and sets in the west for ever!)

[This is the conclusion of the ninth section of the Third Chapter]

The fifth offering of Amrita to Sadhya Devatas with Brahma as their Chief made by a Vidwan of renown of Vedas shall indeed turn the Vidwan to the status of Sadhyas for ever!

III.x.1-4) *Atha yat panchaam amritam tat Saadhya upajeevanti Brahmanaa mukhena, na vai Devaa ashnati na pibanti, etad evaamritam drushtwaa trupyanti// Ta etad eva rupam abhishamvisanti, etasmaad rupaad udyanti/ / Sa ya etad evam amritam veda, saadhyaanaam evaiko bhutwaa Brahmanaiva mukhenaitad evaamritam ndrishtwaa trupyanti, sa etad eva rupam abhisamvishati, etasmaad rupaad udeti// Sa yaavad Adityaa uttarataaudetaa, Dakshinostam etaa, dwihb taavad urthwaa udetaarvaan astam etaa, saadhyaamnaam eva taava aadhipaatyam swaraajyam paryetaa//* (The fifth offering of the nectar by a Vidwan of Veda Vidya to Sadhya devatas under the Leadership of Brahma Deva himself would evidently fulfill the Devas although they do not seem to have tasted or eaten the offering but seemed to have enjoyed, disappeared and reappeared again. This time however the Vidwan who made the oblation with dedication had reappeared as a Saadhya himself, and for sure he would really be a Sadhya come what may, as long as Surya does not change his course of rising in the east in the morning and setting down in the west in the evenings!)

[This is the conclusion of the tenth section of the third chapter]

The utmost confidential truth of worldly existence is the constancy of Surya without days and nights!

III.xi.1) *Atha tata urthwa udetya naikvodegaa naastam etaa, ekala eva madhye sthataa, tad esha shloka/* (In reality, Surya Deva is always beyond the so called phases of 'Udayaastamaas' or Sun Rise

and Sun Set as He is firmly established by himself and is ever alone! He provides the general feeling that he rises and sets only to enable and regulate the actions of various Beings in Srishti and human beings are no exception to this belief; indeed, there is a declaration of Upanishads to this effect as follows!) III.xi.2) *Na vai tatra na nimlocha nodiyaya kadaachana, Devaah tenaaham satyena maa viraadhishi Brahmanaa iti/* (May I never come into disagreement with Lord Brahma if the Truth is emphasised; o Devas! This is an eternal Truth being stated as Surya Deva is constant and stable but never ever rises and sets down ever) III.xi.3) *Na ha vaa asmaa udeti na nimlochati sukrud Divaa haivaasmai bhavati ya etaamevam Brahma -panishadam Veda!* (The fundamental principle enunciated by the Almighty Brahma is thus as Surya being stable for ever, the worlds are of daylight forever!) III.xi.4-5) *Tad haitad Brahmaa Prajaa - pataya uvaacha, Prajapatir Manave, Manuh prajaabhyah, tad haitad uddaalakaayaarunaye jyeshthaaya putraya pitaa brahma provaacha// Idam vaava tad jyeshthaaya putraaya pitaa brahma prabruyaat pranaayaaya vaantevaasine/* (Brahma stated this basic truth to Prajapati, the latter confirmed it to Manu; Manu to his progeny; to the eldest son Uddalaka Aruni, his father spoke of this indeed was such; but of what Brahman stated should only be conveyed confidentially to the eldest son or to a competent disciple) III.xi.6) *Naanyasmai kasmai chana, yadi api asmaa imaam adbhiih parigrahitaam dhanasya purnam dasdyaad, etad eva tato bhuya iti etad eva bhuya iti/* (Indeed, he should not impart this truism to none else whatsoever, enen though he is offered the the Earth surrounded by water filled with the totality od wealth; this secret is most certainly and undeniably far more significant than that, and emphatically far more significant than this!)

[This is the conclusion of the twelfth section of the Third Chapter]

The multi splendoured eminence of Gayatri is the heart and Soul of Earth and of the Beings vis-a vis the Unknown!

III. xii.1) *Gayatri vaa idam sarvam bhutam yad idam kim cha, Vaag vai gaayatri, Vaag vaa idam sarvam bhutam Gaayati cha traayate cha/*(Gayatri is the manifestation of all the Beings in Creation. Speech is Gayatri. It is that Vaak Devi who sings for and provides protection for one all! In the days of yore there were three principal media to secure Soma juice viz. Gayatri, Trishtup and Jagati; but only Gayatri could reach the kingdom of Soma as the other two got fatigued and retreated. Besides excellence in singing viz. ‘gaana’, Gayatri does ‘traana’ or protection of the ‘Praanis’ too)III.xii.2) *Yaa vai saa Gaayatriyam vaava saa yeyam prithivyasyaam heedam sarvam bhutam pratishthitametaameva naatisheeyati/* (This Gayatri is surely what Earth and Beings are all about and its totality is nothing beyond it- be it by way of commendation or fortification viz. shield) III.xii.3) *Yaa vaisaa prithivyaam vaava saa yad idam asmin purushe shareeram, asmin heeme praanaah pratishthjhaah, etadeva naatishiyante/* (Gayatri as identified with Earth is also the totality of elements and organs alike; it is a body which is an earthly being. The body is equated with Gayatri since vital forces or Praanas are firmly established on earth and nothing beyond) III.xii.4) *Yad vai tat puruhe shareeram idam vaava tadyad idam asmin antah purushe hridayam, asmin hime praanaah pratishthaah, etadeva naatishiyante/* (Gayatri is indeed the heart of a human body which is the heart within a person as praanas or vital forces are firmly embedded in it and do not surpass beyond! That Praana is the mother and the father as well!) III.xii.5) *Saishaa chatushpadaa shadvidhaa Gayatri, tadetad Richaabhyanuktam/* (Gayatri is a metre with four feet and is of six fold in forms viz. Speech, Beings, Earth, Body, Heart and Vital Force; more over Gayatri is declared in Rig Veda!) III.xii.6) *Taavanasya mahimaa tato jyaayaamscha Purushah, Paadosya sarva bhutaani tripaadasyaamritam divi/*

(Its magnitude and glory are so extensive as cover the Universe, yet Purusha the All Pervading Reality is boundless: all the Beings are just a foot of that Brahman and the remaining ‘Tripaada’ or the three feet is a mystery, presumably of His own effulgence of Immortality!) III.xii.7-9) *Yad vai tad Brahmoteedam vaava tadyoyam bahirdhaa Purushaad aakaasho yo vai sa barhithaa Purushaad aakaashah// Ayam vaava sa yoyamantah Puruso aakaasho yo vai sontah Purusha aakaashah// Ayam vaava sa yoyam antar-hridaya aakaashah tadetat purnam apravarti, purnam apravartinam shriyam labhate y evam Veda!* (That most incomprehensible Brahman is clearly the material Space within a person and also the Space within the heart; the total fullness is the All pervading and perhaps Immovable Unknown. He who knows that Reality is a constituent of that Totality of Indestructible Glory!)

Brahman as Praana, Vyaana, Apaana, Samana and Udaana governed by Surya, Chandra, Agni, Parjanya and Akasha; the paramount Radiance of Paramatma is nowhere else but within One Self!

III.xiii.1) *Tasya ha vaa etasya hridayasya pancha deva-sushayah, sa yosya praan sushih: sa praanah tah-chakshuh, sa Adityah, tad etat tejonnaadyam iti upaaseeta, tejasvi annaado bhavati ya evam veda/* (This heart has five door-like openings protected by Devas. The eastern opening is Praana of the Pancha Praanas; this Praana being the up-breathing is in the eye of the body and is governed by Surya Deva. Praana is the cause and consequence of food and the form of well being) III.xiii.2) *Atha yosya dakshinah sushih sa vyaanah, tacchotram, sa Chandramaah, tad etacchreeesh cha yashah cheti upaaseeta shrimaan yashashvi bhavati ya evam veda/* (The southern door is Vyana, the ear and the Moon; this is meditated as prosperity and fame and involves movement and use of strength; it controls Praana the up-breathing and the Apana or the out going or the exhaling.) III.xiii.3) *Atha yosya pratyam sushih sopaanah, saa Vaak sognih tad etad Brahma varchasam annaadyam iti upaaseeta Brahma varchase annaado bhavati ya evam veda/* (The western opening is Apaana and it signifies Vaak and Agni or Speech and Fire; it also stands for the two bywords for Study of Vedas and food for eating. It is of downward movement and results in ‘visarjana’ or excretion) III.xiii.4) *Atha yosyodan sushih sa Samaanah, tan Manah, sa Parjan-yah, tad etad keertischa vyushtih cheti upaaseeta, kirtimaan vyushtimaan bhavati ya evam veda/* (The northern door is called Samaana, which is about the stability of mind and gracefulness of body; it also represents clouds which invariably, signify ‘nirmalata’ or clarity of sky! III.xiii.5) *Atha yosyordhvah sushih sa Udaanah, sa Vaayuh, sa Aakaashah, tad etad ojas cha mahah cheti upaaseeta, ojasvee mahasaanbhavati ya evam veda/* (The upward opening is Udaana, which is Vaayu or Air and Antariksha or Space as Brahman is to be meditated as in the Forms of Ojas or Vigour and Mahat or Infinity. Udaana being significant for upward movement stands for progress and status!) III.xiii.6) *Te vaa ete pancha Brahma-Purushaah swargasya lokasya dwaara-paah, sa ya etaan evam pancha Brahma Purushan swargasya lokasya dwaara-paan veda, asya kule veero jaayate, pratipadyate swargam lokam, ya etaan evam pancha brahma purushhan swargasya lokasya dwaarapaan veda/* (Now, these are the five persons of Brahman who are the five gate keepers of the heart , the heavenly world. Indeed once an entity is born in the world, the door keepers are pressed into service in the heavenly world. The new arrival is expected to become a model son serving heroic beings, redeeming the debts of his forefathers and engaging by themselves the duties of heavens well deserving to be worthy of the celestial stay! It is by controlling the body parts like eyes, ears, speech, mind and breath by constant meditation and regulating the outside activities that one could achieve Paramatma!) III.xiii.7) *Atha yad atah paro divo jyotirdeepyate vishvatah prashtheshu, sarvatah prastheshva anuttameshu uttameshu lokeshu, idam vaava tad yad idam asminn antah purushe jyotih/* (The illumination that brightens far

above the heavens and the Lokas, even beyond the Creation of Brahman is truly within one self!) III.xiii.8) *Tasyaishaa drishtih, yatraitad asmin sharire samsparshenoshni maanam vijaanaati, tasyaisha suritih yatraitat karnaavapi grihyaninadam iva nadathur ivaagner iva jwalata upashrunoti, tad etad drushtam cha shruam cheti upaaseeta: chakshusyah shruto bhavati ya evamveda, ya evam veda*/(Truly indeed, the perception of THAT is THIS only! The Superlative Radiance of Brahman is felt by the heat of individual body itself. The faculty of hearing, vision, or feeling by touch are all similar to the body of the Self or on the universal scale of the Supreme as the hearings of thunders, visions of lightnings or burnings of Fire. He who knows these parallels is famed and venerable!)

[This is the end of the thirteenth section of the Third Chapter]

True identity of the Individual Self and the Supreme Soul

III.14.1) **Sarvam khalvidam Brahma tajjvalaaniti shaanta upaaseeta/ Atha khalu kratumayah Purusho yathaa kratur asmin loke purusho bhavat tathetah pretya bhavati, sa kratum kurveeta/** (This Universe in totality is Brahman from whom it is born, exists and dissolves; hence one ought to meditate with tranquility and with sincerity; as he exists with conviction and faith, so does he depart; indeed he or she shapes one's own destiny for sure!) III.14.2) *Manomayah praana shareero bhaarupah satya sankalpa aakaashaatmaa sarvakarmaa sarva kaamah sarva gandhah sarvarasah sarvamidam abhyaattovaakya-naadarah/* (The Self comprises of mind, the vital force of the body and inner consciousness; his soul is like the Space; he is essentially of good nature, good intentions, good actions and without complaints and cravings!) III.14.3) *Esha ma atmaantarhridayeneeyaan vriher vaa, yadgvaad vaa, sarshapaadvaa, shyaamaak aad vaa, shyaamaaka tandulaad vaa; esha ma atmaantar hridaye jyaayaanprthivyaah, jyaayaan diva jyaayaan ebhyo lokebhayah/*(The Self within the lotus of my heart is smaller than paddy, barley grain, mustard seed and so on but is indeed greater than earth, space, heaven and the totality of the Universe!) III. 14.4) *Sarva karmaa sarva kaamah sarva gandhah sarva rasah sarvamidam abhyaattho - vaak anaadara esha maatmaantarhridaya etad Brahma etam itah pretyaabhi sambhavitasmeeeti yasya syat addhaa navichiktsaasteeti ha smaah Shandilya Shandilyah/* (This Self of mine as present in my heart is what all that is performed by way of actions, what all is desired, of excellent tastes-smells-speaks, etc with no margins of non-fulfillment! Such is the status of Brahman; on departure of the mortal world, this Self of mine would leave the perishable body and be identified with Brahman. He who has this unshaken faith shall truly attain that status, as Shandilya Maharshi asserted again and again!)

[This is the end of the fourteenth of the Third Chapter]

Treasure hunt in the Universe as Dishas provide protection and the new borns seek asylum from 'Bhurbhuvassuvah' and the related Deities

III.xv.1) *Antarikshodarah kosho bhumi budhno na jeeryati, Disho hi asya sraktayo dyaur asyottaram bilam, Sa esha kosho Vasu dhanah tasmin Vishwam idam shritam/* (Reserve Assets referred to as a 'Kosha' or Treasury-of the Supreme Empire of Paramatma is truly full of Riches and Fortunes! This treasury possesses, *inter alia*, the Antariksha or the Space as its inside, Bhumi as its bottomline, Dishas or Directions as the corners of Swarga, and Sky as the upper lid ceiling; thus the wealth of the Lord's creation is securely contained there within. Now, as a hero-like son is born to a father to safeguard the

treasury of the Universe, the results of actions performed by the son determine the fruits of the treasury!) III.xv.2) *Tasya praachi dig juhur, sahamanaa naama Dakshinah, Raajni naama pratichi, subhuta naamodeechi, taasaam Vaayur vatsaha, sa ya etam evam vaayum dishaam vatsam veda, maa putra rodam rudam/* (The eastern side of the Treasury is named as *Juhu* since that word signifies oblations to Agni that people perform in the Eastern direction; the southern side is called as *Sahamaana*, since that word represents what the departed Souls are made to suffer or 'sahante' the various results of their vicious deeds in the southern side which is the realm of death; the western side of the Treasury is named as *Raajni* or brightness- the western glow- identified with King Varuna; and finally, the *Udichi* or the northern side is called *Subhuta* connected by Lord Shiva. Now Vayu Deva is the son of Directions and he who knows the Air is the son of Directions does not cry for the loss of the son, but takes shelter from the indestructible Treasury; on the other hand, the Son is reborn and secures shelter from the treasury once again!) III.xv.3) *Arishtam kosham prapadye' amunaa amunaa amunaa' praanam prapadye, amunaa amunaa amunaa; bhuh prapadye amunaa amunaa amunaa, bhuvah prapadye amunaa amunaa amunaa; swah prapadye amunaa amunaa amunaa/*(The son assures himself that he would always take shelter from this indestructible treasury from this one or this one or this one! He takes shelter from **Praana** the vital force for the sake of this one, or this one or this one! Or he takes shelter from **Bhuvah or Bhumi** the endless Earth that is for the sake of this one, this one this one! Or he takes shelter from **Bhuvah or Antariksha** the Intermediate Space or for the sake of this one , this one, this one! Or he takes shelter from **Swah or Swarga** or for the sake of this one, this one or this one!) III.xv.4-7) *Sa yad avocham Praanam prapadya iti Praano vaa idam sarvam bhutam yadidam kincha tameva tatpraaptasi// Atha yad avocham: bhuh prapadya iti prithvim prapadyentariksham prapadye, divam prapadya iti eva tad avocham// Atha yad avocham: bhuvah prapadya iti agnim prapadye, Vaayum prapadye, Adityam prapadya iti eva tad avocham// Atha yad avocham: swah prapadya iti Rig Vedam prapadye, Yajur Vedam prapadye, SaamaVedam prapadya iti eva tad avocham, tad avocham//* (The new born then decides to take refuge from **Praana** or the vital force and convinces himself that he should take shelter from Praana only; when he decides to take sanctuary from **Bhu** or Earth, then he also seeks it from antariksha or Atmosphere and Akaasha or Sky; when he decides to take protection from **Bhuva** then he meditates Agni, Vaayu and Surya; when he decides to seek the care of **Swah** then he seeks shelter of Rig Veda, Yajur Veda and Saama Veda!)

[This is the end of the fifteenth section of the Third Chapter]

Human Life is reminiscent of Daily Sacrifices to enjoy one's health and ensure longevity as blessed by Vasus, Rudras and Adityas as per their deeds, worship and faith

III.xvi.1) *Purusho vaava Yajnyaah, tasya yaani chatur vimshati varshaani, tat praatah savanam, Chatur vimshati aksharaa Gayatri, Gayatram praatah savanam, tad asya vasavonvaayattaah, Praanaa vaava vasavah, ete hidam sarvam vaasayanti/* (Every human being is aptly compared as a daily Sacrifice performed to Devas; for instance, worship to Gayatri by way of meditation and recitation of the Gayatri Mantra comprising twenty four letters is comparable to the first twentfive years of human life. This is the the ritualistic libation to Agnihotra in the morning phase addressed to Ashta Vasu Devatas who represent the Praana or the Vital Force) III.xvi.2) *Tam ched etasmin vayasi kim chid upatapet, sa bruyaat, praanaa vasavah, idam me praatah savanam madhyaan dinam savanam anusamtanuteti, maaham praanaanaam vasunaam madhya yagjno vilopseeeyati, uddhaiva tata eti agado ha bhavati/* (In case of any bodily

affliction of a human being during this morning phase of Sacrifice identified with Praana the vital force that Vasu devas representing the morning Sacrifice, the Vasus bless the Beings to carry forward the cure to the mid day libation to Agni as its integral part; this is how Vasu Devas signifying Praana the Vital Force bless the Being for treatment and cure in the afternoon session of the Sacrifice!) III.xvi.3) *Athan yaani chatushchatvaarimshad varshaani, tan maadhyan-dinam-savanam chatush chatvaarimshad akshara trishtup,traishtubham maadhyan dinam savanam, tad asya Rudra anvaayattaah, praana vaava Rudraah, ete heedam, sarvam rodayanti/* (Then comes the second phase of human life comprising the forty four years and that would be the mid-day libation; this represents the Chhandas of Trishtup Hymn which comprises forty four letters also comparable of fortyfour years of human life. This mid day worship is addressed to Ekaadasha Rudra Devas; as Praana the Vital Forces depart, Rudra Devas tend to resort to ‘rodana’ or crying! However there could be a carry forward third libation possible as Rudras might recommed to Adityas for cure in that phase)III. xvi.4) *Tyam ched etasmin vayasi kim chid upatapet sa bruyaat, Praana Rudrah idam me maadhyan dinam savanam triteeyha savanam anusamta - nuteti, maaham praanaanaam Rudraanaam madhye yagjno vilopseeyeti,uddhaiva tata etiagado haivabhavati/* (However, recovery of sickness in the second phase of Rudras becomes possible, then the vial forces would still be strong enough and Rudras would bless the Beings to carry forward to the ensuing third phace) III.xvi.5) *Atha yaani ashta chatvaarimshad varshaani, tat triteeya savanam,ashta chatvaarimshad-aksharaa jagatee, jaagatam triteeya savana, tad asya adityaa anvaayattah, praanaa vaavaadiyaah, ete heedam sarvamaadadate/* (As the time for the third libation arrives and so does the phase of further forty eighty years of life is heralded; this phase of the human life is under the influence of the Jagati Metre of Chhandas comprising another forty eight syllables and the third libation is accompanied by Jagati hymn and with this part of the Sacrifice is supervised by Dwadasha Adityas and the Vital Breaths of the concerned human life are controlled by Adityas; accordingly, ant diseases or infirmities of the Beings are governed by Adityas.) III.xvi.6) *Tam chedetasminvayasi kinchadupatapet sa bruyaat praanaaditya idam me triteeya saavanam aayur anu samtanuteti, maaham praanaanaam adityaanaam madhye yagjno vilopseeyeti, uddhaiva tata eti agado haiva bhavati/* (In the event of suffering a problem to the person concerned at this stage of life, then should worship the relevant Deity of Adityas, and as per their volition, the person concerned might be cured to survive beyond that limit of Life!In other words, may Adityas be pleased to overcome all the diseases of my life and sustain the vital forces to complete the sacrifices of the life and bestow the whole span of life which is hundred and sixteen years!) III.xvi.7) *Etaddha smna vaitad vidwaan aaha Mahidaasa Aitereyah; sa kim ma etad upa tapasi, yoham anena na presyaameeti; sa ha shodasham varsha shatam ajeevat; praha shodasham varsha shatam jeevati, ya evam Veda!/* (Mahidasa the son of Aitara reproached the illness not to distress it for the full term of human life of one hundred and sixteen years; indeed once there is a strong conviction that no disease could interrupt his maximum duration of life would surely fulfill his Sacrifice!)

[This is the conclusion of Sixteenth Section of thr Third Chapter]

From a controlled mindset to conditioning as a confirmed embodiment of Virtue and ‘Vipratwa’ the transformation becomes gradual yet as an ever sustained conviction!

III.xvii.1) *Sa yad ashishishati yatpipaasati yanna ramate, taa asya dikshaa/* III.xvii.2) *Atha yad ashnati, yat pibati, yad ramate, tad upsadaireti/* (As a person seeks to perform ritualistic Sacrifices, especially in

the stages of intitation, apparently he becomes hungry, thirsty and some what restless and feels constrained somewhat) III.xvii.3) *Atha yaad hasati yajjakshati, yan maithunam charati, stuta shastrair evatadeti/* (Then, once, he eats, drinks and is relieved of the pangs of hunger and thirst, then he gets normalised as would then be mentally prepared to come up to the Ishti Sacrifice called Upanishad which is an oblation in the form of ghee poured into the Vedi Fire! In other words, he no longer feels constrained) III.xvii.4) *Atha yat tapo daanam aarjavam ahimsaa satya vachanam iti, taa asya dakshinaah/* (In that mood of normalcy, he is happy, laughing, eating and even enjoying with his wife, thus assuming the usual practice of virtue, ‘veda pathana’ and meditation! It is at that normal frame of mind and routine discipline, he practices austerity, charity, sincerity, ahimsa, Satya bhashana, ahimsa, asteya and so on) III.xvii.5) *Tasmaad aahuh soshyatiasoshteti punar utpaananam evaasya, tan maranam evaavabhtithah/* (Therefore, the person is called as reborn and is no longer afraid of death as though he has finished his bath after a Sacrifice! In other words, he would literally belong to Brahmanatwa and dedicate himself to that mode of life literally!) III.xvii.6) *Tas haitad ghora aangirasah krishnaaya Devaki putraayoktvo vaacha, a-pipaasa eva sa babhuvasontavelaayaam etat trayam pratipaddyet: akshitam asi, Achyutam asi, praana-samsthitam aseeti: tatraite dvairuchau bhavatah/* (An incident is recalled that at the time of Shri Krishna Nirvana or while laying down the mortal incarnation of Krishna, Ghora Angirasa Maharshi advised that the latter that should become free from desire and take shelter at the final time from three Mantras: akshitam asi, achyutam asi, praana samsthitam asi! That is: You are Indestructible, You are Undecaying, You are Praana or the Quintessence of Life! Indeed as Lord Shri Krishna became free from thirst, two Rig Veda Mantras got manifested as follows!) III. xvii.7-8) *Aaad it pratnasya retasah, jyotih pashyanti vaasaram, Paro yadidhya te Divih// Ud vayam tamasah pari jyotih pashyanta uttaram svah pashyanta uttaram, Devam devatraa Suryam aganman jyotir uttamam iti /*(The Knowers of Brahman who indeed realise the most Outstanding and the Ageless Source Dazzle that far surpasses the intense luminosity of innumerable Suryas; they have their mind’s eyes turned aside, with their purged by the rigours of asectic discipline visualise nothing else but effulgence all around!)

[This is the end of the seventeenth section of the Third Chapter]

Synthesis of bodily functions of the Self and the respective ruling Divinities while meditating the Mighty Brahman

III.xviii.1) *Mano Brahmeti upaaseeteti adhaatmam, athaadhidaivatam aakasho Brahmeti upaaseeta, ubhayam aadhitham bhavati adhyaatman chaadhidaivatam cha/*(On the personal plane as the Self, Brahman is meditated and subsequently on the Divine Plane as Akaasha or the Space; in other words, He is worshipped as the Individual Self with reference to body organs and sensory end-uses, while in the divine context as Brahman’s the Entities as Pancha Bhutas or Five Elements and so on!) III.xviii.2) *Tad etacchatuspaada Brahma, Vaak Brahma, Praanah paadah, chakshur paadah Stotram paadia iti adhyaatmam; athaadhidaivatam, agnih paado, Vaayuh paadah, Adityah paado Dishah paadah iti ubhyam evaadhishtam bhavati adyaatmam chaivaadhi daivatam cha/* (Paramaatma has four feet, viz. Vaak or Speech, Praana /Ghraana or Vital Energy/ Smell, Chakshu or Vision/ Eyes, Shrotra or hearing / Ear- all these on ‘Adhyaatma para’ or on the Individual Plane and the rest as of Adhidaivam or in the divine context) III.xviii.3) *Vaageva Brhmanah chaturtha paadah, sa Vaayunaa jyotishaa bhaati cha tapati cha, bhati cha tyapati cha keertyaa yashasaa Brahma varhasena, ya evam veda/* (Speech is the fourth foot of Brahman, which is brightness and radiance through the medium of Agni; indeed whoever is aware

of the shine and heat by way of fame and brightness possesses Brahma Jnaana or what the knowledge of Brahma is about!) III.xviii.4) *Praana eva Brahmanaschaturthah paadah sa Vaayunaa jytishaa bhraati cha taopati chabhathi cha keertyaa yashasaa Brahma varchasena ya evam Veda/* (Praana or the breath or smell is again the fourth foot of Brahman; it is brightness as also the heat generated by Vayu, the Air. The shine and heat are the fame and knowledge of Brahman again) III.xviii.5) *Chakshureva Brahmanah chturthah paadah saVaayunaa jyotishaa bhaati cha tapati cha bhaati cha bhaati cha tapaticha keertyaa yashaa Brahma varchasena, ya evam Veda/* (Eye the fourth part of Brahman is the vision which is the representation of shine and heat again through the light of Surya Deva as also of the magnificence of Brahman) III.xviii.6) *Shrotram eva Brahmanah chatuirthapaadah, sa dihbhir jyotishaa bhaati cha tapati cha, bhaati chyab tapati cha keertyaa yashasaa Brahma varchasena, ya evam Veda, ya evam Veda!* (The faculty of hearing by the ears contitututes the fourth step again of Brahman, providing energy to Dishas or Directions and who so ever of Jnaanis or well versed with the features of Brahman are no doubt of high knowledge and great fame!)

[This is the close of the eighteenth section of the Third Chapter]

Self Manifestation of the Golden Egg and partial revelation of the Universe

III.xix.1) *Adityo Brahmeti aadeshah, tasyopa vyaakhyaanaayam: asad eveam agra aaseet, tatsad aaseet, tat samabhavat, tad aandam niravartata, tat samvatsarasya maatram ashaata, taqn nirabhidyata, te aandakapaale rajatam cha suvarnam chaabhavataam/* (The very original teaching was that Aditya the Supreme Effulgence was Brahman the Paramatma! The explanation pertained was that in the very beginning, all this was unmanifest and non-existent. Then that became manifest and took the shape of an Egg and it existed in that position for a year; eventually the Egg got split up in two halves : one of gold and another of silver!) III.xix.2) *Tad yad rajataam seyam Prithvi, yat suvarnam saa dyauh; Yajjaraayu te parvataah, yad ulbam sa megho neehaarah, yaa dhamanayah taa nadyah, yad udakam sa samudrah/* (Of the two halves of the Egg, the silvern portion got manifested as Earth and the golden half as Heaven. The outer membrane which was thick emerged as mountains and the thin membrane appeared as clouds and mist. Then the arteries shaped up as rivers and the Sea was like the bladder!) III.xix.3) *Atha yat tad ajaayata sosaavaadityah; tam jaayamaanam ghoshaa ululavonudatishthan, sarvaan cha bhutani, sarve cha kaamaah; tasmaat tasyodayam prati pratyayanaam prati ghoshaa uluklavonutthishthanti, sarvaani cha bhutaani sarve cha kaamaah/* (Then got generatated that Surya and as soon as he was seen, there were innumerable sounds of joy and mirth were sounded as reverberated and so were also several beings and desirable entities. Then followed Sun rises and Sun Sets and again these happenings came to be events of thrill and excitement; these led to the creation of innumerable desires and happenings of mirth!) III.xix.4) *Sa ya etamevam Vidwaan Adityam Brahmeti upaastebhyaaso hayad enam saadhavo ghosha aa cha upa cha nimrederan nirmederan/* (As these swift developments were witnessed in a quick sweep, whosoever took stock of the events , went into raptures of joy and anticipation and unconsciously dedicated themselves into intense meditation of Surya as Brahman the Supreme experiencing heights of delight!)

[This is the termination of the ninteenth section of the Third Chapter]

Janashriti a popular person of charity heard about another greater person named Raikva

IV.i.1-8) *OM! Jaanashrutir ha poutraayanah shradhhaadeyo bahudaayee bahupaakya aasa, sa ha sarvataavasthaan maapayam chakre, sarvata eva metsyanteeti// Atha ha hamsaa nishaayaam atipetuh, tadhaivam hamsa hamsam abhyuvaada: ho hoyi bhallaaksha, Jaanashruteh pautrayaanasya samam Divaa jyotiraatamam, tanmaa prasaanksheeh tat twaa maa pradhaakshieedy iti// Tam u ha parah prati uvaacha kam vara enam etat santam sayugvaanam iva Raikvam aattheti, konu katham sayugvaa Raikva iti// Yathaa kritaaya vijitaayaadhareyaah samyanti, evam enam sarvam tad abhisameti, yat kincha prajaah saadhu kurvanti, yahtad veda yat sa veda, sa mayaitad ukta iti// Taduha Jaanashrutih pautraayana upashushraava, sa ha samjidhaana eva kshattaaram uvaacha, angaare ha sa- yugvaanam iva Raikvam aattheti, ko nu katjham sa-yugvaa Raikwa iti//Yathaa kritaaya vijitaayaadharveyaah samyanti, evam enam sarvam tad abhisameti, yat kincha prajaah saadhu kurvanti, yastad veda yat sa veda, sa mayaitad ukta iti// Sa ha kshattaanvishya, naavidam iti pratyeyaaya tam hovaacha yatraare Braahmanasyaanveshaanaa tadenam arccheti// Sodhastaac chakatasya paamaanam kashamaanam upo-pavivesha, tam haabhyuvaada, twam nu bhagavah sa yugvaa Raikva iti: aham hy are; iti ha pratijijne; sa ha kshattaa, avidam iti pratyeyaaya//* (In the distant past, there was a descendant of one person named Janashruta, the grandson of a person of the same name who was of immense charity having built several rest houses and provided food and gifts for several of the public. Then this Janashruta Poutraayana- the grandson of the munificent grand father who happened to know the language of swans-heard from his terrace one evening the conversation of one of the swans spoke very high of the charity works of Janashruti and said that his name and fame was very popular all over. The other swan replied citing the great example of one Raikva the associate of a cart who was perhaps nothing in comparison with the so called grand son of Janashruta! On hearing this conversation of the swans, Janashruti asked his attendant , also a charioteer, to find out about one Raikva an associate of a cart. Meanwhile the conversation of the swans was ringing loud in his ears as it said: *Yathaa krityaa vijitaaya adhaareyaah samyanti, evam enam sarvam tad abhisameti, evam enam sarvam tad abhisameti, yat kincha prajaahsaadhu kurvanti/*: ‘while many persons throw the dice, only the superior one wins the throw’! Meanwhile, the attendant cum charioteer of Janashruta found out a Brahmana staying near a chariot; he went in search of that Brahmana finally and asked him whether he knew one named as Raikya! The Brahmana replied tat he himself was Raikva!)

[This is the first section of the Fourth Chapter]

Janashruta approaches Raikwa with gifts and offers his daughter, but the latter discards gifts, yet agrees to teach

IV.ii.1-5) *Tad u ha Jaanashrutih poutraayanauh sat santaani gavaam ishkam ashwatari-ratham tad aadaaya pratichakrame, tam haabhyuvaada// Raikvemaani shat shataani gavaa, ayam nishkoyam ashwatarirathah, anu ma etam bhagavo devataam shaadhi, yam devataam upaassa iti// Raikvemaani shat shataani gavaam ayam nishkoyam ashwatarirathah, anu a etaam bhagavo devataam shadhi, yaam Devatam upassa iti// Tam ha parah pratyuaacha, ahahaare twaa, Shudra, tavauva saha gobhirvastv iti; tad u ha punar eva Jaanashrutitih potraayanah sahasram gavaam niksham ashwatari ratham duhitaram tadc aadaaya pratichakrame// Tam haabhyuvaada, Raivedam sahasram gavaam, ayam nishkoyam ashwatari rathah, iyam jaayayam graamo yasminn aasse: anv eva maa, Bhagavah, saadhiti.// Tasyaa ha mukham upodgrahmann uvaacha: ahahaaremaah Shudra anenaiva mukhenaalaapayisyathaa iti; te haite Raikva parnaa naama mahaavriseshu yatraasmaa uvaasa satasmai hovaacha/* (Pursuant to

the confirmation of the Brahmana that he himself was Raikya, Janashruti carried with him hundred cows, a golden necklace, a chariot drawn by horses and reached upto Raikya and offered all the gifts along with his daughter as the wife of the Brahmana. Raikya replied to Janashruta and reproachfully discarded the gifts including Raikya's daughter and said that he would not accept gifts from a low class person! He further stated that without all the gifts, he was prepared to instruct Janashruta all the same! In other words, Raikya accepted Janashruta as his student, who indeed ought to teach the proverbial six ways of knowledge viz. the gift of wealth, provision of intellect, understanding of Vedas, affection of co-beings and knowledge!)

[This is the end of the second section of the Fourth Chapter]

Raikya's teaching to Janashruti about food being a product of five organs of the Self and five creations of Brahman!

IV.iii.1) *Vayur vaava samvargah, yadaa vaa agnir udvaayati, Vaayum evaapyeti, yadaa Suryostam eti vaayum evaapyeti, yadaa chandrostam eti Vaayum evaapyeti/* (Vayu is the final absorber and the entity of merger. As Agni is extinguished it merges into Vayu; when Surya sets off it goes into Vayu; as Chandra disappears then again it is absorbed into Vayu again; similarly any Being as extinguished has necessarily to be sucked in as Vayu!) IV.iii.2) *Yadaapa ucchushanti Vaayum evaapiyanti, Vaayur hi evaitam sarvaan samvrinkte, iti aadhidaivatam/* (In the context of Divinities, as waters are dried up they merge into the Air, as Sun is set it is absorbed into Air and as Chandra is set, then the Moon too is merged into Air!) IV.iii.3) *Athaadhyaatmam: praano vaava samvargah, sa yadaa swapiti praanam eva Vaak apyeti, praanam shrotram, praanam manah, praano hi evaitaan sarvaan samvrinkte iti/* (In the context of an Individual Self, Praana or the Vital Force is the singular place of merger. Whenever there is a problem of merger of any sense organ, it is the Vital Force that is revived with, be it vision of the eyes, speech of the tongue, hearing of the ears, or of the thought of mind!) IV. iii.4) *Tou vaa etau dvau samvargau, Vaayur eva Deveshu, Praanah praaneshu/* (The two singular places of merger or absorption are Air in respect of Devas, and Praana in the context of individual organs) IV.iii.5) *Atha ha Shaunakam cha Kaapeyam abhiprataarinam cha kaakshasenim parivishyamaanaau Brahmachaari bibhikshe, tasmaa u ha na dadatuh/* (In the days of past, once a Brahmachari begged of food as it was being served to Shaunaka Kaapeya and Abhiprataarin Kaakshaseni. But he did not oblige!) IV.iii.6) *Sa hovaacha: Mahatmaanah chaturu Deva ekah, Kah sa jagaara bhuvanasya gopaah/ Tam, Kaapeya, naabhipashyanti martyaah abhi prataarin bahudhaa vasantam, yasmai vaa edad annam tasmaa etan na dattam iti/* (The Brahmachari having been refused the food said that there was a high Deity called Prajapati, the protector of the Universe, but he has gulped down the four most illustrious entities! O kaapeya, O Abhiprataarin, the ordinary mortals are unaware of these; this food has not been served to Him to whom it is essentially meant for! In other words, the food that has been refused was meant for Brahman! The four illustrious Deities are Earth, Agni, Water and Vayu the Vital Force!) IV.iii.7) *Tad u ha Shounaka Kaapeyah pratimanvaanah pratyeyaaya aatmaa Devaanaam janitaa prajaanaam, Hiranya damshрто babhaasonasurih: Mahantam asya mahaamaanam aahuh, anaadyamaano yad anannam atti, iti vaivayam Brahma chaarin, idam upaasmahe, dattaasmai bhiksham iti/* (Shaunaka Kaapeya then understood that the person who had not been offered food was not an ordinary person; he then asked the Brahmachari as to how mortals would not realise of Him and as they always meditated on him who was the father of all the Beings, who had golden teeth, who for sure was capable of eating, who was not unintelligent and that

whatever he was eating was not food! They further gave him the food) IV.iii.8) *Tasma u hadaduh; te vaa ete paanchaanye panchaanye dasha santastat kritam, tasmaat sarvaasu dikshvannameva dasha kritam, saishaa viraad annaadi, tayedam sarvam drushtam, sarvamasyedam drishtam bhavati, annaado bhavati ya evam veda, ya edvam veda/* (Having given food to the Brahmachari, they explained that there were five entities which were different from the other five entities! In other words, on the personal plane, the five are the vital force, speech, vision, hearing and mind, while in the divine context, the other five are Vayu, Agni, Surya, Chandra and Aapa/water. Indeed these ten constitute that 'krita' or the dice face; thus in all directions, there are ten. Food is the highest bid and the Eater of the Food is indeed Viraja. Looked in another way, Viraja as a meter of Chhandas having ten letters which represents food; indeed the food and the eater are just the same! Equally true is that on the personal plane the Self or the Antaratma covered by organs and senses is truly the unique Brahman on the divine plane comprising the five Deities already mentioned!)

[This is the end of the third section of the Fourth Chapter]

The Story of Satyakaama Jaabaala proves that nature and nurture are more significant than 'Vamsha'

IV.iv.1-5) *Satyakaamo ha Jaabaalo Jabaalam maataram aamantrayaam chakre, Brahmacharyan, bhavati vivatsyaami, kim gotronvahanm asmeeti// Sa hainam ujvaacha, naaham etadveda, taata, yad gotrah twam asi, Jaabaala tu naamaaham asmi, Satyakaamo naama twam asi, sa Satyakaama eva Jmaabaalo bruveetha iti// Sa ha haridrumatam Gautamam etyovaacha, Brahmacharyam bhagavati vatsyaami, upeyaam bhagavantam iti// Tam ho vaacha, kim gotro nu, Saumya, aseeti; sa hovaacha, naahametad veda, bhoh, yadgotroham asmi appraccham maataram, saa maa pratyabraveet, bahvaham charantee parichhaarini yauvane twaam alabhe, saaham etan na veda yadgotrah twam asi, Jaabaalaa tu naamaaham asmi, Satyakaamo naama twam aseeti, soham Satyakaamo Jaabaalosmi, bhoh, iti// Tam hovaacha, naitad abrahmano vivaktum arhati; sdamidham saumya, aahara, upa twaa neshye, na satyaad agaa iti; Tam upaneeyakrishanaam abalaanaam chatuh shataa gaa niraakrtyovaacha, imaah, saummyaa anusamvrajeti, taa abhiprasthaapayann uvaacha, naa sahasrenaavarteyeti, sa ha varsha ganam provaasa, taayadaa sahasram sampeduh//* (The Story of Jaabaala-Satyakaama reveals that nature and nurture are of far more significant than one's family lineage or Vamsha. Satyakama aims of practising Brahmacharya or celibacy in the true sense of the term by Snaana-Gayatri Japa- Homa-Vedaadhyayana- Guru Susrusha- Satya Vachana. He approached Haridrumata Gautama to accept him as his disciple and the latter enquired of his family lineage. He then asked his mother about his family background. She replied that in her youth she was busy performing several duties and remained engaged in serving, but she would not know specifically about the 'vamsha'; she as Jaabaala was his mother and he was Satyakama and as such the son would be named Jaabaala Satyakaama ! Satyakama returned to the Guru, who cogitated thus: a non- Brahman would not be able to say this and said : 'fetch the 'samidhas' for the homa'; as Satyakama fetched the fuel then Gautama declared that Satyakaama would be accepted as his disciple! Having initiated Satyakama, the Guru selected four hundred sick and thin cows and said that he would not accept less than a thousand; indeed Satyakama lived for years and did return to Gautama with a thousand of well fed cows as Guru Dakshina!)

[This is the end of the fourth section of the Fourth Chapter]

Vayu Deva the Deity of Dishas in the form of a bull teaches Satyakama about Brahman's one foot of manifested worlds and the fruit of meditation thereto!

IV.5.1-3) *Atha hainam rishabho bhuyavaada, Satyakaama iti, bhagavah iti ha pratisushrutwaa; praptaah, Saumya, sahasram smah, praapaya na acharya kulam// Brahmanah cha te paadam bravaaneeti, braveetu me, bhagavaan iti, tasmai hovaacha: Praachi dik kaala, praachi dik kaalaa, dakshinaa dik kalodeechee dik kalaisha vai, Saumya, chatush kalaah paado Braahmanah prakaashavaan naama// Sa ya etam evam vidwaamschatush kaalam paadam braahmanah prakashavaan iti upaste prakaashavan asmilloke bhavati, prakaashavato ha lokaan jayati, ya etam evam vidvaamschatush kalam paadam brahmanah prakaashavaan iti upaaste/* (As Satyakama was handed over four hundred ill fed cows by his new Guru Gautama that the pupil after his studentship should return to him thousand cows, Vayu Deva who was associated with Dishas or directions entered into a bull. The latter advised Satyakama that now that his tutorship was over, he should gift to Gautama the thousand well fed cows as his Guru Dakshina. Apparently, Satyakaama was blessed by the Guru. Vayu Deva in the form of the bull-an authority on the directions-continued his teachings to Satyakaama as the latter was fully equipped with austerity, faith and basic knowledge. The bull then explained that a quarter of Brahman, which was manifested and known, comprised four Directions: the Eastern, the Southern, the Western and the Northern. He also explained that who ever meditated the Directions would win the manifested worlds viz. the bright and realisable!)

[This is the end of the fifth section of the Fourth Chapter]

The bull further explained that Agni Deva being a part of Brahman's manifested single foot had his role and of other Deities in that quarter!

IV.vi.1) *Agniste paadam vakteti, sa ha shvo bhute gaa abhiprasthapayaam chakaara taa yatraabhisaayam babhuvuh, tatraagnim upsamaadhaaya, gaa uparuddhya, samidham aadhaaya, pashchaad agneh praan upopavishesha/* (Vayu Deva in the form of the bull then explained that Agni would narrate of the roles of the Deities concerned to Satyakaama as follows: Agni would declare that it would be a part of Brahman's one foot /quarter. Further, when the Sun rise happens and the herds of cattle are driven to pastures and again when Sun sets and cattle are driven home then the Agni deva be invoked by lighting up and be worshipped by being seated to the west of Agni and facing the east) IV.vi.2&3) *Tam Agnirv abhyuvaada, Satyakaama iti; Bhagavah, iti ha pratishushraava// Brahmanah, Saumya, te paadam bravaaneeti, braavitu me, Bhagavan iti; tasmai hovaacha; prithvi kalaantarksham kala, Dyauh kalaa, Samudrah kalaa, esha vai, Saumya, chatguskalaah paado Brahmanoantavaan naama/* (Agni told Satyakaama: Of the Sacred one 'paada' or foot of Brahman, Earth is one part, Inter mediate Space is one part, swarga is one part and Samudras or Oceans one part. Thus Brahman would be surely of one limitless entity of four parts!) IV. vi.4) *Sa ya etameva vidwaamchatuskaalm paadam brahmano anantavaan iti upaste, anantavaan asminlloke bhavati, anantavato ha lokaan jayati, ya etam evam vidwaams chatush – kalaam paadam Brahmano anantavaan iti upaaste/* (He who realises of that one foot of Brahman comprising four parts would meditate of being the Limitless would indeed become limitless!)

[This is the sixth section of the Fourth Chapter]

As expected by Agni a Swan conveyed to Satyakaama that Agni-Surya- Chandra and Vidyut comprised of Brahman's single foot of manifested Universe!

IV.vii.1-2) *Hamsaste paadam vakteti, sa ha shobhute gaa abhiprasthaapayaam chakaara, taa yatraabhisayam babhuvuhu, tatraagnuim upasamaadhyaya, ga uparudhya, samidham aadhaaya paschaadagneh praanupopavivesha// Tam hamsa upanipatyabhyuvaada, Satyakaamma iti, Bhagavah, iti ha pratishu – shrava/* (Now, Agni Deva conveyed to Satyakaama that soon a Hamsa / Swan would converse with him about the glory of the Brahman's first foot: the Swan exactly repeated as conveyed by Agni viz that when the Sun would rise the cattle were taken out, and at the Sunset they were brought back home when the faggots were fetched and the fire was lit up as he would be seated near the Fire facing East! Then the Swan would accost Satyakaama and the later would wait for the swan's reply!) IV.vii.3) *Brahmanaah, Saumya, te paadam bravaniiti, braveetu me bhagavan, iti, tasmai hovaacha agnih kalaa, Suryah kalaa, Chandrah kalaa, Vidyut kalaa esha vai Saumya, chathush kalaa, paado Brahmano jyotishmaan naama/* The Swan would declare about a quarter of Brahman to Satyakama as follows : Agni is one part, Surya is another, Chandra another too and finally Vidyut or Lightnings yet another- thus Brahman's single 'paada' is a huge lump of effulgence and glory. By now Satyakaama would be able to guess that the Swan was Surya himself!) IV.vii.4) *Sa ya etam evam idwaamschatus kalam paadam Brahmano jyotishmaan iti upaste, jyotishmaan basmimilloke bhagvati, jyotishmato ha lokaan jayati ya etam evam vidwaamschatush kalaam paadaan Brahmano jyotishmaan, iti upaste/* (A Vidwaan whosoever absorbs this knowledge about only one of the four feet of Brahman, would fulfill himself with the Utmost Brightness of this and meditation of that single foot would by itself secure him Supreme Bliss!)

[This is the seventh section of the Fourth Chapter]

As conveyed by the Swan, an Aquatic Bird also confirmed the paramouncy of the First Foot of Brahman connoting Praana, Chakshu, Shrotra and Manas as the unique objects of meditation!

IV.viii.1-2) *Madgushte paadam vakteti, sa ha shvobhute gaa abhiprasthaapayam chakaara, taa yatraabhisayam babhuvuh, tatraagnim upasamaadhyaya, gaa uparudhya, samidham aadhaaya, paschaad agneh praanupopavivesha// Tam madgur upanipatyabhyuvaada, Satyakaama, iti bhagavah, iti ha pratishushraava//* (The Swan then stated that a Diver or Aquatic Bird would, owing to its association with water, would repeat the same as stated earlier viz. that as the Sun rise and Sunset then cows would be driven out to grass fields and back from there, Fire would be ignited with fuel and be worshipped facing the East but seated to the west of the Agni Kunda! Then the aquatic bird flew down and asked Satyakama for confirmation and the latter consented so!) IV.viii.3-4) *Brahmanah, saumya, te paadam bravaaneeti, braveetume bhagavan iti, tasmai hovacha, praanah kalaa, chakshuh kalaa, manah kalaa esha vai, Saumya, chatushkalah paado Brahmana aayatanavaan naama// Sa ya etam evam vidvaamschatush kalaam paadam Brahmanaayatanavaan iti upaaste, aayatanavaan asmimilloke bhavati, aayatanavato ha lokaan jayati, ya etam evam bvidvaamschatush kalam paadam Brahmana aayatanavaan iti upaaste/* (The bird then declaring to Satyakaama emphasised of the significance of Brahman's first 'paada' and signified Praana, Chakshu, Shrotam and Manas or the Vital Energy, Vision, Hearing faculty and of Thinking capacity respectively each of which occupy one quarter each of that Brahman's unique Single Foot of His known one, besides the three other non- manifested ones! Then the Aquatic Bird assured the humanity

that whoever faithfully dedicated to that First and the only Manifested Foot would be an integral part of Brahma Jnaana and the Status of Everlastingness!)

[This is the end of the eighth section of the Fourth Chapter]

Satyakama returns to Guru Gautama fully contented!

IV.ix.1-3) *Praapahaacharya-kulam, tam aachaayobhyuvaada, Satyakaama iti; Bhagavah, iti ha prati-shushrutvaa// Brahma vid iva vai, Saumya, bhasi, ko nu twaanushashaseti, anye manushyebhya iti ha pratijajne, bhagavaanstveva me kaamo bruyaat// Shrutgam hi eva bhagavad drishebhyah aachaaryaadd haiva vidyaa viditaasaadhishtham praapatiti, tasmai haitad evovaaha atra ha na kinchana veeyaayeti, veeyaayeti/* (As Satyakaama reached his Guru's residence, the Guru enquired of his well being. The Guru exclaimed that Satyakama was looking bright and happy with Brahma Vidya, then the latter replied that as far as human teachers were concerned, the Guru was indeed such that there was nothing else to be learnt from the Scriptures, and also he learnt additionally from woods and fields. Now, there is nothing more of knowledge that he would need to learn further! There was indeed nothing more than this!)

[This is the end of the ninth section of the Fourth Chapter]

Upakoshala the student of Guru Satyakama not qualified but the Flames of Fire began argument in favour of the Student since Life-Space-Bliss are all Brahman only!

IV.x.1-3) *Upakoshalo ha vai Kaamalaayanah Satyakaamee Jaabaale brahmacharyam uvaasa, tasya ha dwadasha varshaani Agneen parichachaara, sa ha smaanyaana antevaasinah sdamaavatyaaamstam ha smaiva nasamnaavartyati// Tam Jaayovaacha, tapto Brahmachari, kushalam agneen parichachaarin, maa twaagnayah partipravochan, prabruhi asmaa iti, tasmaiha aprochyaiva pravaasaam chakre// Sa ha vyaadhinaanashitum dadhre, tam aachaarya-jaayovaacha, Brahmacharin,ashaana, kim nu naashnaasi iti; sa hovaacha, bahava imesmin purushe kaama naanaatyayaah, vyaadhibhih pratipurnosmi, naashisyami iti/* (As Satyakaama Jabala eventually became to be a Guru, one of his students named Upakoshala the son of Kamala, served Jaabala's Agni for twelve years and at the end of the studentship, all the Vidyarthi were passed but not Upakoshala, since faith and austerity were found wanting in that Vidyarthi to acquire the knowledge of Brahman! The teacher's wife named Jaya felt that after all Upakoshala practised austerly and Agni Karyas well enough and thus cajoled the student to eat his food. But the boy took to fast out of sorrow. The Teacher's wife prevailed on him to eat, but he replied that a person had many desires but in his state of sorrow, he would prefer not to eat!) IV.x.4) *Atha haagnayah samudire, tapto Brahmachari, kushalam nah paryachaarit, hantasmai prabraaameti: tasmaik hochuh, praano Brahma, kam Brahma, kham Brahmeti/* (The 'Agni Jwaalas' or the Fiery flames collectively convened and said that this Brahmachari practised austerity well as also served them well; therefore they decided to collectively instruct the Acharya. They told the Guru as follows: *Praano Brahma, Kam Brahma. Kham Brahmeti!* or the Vital Force is Brahman, 'ka' is bliss being the Form of Brahman and 'kha' or Space too is Brahman itself!) IV.x.5) *Sa hovaacha Vijaanaami aham yat praano Brahma, kam cha tu kham cha na vijaanaamiti: te hochuh, yad vava kam tadeva kham, yadeva kham tadeva kam iti, praanam cha haasmai tad aakaasham chochuh/* (The Guru then replied to the flames: 'Indeed I am aware that Vital Force is Brahman. But I am not sure of 'ka' and kha' viz. Bliss and Space! Then the 'Agni

Jwaalas' got into the explanation mode as follows in the ensuing section by equating Existence or Life, Space and Brahman the Source of Bliss!)

[This is the end of the tenth section of the Fourth Chapter]

The glory of Garhapatyaagni as the protector of the Karta and his generations

IV.xi.1&2) *Atha hainam Garhapatyonushashaasa, Prithvi agnir annam aditya iti, ya eshaaditye purusho drushyate soham asmi, sa edvaaham asmeeti// Sa ya etam Vidwaan upaaste, apahate paapa krityam, lokee bhavati, sarvam aayureti, jyog jeevati, naasyaavara- purushaah ksheeyante, upa vaam tam bhunjamo-smim cha lokemushmimcha ya etam evam Vidwaan upaaste/*(The Garhapatyan Agni or the usual household fire that is normally worshipped at homes now made the comment, nay an instruction to the Guru. It states that Prithvi, and Anna, and Agni and Surya have the same forms of Brahman : both Earth and Food are the objects of enjoyment and have common identity, while Agni and Surya are the eaters and illuminators. The person visioned in both these entities is the same and that is in both with common identity too // Whosoever realises this truism and meditates on Agni would indeed get freedom from sins and enjoys a full span of life that is fulfilling with contentment, progeny and fame. Indeed worship of the Garhapatya protects the person concerned as also the generations to follow!

[This is the end of the eleventh section of the Fourth Chapter]

The fame of Anvaharya Agni protects the person who executes it and of the next generations too

IV.xii.1-2) *Atha hainam anvaaharya pachanonushashaasa: aapo disho nakshatraani chandramaa iti, ya esh chamndramasi purusho drushyate soham asmi sda evaaham asmeeti// Sa ya etam evam Vidwaan upaastepahate paapakrityaam lokee bhavati, sarvam aayureti, jyog jeevati, naashyaavara purushah ksheeyante, upa vayam tam bhunjaamosmimscha lokemushmimscha, ya etam evam Vidwaan upaaste/* The 'Anvaharaagni' or the Dakshinaagni instructed Satyakama that Aapah or Water, Dishah or the Directions, Chandra or the Moon and Nakshatra or the Stars are all the forms of Brahman and the unified beneficiaries are in the groups of Anvahaniya Pachanaanna and Chandra while Warer and Nakshatras are of common identity. The person who is viewed in Chandra is indeed Brahman himself/ The Vidwan who is aware of there facts and meditates on the Anvaharaagni is protected fromk all sinful deeds, becomes a resident of Agni loka, and enjoys life and those of his generations as well!)

[This is end of the twelfth section of the Fourth Chapter]

The supremacy of Ahavaniya Agni and its protective magnitude of its performer and generations!

IV.xiii.1-2) *Atha haimnam aahavaneeyenu shashaasa, Praana aakaasho dyaur vidyud iti, ya esha vidyti purusho drushyate, soham asmi, sa evaaham asmeeti// Sa ya etam Vidwaan upaastepahate paapakrityam, lokee bhavti, sarvam aayurb eti, jyog jeevati, naasyaavara purushaah ksheeyante, upa vayam tam bhunjaamo smimscha loka mumshmimscha ya etam evaam Vidwaan upaaste/* (The Ahavaniya Agni then instructed Satyakaama the Guru of Upakoshala and its worth and consequence as the affinity of Praana and Akaasha or the Vital Energy and Space as also of Dyauh and Viduyut or Heaven and Lightning. Indeed Ahvaniya is the link between the heaven and Space from the view point of enjoyment. This Agni

asserts that the person visible to Vidwans in flashes of lightnings and the Agni is Brahman himself! Those blessed ones who are the regular doers of this Agni are blessed and fully shielded against sinful deeds and thoughts)

[This is the end of the thirteenth section of the Fourth Chapter]

The wonder of a lotus leaf is such that water drops do not stick to the leaf just as sins committed unwittingly do sometimes get ignored in view of overwhelming acts of virtue!

IV.xiv.1-3) *Te hochuh Upakosala, eshaa, saumya, tesimal-vidyatma-vidyaa cha; Achaaryastu tegatim vakteti; Aajagaama haasyaachaaryah, tam aacharyobhyuvaadopakosala iti// Bhagavah, iti ha ptatishu – shraava; Brahma vid iva, Saumya, te mukham bhaati, ko nu tvaanushashaaseti, ko nu maanusheesyaad bhoh,biti iha apevanihnuta, ime nuunam idrishaa, anyaadrishaa itihaagnin abhyude; kim nu, Saumya, kila tevocham iti// Idam, iti ha pratijajne, lokaan vaava kila, Saumya tevochan, aham tu te tad vakshyaami yathaa pushkara- palasha aapo na shleeshyante, Evan evam vidipaapam karma na slishyataa ti, braveetu me bhagavaan ikti, tasmai hovaacha/* (The Gaarhapatya-Anvaahaarya-Ahavaniya Agnis addressed Upakosala confirmed that they had informally informed of their own capacities and the knowledge of the Individual Self-Antaratma, while his Teacher would be able to explain in greater details. Meanwhile, his Guru arrived and asked the student of the reason for his seeming brightness and the student replied that the three kinds of the Sacred Fires met him one after another and gave their instructions briefly and that his Guru would explain in greater details. The Guru then stated that while the Three kinds of Agnis explained of the worlds in general and of their own significance in particular, he would now explain how the knower of sinful acts might not stick to their effects as drops of water would not stick to a lotus leaf!)

[This is the end of the fourteenth section of the Fourth Chapter]

Guru Satyakaama then teaches Upakosha the Divine Path leading to Brahma Loka!

IV.xv.1) *Ya eshokshini purusho drushyate, esha aatmaa iti hovaacha, etad amritam abhayam, etad Brahmeti, tad yadi apyasmim sarpir vodakam vaasinchati, vartmaani eva gacchati/*(Any person who is recognised in one's own vision is one's own Self since none else is as look worthy as one self. Now, this Self is the Self Consciousness which is pure, devoid of inhibitions, fearless and undying; this 'Antaratma' is what Brahman all about: if one pours ghee or even water that flows on the eye lash sides but does not get attached to the eyes; in other words, the location of the area that enjoys that importance and the impurities attached are not stuck but flow away!)IV.xv.2) *Etam samyadvaama iti aachakshate, etam hi sarvaani vaamaani abhisamyanti, sarvaani enam vaamaani abhisamyanti, ya evam Veda!* (Brahman indeed is called 'samyadvaama' or the goal of all desirable and attractive things and all the 'things' be it Articles or Beings-are attracted thereto!) IV.xv.3-4) *Esha u eva vaamaneerasha hi sarvaani vaamaani nayati sarvaani vaamaani nayati ya evam Veda// Esha u eva bhaaneenesa hi sarveshu lokeshu bhaati saveshu lokeshu bhaati ya evam Veda/* (Brahman is truly the bestower of all the desirable merits; indeed He is the unique bestower of all merits to one and all! Brahman is truly the bestower of radiance and brightness to one and all; indeed He is the bestower of radiance and brightness to one and all!) IV.xv.5) *Atha yad uchaivaasmin chavyam kurvanti yad cha na archisham evaabhisambhavanti, archishohar ahna*

apuryamaana paksham, aapuryamaana pakshad yaan shad udanneti maasaastan, maasebhyah samvatsaraant, samvatsaraad Adityam, Adityaacchandramasam, Chandramaso vidyutam, tat Purusho maanavah, sa enam Brahma gamayati, esha Deva patho Brahma pathah, etena pratipadyamaanaa imam maanavam aavartan naavartanta iti, naavartanta iti/ (Now, the path of Brahma is being described: as one's departure of life is followed by last rites or not, that person reaches extraordinary illumination. From that light, he goes to a day of brightness, from the day to a fortnight of brilliance, followed by fortnights onward to the six months during which Sun travels north, then to a year, from where to the Sun, from the Sun to Moon from the Moon to Lightning. Since there is no other opening, there would be Deva Yaana or the Divine Path leading to a 'Purushah Amaanavah' or a Maha Purusha who takes the Soul to Brahma and that indeed is the Brahma Loka. Having reached there is no return till the spin of that Manvantara!)

[This concludes the fifteenth section of the Fourth Chapter]

Having described the Divine Path, Self Purification by performing Sacrifices constitutes an ideal course and the basics of Sacrifices are outlined

IV.xvi.1) *Esha ha vai yagjno yoyam pavate, esha ha idam sarvam punaati, yad esha yannidam sarvam punaati, tasmaad esha eva yagnastasya manascha vaak cha vartanti/* (Referring to the context of meditation to ensure the Divine Path as mentioned above, defects in the performance of Sacrifices are identified and dealt with. It is that Air that blows in directions which might call for and lead to purification, quite apart from the defects of the 'vyahritis' of Vedic Texts pronounced or unannounced. For instance, when the Vedic Text is pronounced viz. 'Svaahaa Vaatedhaah' or svaaha is offered in the Air that blows as per its own direction! In other words, Air is associated with Sacrifices essentially and the principal role is played by Brahma the key figure. Moreover, speech and mind are equally sensitive to discrepancies of pronunciation and of thought. These two entities might lead to varying paths of sacrifice too moreso since these are activated by Praana and its variants especially the Apana or the exhaling part!)

IV.xvi.2) *Tayor anyataraam manasaa samskaroti Brahma, Vaacaa hotaadhvaryur Ugaataa anyataraam; sa yatropaakrite praatar anuvaake puraa paridhaaniyaayaa Brahma vyaavavadati/* (The main Priest called Brahma sanctions his deputies by his mind. His major deputies are Hota, Adharvyu, and Udgata all of whom are sanctified by way of speech, mind and thought. While Brahma performs the entirety with his mind, Hota does by speech, and Adarvyu and Udgatir by either. As the morning service is over, Brahma breaks his silence then normally 'Praataranuvaaka' begins before rendering a hymn known as 'Pratidhaneeya'!) IV.xvi.3) *Anyataraam evavartaneem samskaroti, heeyatenyataraa, sa yathaikapaad vrajam ratho vaikena chakrena vartamaano rishyati, evam asya yagjno rishyati, vajnaam rishyantaam yajamanonurishyati, sa ishtvaa paapiyaan bhavati/* (As the priest Brahma breaks the silence during the interval, he sanctifies one of the two paths viz. speech or mind; while one path is followed the other one is dismissed. Performance of the sacrifice otherwise attracts sin) IV.xvi.4) *Atha yatropaakrite pratar anuvaake na puraa paridhaaniyaya Brahma vyavavadati, ubhe eva vartaani samskurvanti, na heeyate - nyataraa/* (However, when Brahma does not break his silence when the 'Sastra' called 'praataranuvaaka' is started until the hymn of 'paridhaaneeya' is initiated, then both the paths of speech and mind become sanctified or become valid and neither of these is destroyed!) IV.xvi.5) *Sa yathobhayapaad vrajan ratho vobhaabhyaam chakraabhyaam vartamaanah prati tishthati, evam asya yagnah pratitishthati, yagnam pratishthitaantam yajamaano nupratitishthati, sa ishtvaa shreyaan bhavati/* (As a man walking on both of his feet or a two wheeled chariot remains well supported and stands intact, the

‘Ishti’ or the sacrifice is well established and the performer of the Sacrifice too becomes blessed and famed! Indeed Brahma the priest is stated to be wise enough in observing silence without raising the controversy of choosing speech or mind in the performing the ‘Ishti’!)

[This is the conclusion of the sixteenth section of the Fourth Chapter]

Deficiencies in the context of well meaning Sacrifices are self corrective and the role of the Chief Priest with knowledge and experience is always pro-constructive

IV.xvii.1) *Prajapatir lokaan abhyatapat, tesham tapyamaanaanaam rasaan pravrihat, agnim prithivyaan vaayum antarikshat, adityam divah/* (Just as the Brahma of a Sacrifice and his deputies like Hota and Atharvya resorted to the performance of vyahriti sacrifice was taken up in the previous context, Prajapati meditated over the words and extracted essences viz. Agni, Prithvi, Antariksha, Vaayu, Aditya and Diva viz. Fire, Earth, Sopace, Air, Sun and Heaven) IV.xvii.2) *Sa etah tisro Devataa abhyatapat, taasam tapyamaanaanaam rasaan pravrihat Agner Richah, Vayor Yajumsi, Saamaani Adityaat/* (Then Prajapati brooded over three other Deities and extracted their essences too such as Rik Mantras from Agni, Yajur Mantras from Vayu and Saama Mantras from Surya Deva) IV.xvii.3) *Sa etaam trayeem vidyaam abhyatapat tasyaah tapyamaanaaya rasaan praavrihat, Bhur iti Rikbhyaah, Bhuvan iti Yajurbhyaah, Svar iti Saamaabhyah/* (Prajapati then concentrated on the knowledge of the three Vedas and realised the juices of Bhuh from the Rik Veda Mantras, Bhuva from the Yajur Mantras and Svah from the Saama Mantras) IV.xvii.4) *Tadyadi Rukto rishyed bhuh swaaheti garhapatye juhuyaat, Richaam eva tad rasena Richaam veeryena Richam yagnasya visishthah sandhaati/* (In the eventuality of any prejudice to the Sacrifice owing to Rik Mantras, then there could be a corrective of ‘garhapatya agni’ mantra of ‘Bhu Swaaha’; thereby the essence and power of Rik Mantras would provide shield to the Sacrifice!) IV.xvii.5) *Atha yadi yajushto rishyed bhuvah swaaheti dakshinaagnau juhuyaat yajushaam eva tad rasena yajushaam veeryena yajushaam yagnasya virishtam samdadhaati/* (In the event of any deficiency from yajur mantras, one should make an oblation in the Dakshinaagni with the mantra of ‘Bhuvah Swaaha’, whereby the essence and might of Yajur mantras are able to rectify deficit and deficiency to the Sacrifice!) IV.xvii.6) *Atha yadi Saamato risyetswah swaahetyaahvaniye juhuyaat, Saamnaam eva tad rasena Saamnaamveeryena Saamnaam yagnasya virishtam samdadhaati/* (If there is any damage to the Saama Mantras, the Karta should perform an oblation in the Aahavaniyaagni with the Mantras of ‘Suvah swaaha’ and there by the juice and effectiveness of Saama Mantras themselves would rectify deficits if any of the Saama Mantras) IV.xvii.7) *Tad yathaa klavanena suvarnam samdadhyaat, suvarnena rajatam, rajatanena trapu, trapunaa seesham, seeshena loham, lohena daaru, daaru charmanaa/* (There is a combining possibility and leeway of various materials just as gold with borax salt, silver with gold, tin with the help of silver, lead with tin, iron with lead, timber with the help of iron and timber with the help of leather) IV.xvii.8) *Evameshaam lokaanaam aasaam Devataanaam asyaastrayaa vidyaayaa veeryena yagnasya vrishtaam samdadhaati, bhesaja kruto ha vaa esha yagjnaah yatraivam vid Brahmaa bhavati/* (In the same way that there are possibilities of combining materials, one can most certainly rectify lapses in Sacrifices with the power of three worlds, Devas and the Knowledge of Vedas. Sacrifices especially where there is the involvement of Brahma the priest and his retinue of Vidvans besides the deep knowledge and practice of Scriptures would act like cure of medicines under the care of physicians and surgeons!) IV.xvii.9) *Esha ha vaa Udak pravano yagnah, yatraivam-vid Brahmaa bhavati, evam vidam ha vaa eshaa Brahmaanam anu gaathaa: yato yata*

aavartate, tat tad gacchati maanavah/ (There is a legendary reference in Vedas that wherever there might be lapses in Sacrifices, Brahma in the very form of a Brahma Priest pushes up northward all such Sacrifices to ensure success!) IV.xvii.10) *Brahmaivaika ritvik kurun ashwabhirakshati, evam viddha vai Brahmaa yagjnaam yajamaanaam sarvaamscha ritvijobhirakshati, tasmaad evam vidam eva brahmaanaam kurveeta, naanevam vidam, naanevam vidam/* (Brahma the priest of any Sacrifice is nodoubt a human being but holds on to his silence, being thoughtful, knowledgeable, and protective of the sacrifice as also the sacrificer; indeed he is like a mare protecting the fighters. This is why the saying that the thought, word and deed of Brahma the celebrant at any Sacrifice are final!

[This is the conclusion of the seventeenth section and of the Fourth Chapter]

Undoubted supremacy of Praana the vital force in the body of a Being vis-à-vis its organs and senses

V. i.1) *OM/ Yo ha vai jyeshtham cha shreshtham cha veda jyeshthascha ha vai jyeshthascha bhavati praano vaava jyeshthascha sheshthascha/* (That Praana or the Vital Energy is the oldest and the best realisation especially in the context of transmigration of the Individual Souls as the latter keep shifting from one life to another, as none of the body organs get transferred except ‘Praana’ only. Now, in each life or existence only the Vital Energy is the common factor, which is truly stated to be the merger point of all the body organs and their senses. This is how the claim of superiority of all the temporary organs at the repetitive halt overs of one’s lasting life link as jumping from one existence to another is dismissed and the continuity of the chain of life after life is assured by the Praana and Praana only and hence its claim of not only the continuity but also of its indispensability!) V.i.2) *Yo ha vai Vasishtham veda Vasishtho ha swaanaam bhavati vakvaava Vasishthah/*(In the scenario of collective thoughts as to which of the body organs is superior, the claim of Vaak or Speech is made since those with the faculty of speech are the richest and popular most!) V.i.3) *Yo ha vai pratishthaam veda, prati ha tishthasminscha loke musmimischa, chakshur vaava pratishtha/* (Among the arguments forwarded is that since vision of the eyes is paramount and lack of vision is like a dead wall of ability to see and perceive things and henced the claim of supremacy) V.i.4) *Yo ha vai sampadam veda, sa haasmai kaama padyante daivaascha manushyascha, shrotram vaava sampat/*(He is the blessed one indeed who could hear by the ears of both the mundane and divine events and proceedings and as such the claim of preeminence) V.i.5-7) *Yo ha vaa aayatanam veaayatanam hasvaanaam bhavati, mano ha vaa aayatanam// Atah ha praana aham-shreyasi vyudire aham shreyamn asmi, aham shreyan asmiti// Te ha praanaahi Prajapatim pitaram etyochu, bhagavan, ko nah shershta iti; tan hovaacha, yasmin va utkrante shariram paapishthaatarfam iva driisyate, sa vah sheshtha iti//* (Finally the mind also claims its dominance since mind alone is the repository of vision, hearing and speech; then a dispute of superiority among the organs followed and they all approached Prajapati to solve the problem; Prajapati suggested that absence of any of them in human body would be considered as the best criterion of the superiority) V.i.8-11) *Sa ha vaak uccchakraama, saa samvatsaram proshyaparyetyovaacha, katham ashaktarte majjeevitumiti! Yathaa kalaa avadantah praanantah praanena pasyantachakshushaa shrurvantah chakshushaa shrurvantah shrotrenadhy ya -ayanto manasaivamiti pravesha ha vaak//Chakshur hocchakraama, tat samvatsaram proshya paryetyovaacha, katham ashaktarte mat jeevitamiti yathaandhaa aapashtantah, praanaanta pranena, vadanto vaachaa, shrurvantah shrotrena, dhyaayanto manasaivam iti, pravivesha ha chakshuh// Shrotram hockakraama, tat samvatsaram, proshya paryetyovaacha, katham ashaktarte majjeevitamiti, yadhaa badhira ashravantah, praanaanantaha praanena, vadanto vaachaa,*

pashyaamtaschakshusha- dhyaananto manasaivam iti, pravivesha ha stotram// Mano hocchakraama, tat samvatsaram proshya paryatyovaacha katam ashaktarte majjeevitam iti, yathaa baala amaanushah, praanantah praanena, vadanto vaacha, pashyantashakshusaa, shrurvantah shrotrenaivam iti; pravivesha ha manah// (To start with, Speech left the body for a year and on return asked other organs as to how its absence for a year long was managed by the body and the reply was that its absence was no doubt felt as the person concerned was dumb but thanks to the vital force, the Individual was able to see, hear and think. Then the eyes left the body and on return after a year, other organs cooperated by hearing, speaking and thinking, thanks again to Praana being present to manage without the vision being present. Then ears disappeared away for the full term of a year, then the native replied that but for the fact of the person could not hear at all, his other attributes were in tact since after all he was alive as his vital energy was present indeed! Then the mind was in exile and on return other organs cried on its return saying: ‘Shrotram left the body, Chakshu left the body, Vaak deserted too and without Manas or mind, we felt like orphans with an undeveloped mind! Thank God, the Prana was in position!) V.i.12) *Atha ha praana ucchikramishan sa yathaa suhayah padvishashankun samkhidet, evam itaram praanaan samakhidat; tam haabhisametyochuh, bhagavannedhi, twam nah shreshthosi, motkrameer iti/* (Then the vital breath felt that after all, all the organs left and the damage to the body was only marginal and thus it would be my turn to disappear for the stipulated one year. Like a horse tied to its hooks, Praana was about to jump out, and all the organs gathered and prostrated before it, asserting that indeed Prana was the most indispensable one and they all conveyed as follows!)V.i.13-15) *Atha hainam Vaag uvaacha, yad aham vasishthomi, twam tad vasishthoseeti; atha hainamchakshur uvacha, yad ahampratishthaasmi twam tat pratishthaaseeti// Atha hainam shrotram uvaacha, yad aham sampadasmi twam tat sampad aheeti; atha hainam mana uvacha, yad ahamatanam asmi, twam tad aayatanam aseeti// Navai Vaacho na chakshusmi na shrotraani na manaamseeti achakshate, praana iti evaachakshate, praano hi evaitaabni sarvaani bhavati/* (Vaak said that it claimed to be the most prosperous as you Praana are the most prosperous! Then the eyes confessed that the vital forces were the basis of the body as a whole, since pranaa was indeed the base!The ears felt puffed up about their importance since praana was their backup and finally the mind stated that that it assumed greatness as the vital energies indeed were their strength! When a reference is made to a human being, then one talks of him as one entity, but not as his organs of eyes, ears, speech or mind separately; it is the prana that is referred to as a totality!)

[This is the end of the first section of the the Fifth Chapter]

Methodology of executing ‘Mantha’ Sacrifice to Praana with its food and clothing defined and the resultant fruit of the Rite leads to fulfillment of desires

V.ii.1) *Sa hovaacha, kim me annam bhavishyaatiti; yat kinchididama ashwaabhya aa shakunibhyayah, iti hochuh, tadvaa etadanaasya annamano ha vai naama pr atyaksham, na ha vaa evamvidi kimchana anannam bhavatiti/* (Now that the supremacy of Praana the Vital Force is vindicated, it has raised the query as to what would be its food. The reply would be that food would indeed be its direct nomenclature and what ever is stated to be eaten would be its ‘Anna’ including anything is worthy of consumption by all beings- be it humans or dogs or birds!) V.ii.2) *Sa hovaacha, kim me Vaaso bhavishyatiti; aapah iti hochuh; tasmadaavaa etad ashiyantah purastaaccaadbhiih paridadhaati; lambhuko ha vaaso bhavati, anagno ha bhavati/*(Then Praana asked as to what would be its clothing and the reply was water since breath being what food was then water would be what is used before and after food! Thus Praana also

covers up the nakedness of a Being, before and after bathing!) V.ii.3-4) *Taddhaitat Satyakaamo Jaabaalo Goshrute Vaiaagharapadyaaktvo vaacha, yadyap etacchushkaaya sthaanave bruyaat jaayeran nevaasmin- shaakhaaya, praroheyyuh palaashaneeti// Atha yadi mahajjigamishet,aaavasyaayaam deekshitvaa Pournavaamasyaam raatrau sarvaushadhaasya mantham dadhi madhunor upamatya, Jyeshthaaya Shreshthaaya swaahaa, iti agnaav aajasya hutvaa,manthe samaaptam avanayet/* (Now, the meditation of Praana the Vital Force is initiated; Satyakaama Jaabaala detailed the worship to Praana to Goshruti the son of Vyaaghrapaada as follows: Even to a dry stump of a tree, branches would grow and leaves would sprout; as a result, an offering to Agni in the prescribed manner is initiated during a New Moon day on the night of Amavasya by observing ‘diksha’ or self-imposed disciplines like sleeping on ground, observance of truthfulness, fasting or at any rate of minimum food intake and such other austerities. The pulp of all herbs including the sprouts mentioned afore and with the mix of curd and honey is thus offered to Agni with the Mantras of ‘Svaaha to Jyeshthaaya, Svaaha to Sheshthaaya’; after the oblation to Agni thus, the left over residue is retained into the mash pot as this is called Mantha. This Sacred Rite is performed by making ‘aahutis’ or oblations as follows:) V.ii.5) *Vasishthaayai swaaha,iti agnaavaajasya hutvaa, manthe sampaatam avanayet, pratishthayai swaahaa iti agnaav aajasya hutvaa, manthe sampatam avanayet, sampade swaahaa, iti agnaav aajasyaa hutvaa,manthe sampaadama - vanayet, aayataanaaya swaahaa, iti agnaav aajasya hutvaa manthe sampaatam avanayet/* (After performing an offering with the mantra: Svaahaa to the richest, one should drop the residue into the mashpot; after making another offering with the mantra: Svaahaa to the base center, he should drop the residue into the mash pot; after performing the offering with the mantra:Svaahaa to prosperity, he should drop the residue into the mash pot; after making another offering with the mana Svaahaa to the dwelling place, he should drop the residue into the mash pot) V.ii.6) *Atha pratishrutyaanjalau mantham aadhaaya japati;amo naamaasi, amaahi te sarvam ikdam, sa hijyeshthaah shreshtho raajaadhipatih, sa maa jyeshthyaam shreishthyaam raajyam aadhipatyam gamayatvaaham evedam sarvam asaaneeti/(Then holding the mash pot while moving away a little, he recites the Mantra: You name is Ama and the rest is within you.You are the oldest, the greatest,the most lustrous King of all! Being so, do please turn me too attain your status !)* V.ii.7) *Atha khalvetayarchaa paccha aachamati, tat savitur vrinimaha ityaachaamati, vayam devasya bhojanamiti aachamati, Shreshtham sarvaadhaatamam iti achamati, turam bhagasya dheemahi iti sarvam pibati, nirnujya kamsam chamasam vaa paschaad agneh samvishati charmani vaa sthandile vaa vaachamyamo prasaahah; sa yadi sriyam pashet samriddham karmeti vidyaat/* (The Karta then consumes the remainder of the Mantha pulp mix from the bowl sincerely reciting the relevant Rig Veda Mantras foot by foot and meditates Surya Deva the progenitor on his real nature of being the greatest sustainer of the Universe and to fulfill his desires! He then prostates behind the Agni Kunda lying either on the animal skin on which he had been seated during the Rite or even on bare ground and with concentration of mind with absolute peace of mind, when he gets a dream like feeling of visioning a Sacred Woman, possibly Devi Gayatri, assuring that his Sacrifice was successful!) V.ii.8) *Tadesha shloka:Yada karmaashu kaamyeshu striyaam swapneshu pashyati, samriddhim tatrajaaneeyaata tasmin swapna nidarshane iti tasmni swapna nidarshane/(The Verse states: As during the course of this Sacrifice for seeking fulfillment of desires is in progress, if one sees a Sacred Woman, then from the dream, he should indeed realise the success of the Rite!)*

[This is the end of the second section of the Fifth Chapter]

Status of Post Life Soul upto the stage of transmigration sought to be explained:

V.iii.1-5) *Swetaketu Haaruneyah panchalaanam samitim eyaaya, tam ha Pravaahano Jaivalir vaacha: Kumaaraa anu tvaasishat piteti; a nuhi Bhagava iti// Vetthaa yad itodhi prajaah prayantiti? Na, Bhagava, iti; Vetthaa Pithor Deva yaanaasya pitranasya cha vyaavartanam iti? Na, Bhagava, iti// Vettha yathaasau loko na samputayaa iti? Na Bhagava iti; vettha yatha panchamyaam aahutaavaapah purusha vachaso bhavanteeti naiva, Bhagava iti// Atha nu kim anushishtovochathaah, yoheemaani na vidyaat, katham sonushishto bruveeteti; sa haayastah piturardham eyaaya; tam hovacha: ananushishya vaava kila maa, Bhagavan, abraveet anu twaashisham iti// Pancha maa Raajanya bandhuh prashnaan apraaksheet, teshaam naikam cha naashakam viviktum iti; sa hovaacha: yathaa maa twam taata, etaan avadah, tathaaham eshaam naikam cha na veda yadi aham imaan avedishyam, katham te naavakshayam iti//* (Once Svetaketu the grandson of Aruna visited the Assembly of Paanchalas when Pravahana the son of Jivala questioned him about the course of mortals after death viz. where would they go to, when would they return, where would the paths of Devas and Pitru Devas be deviated and how in the fifth oblation to Agni, water would come to be known as a Being! Svetaketu drew a blank to the volley of five questions and returned to his father Gautama frustrated and narrated the incident of shame and disappointment.)
V.iii.6-7) *Sa ha Gautamah Raajnodham eyaya, asmai ha praapatyaarhaamchakaara; sa ha praatah sabhaaga udeyaaya; tam hovaaha: manushyaa, bhagavan Gautama, vittasyavaram vadrnita iti, sa ho vaacha tavaiva, Rajan, maanushaam vitam, yaam eva kumaarasyante vaacham abhaasathaah, taam eva bruhiti a ha krucchhri babhuva// Tam ha, chiram vasyajnaanaapayaa chakaara; tam hovaacha: yathaa maa twam, Gautama, avadah, yatheyam na praak tvattah purr vidyaa Braahmanaan gacchati, tasmaad u sarveshu lokeshu kshartaasyava prashaasanam abhuditi, tasmai hovaacha//* (Gautama too felt bad about the incident and visited the King's court even as the latter extended all courtesies to Gautama but angry as was Gautama was referred to the insult meted to his grandson. Then King was annoyed too and said that in the days of yore, Brahmanas taught Kshatriya Kings but now it was a case in reverse and initiated serious discussion to Gautama!)

[This is the end of the third section of the Fifth Chapter]

The course of transmigration interpreted by five oblations to 'Ahavaneeya Agni' and the final oblation creates water and a person! (This process covers six Sections ahead in the Fifth Chapter ie till Section Nine)

V.iv.1-2) *Asau vaava lokah, Gautama, Agnih, tasyaaditya eva samit rashmayo dhumah, ahar archih, Chandramaa Angaaraah, nakshatraani visphulingah// Tasmimnetasmin Agnau Devaah shraddhhaam juhvati, tasya aahuteh Somo Raajaa sambhavati* (Now King Pravahana explained to Gautama that after death, the Soul would witness Agni, while Surya was the fuel, Sun Rays were the smoke, the day was the flame, Chandra as the coals and Nakshatras as the sparks. Now, this explains the question that the King asked Svetaketu about the fifth oblation resulting as water! As oblations are made to the 'Aahavaniyagni' in the morning and evening, the first and the second oblations are in reference to the Soul after death in favour of the place of its rest and enjoyment, then the third oblation to enable the Soul to reach the Antariksha or the Intermediate Space, then the fourth oblation satisfies heavenly stay for a while and the fifth oblation converts as semen or water as the Soul resumes its return journey to Earth. Now, into this fifth oblation, Devas enable and infuse faith and thus invoke Chandra Deva to create 'water'. Having entered the world again, the Soul enters paddy or barley and some form of food transformed as semen entering a woman's womb ready for this world once again!)

[This is the end of the fourth section of the Fifth Chapter]

V.v.1-2) *Parjanya vaava, Gauytama, Agnih tasya Vaayreva samit, Abhram dhumah, Vidyud archi, Ashanir angaaraah, Hraadanayo visphulingaah// Tasminnetasmin Agnau Devah Somam Raajanam juhvati,tasya aahuterVarsham sambhavati//* (In reference to the second oblation, the particular Deity is ‘Parjanya’ or Cloud the Deva causing rainfall who is basically Agni the Fire; of this, Vayu is the fuel, cloud being the smoke, Vidyut or Lightning is the flame, thunder is the ember and the cloud rumblings are the sparks. Into that Agni, Devas offer bright Chandra as the oblation while rain originates from that oblation).

[This is the end of the fifth section of the Fifth chapter]

V.vi.1-2) *Prithvi vaava, Gautama, Agnih; tasyaah samvatsara eva samit, Aakaasho dhumah, ratri archih, Dishongaarah, Avaantara Disho visphulingah// Tasmin vaava Gaitama, Agnih: tasya Vaageva samit, praano dhumah, Ratriarchih, Dishongaarah, avaantara disho visphulingah// Tasminnetasminn Agnau Deva varsham juhvati, tasya aahuter annam sambhavati/* (Gautama, as explained earlier Bhumi is Agni essentially, while ‘samvatsara’ the time module is like the fuel, Aakasha is Dhuma or the smoke, nights are the flames, Dishas o Directions are the extinguished wooden pieces or the embers which are self luminous and the Antardishas or the Intermediate Directions of North East, South East, South West and North West are the sparks. Further, in that subdued Agni, Devas offer rainfall as an oblation and from that offering emerges ‘Anna’ or food in various forms as grains, paddy or barley)

[This is the end of the sixth section of the Fifth Chapter]

V.vii.1-2) *Purusho vaava Gautamaagnitasya Vaageva samit praano dhumah, jihaarchih, Chakshur - angaarah shrotram visphulingaah// Tasminnetasmin Agnau Devaa anam juhvati, tasya aahute retah sambhavati/* (Gautama, Purusha or a male being is indeed the seat of Fire of which Vaak or speech is the fuel, Apaana or the outgoing breath is the smoke, tongue is the flame, eye is ember and ears are the sparks; indeed these are typical inciters to fan the desire for a woman; it is into this Agni, Gods offer food as the oblation out of which semen is generated)

[This is the end of the seventh section of the Fifth Chapter]

V.viii.1-2) *Yoshaa vaava Gautama, Agnih; tashyaa upasthaa evasamit, yad upamaatrayate sa dhumah, yonir archih, yad antah karoti te angaarah, abhinandaa visphulingah// Tasminnetasmin Agnou Devaa reto uhvati, tasya aahutir garbhah sambhavati/* (Now the fifth oblation about which Pravahana of the Panchalas was driving Gautama at finally which waters generated from Agni! The successive stages of faith, moon, rainfall, food and semen have been offered as the oblations and water in the form of what covered around the foetus and this entity has been referred to as the ‘person’ or the Being or child indeed!)

[This is the end of the eighth section of the Fifth Chapter]

V.ix.1-2) *Iti tu panchamyam aahutivaapah purusha vachaso bhavanteeti, sa ulbaavrato garbhah, dasa vaa nava vaa maasaan antah shayitvaa yaavad vaatha jaayate// Sa jaato yaavad aayusham jeevati, tam pretamdishtam itognaya eva haranti, yata eveto yatah sambhuto bhavati//* (Thus after the final oblation,

waters are formed and the foetus covered by a casing called membrane rests inside it for nine to ten months and a child is born. Recalling the original poser by Pravahana to Svetaketu as to how water was formed after the fifth oblation named a person, the reply is given firmly. Now, once the 'person' is born, he would live as long as he is destined to live and there after he is carried to the same place from which he takes his birth viz. Agni again!)

[This is the end of the ninth section of the Fifth Chapter]

Deva Yaana or the Divine Path versus Saamaanya Yaana or the Route of Commoners after death; cautions for do's and don't's in active life

V.x.1-2) *Tadya itham viduh, ye chemeranye shraaddha tapa iti upaaste,terchisham abhisambhavavanti, archishohah, ahna aapuryamanaapaksham, aapuryamaanaa pakshad yaan shad udaanneti maasaams – taan// Maasebhyah samvatsaram, samvatsaraad Adityam, Adityaacchandramasam,Chandramaso vidyutam; tat purusho maanavah, sa enaan Brahma gamayati, esha Deva Yaanah panthaa iti/* (There is a distinction of those who leave the world after practising Dharma in the true sense with faith, commitment, austerity and performance of Sacrifices to the Deity of Flames; such of the few, who realise by themselves from the power of Agni tend to be guided to reach the day light to Shukla Paksha to Uttarayana when Surya travels upward to north to a year to Surya Loka to Chandra Loka to the Abode of Lightnings where a Super human Entity leads them to Hiranyagarbha Brahma; this indeed is known as the Deva Yaana or the Divine Path.) V.x.3) *Atha ya ime graama istapurte dattam iti upaasate, te dhumam abhisambhavanti, dhumaad raatrim, raatrer apara paksham apara pakshaad yaan shad dakshinaiti maasaamstaan, naite samvatsaram abhipraapnuvanti/* (However, there are other types of the run of the mill kind of villagers etc. who too no doubt follow a fairly virtuous life of 'daana dharma vidhana' and occasionally Vrata, Sacrifices and so on and as their average or medium life ends up in death, they pass into hazy smoke zone, from smoke to dark nights, from there to Krishna Paksha to bi-yearly Seasons of inconveniences when Sun travels 'Dakshinaayana' or South Bound when some Deities move in groups in the 'Shad maasaan' period usually disposed off in less than a year ripe and ready for rebirth as per the intensity of karma phala!) V.x.4) *Maasebhyah pitru lokam, pitru lokaad aaaasham, akaashat chandra – masam, esha Somo raaja, tad Devaanaam annam, tam deva bhakshyniti/* (When reference is made to months of death of a person, the Individual Self or the Soul travels from the months to Pitru Loka or the World of Manes; from there to Antariksha or the Intermediate Space to Chandra Loka where King Soma offers Soma or Amrita as per the fruits of 'karma' in the prescribed time frame work.) V.x.5) *Tasmin yaavat sampaatam ushitvathaitam evaadhvaanam punarnivartante yathetam aakaasham, aakaashaad vaayum, vaayur bhutwaa dhumo bhavati, dhumo bhutwaabram bhavati/* (Once 'yaavat sampaatam' or the exhaustion of the fruits of virtue is over, then the Self would return by the very route that he travelled herebefore after the death. He would return to the Intermediate space of Akasha then to Vayu, then to dhuma or smoke and then back to the white cloud) V.x.6) *Abhram bhutwaa megho bhavati megho bhutwaa pravarshati taiha veehiyavaa oshadhivanaspatyah tila-maasha iti jaayant, ato vai khalu durnispra pataram, yo yohyannam atti yo retaah sinchati, tad bhuya eva bhavati/*(In the further travel of the Soul from white clouds to thick black clouds to rains, the same is born as paddy, barley, herbs, sesmum, black pulses and so on. Now, the release of the concerned paddy or pulse is also destined as per the time of its release from the shell to kernel; similarly the cycle of food intake from an insect to a bird or to a reptile to an animal or human being is destined likewise) V.x.7) *Tad ya iha ramaneeya charanaah,*

abyaasho ha yatte ramaneeyaam yonim aapadyeran, Brahmana yonim vaa kshatriyaa yonim vaa, Vaishya yonim vaa;atha ya iha kapuya charanaah abhyash yat tekapuyaam yonim apadyeran shwa yoni vaa shkara yonim vaa chandala yonim vaa/(Among human beings, depending on the merit or otherwise of their erstwhile acts in previous accounts, one might be born as a Brahmana, or a Kshatriya, a Vaishya or of lower classes and in the event of accounts of demerit, the Soul might as well be born as a dog, a pig or so.) V.x.8) Athaitaoh pathor na katarena cha na taanimaani khudraani asakrud aavarteeni bhutaani bhavanti, jaayasva, mriyasveti, etat triteeyam sthaanam tenaasau loko na sampuryate, tasmaajjugupseta, tadesha shloka/ (As a last resort, Souls of no consequence are born in a tertiary status, transmigrating from birth to birth as per saying of ‘be born and die’so that the other worlds are not overcrowded. Recalling the five questions posed by Pravahana to Svetaketu and Gautama (reference V.iii.1-4), the first question regarding the Nothern and Southern Paths or of Deva Yaana and Saamanya Yaana is being clarified as above. Indeed, the course of transmigration of Souls is not only complicated and incomprehensible but is fraught with insurmountable difficulties at every stage of self-existence and survial. Indeed there is a verse that sounds alarming signals to humanity cautioning them of grave pitfalls to refrain from and reminding them of five fires and of moral rectitude!) V.x.9) Stheno hiranyasya suraam pibhascha, Gurostalpam aavasan Brahma haa chaete patani chatvaarah, panchamah chaaram staih/ (Stealing gold, drinking wine, sharing the bed of on one’s Guru and his wife and killing a Brahmana and keeping company of the concerned perpetrators of these sins either directly or indirectly are certain to be thrown into the abysmal sins!) V.x.10) Atha ha yaetanevam panchaagnim veda, na saha tairapi aacharan paapmaanaa lipyate, shuddhah putah punya loko bhavati, ya evam veda ya evam veda! (On the other hand, who ever knows of and practises the ‘Panchaagni Vidya’ or even keeps company with such of them, is far beyond the realms of sins and is qualified for dwellings in the worlds of virtue! Indeed this is so and is certainly so!)

[This is the end of the tenth section of the Fifth Chapter]

An assembly of Veda pundits approached King Ashvapati to learn the Self who is Vaishvanara

V.xi.1-4) Praachinashaala Aupamanyava, Satya Yagjnaaa Paulishih, Indradyumno Bhaallaveha, Janah Saarkaraakshaya , Budila Ashvataraashvih te hyete mahaashaala mahaashrotriyaah sametyaa meemaamsaam chakruh ko na atmaa, kim Brahmiti// Te ha sampadaayaamchakruh, Uddaalako vai bhagavanyotam Aarunih sanpratimam atmaanaam vaishvaanaram adhyeti, tam hantaabhyaa gacchaameti; tam haabhyaaajagmuh// Sa ha sampadaayaam chakaara, prakshyanti maam ime mahaashaala maha shrotriyaah, tebho na sarvaam iva pratipatsye hantaaham anyam abhyaanushaa – saaniti//Tan hovaacha Ashyapatir vai, bhagavanto, yam kaikeyah, sampratimam atmaanam Vaishvaanaraam adhyeti, tam hantaabhyaaagacchhaameti; tam haagbhyaajagmuh// (There was an assembly of Veda Experts, viz. Praanchishala the son of Upamanyu, Satyayagjna the son of Pulusha, Indradyumna the son of Bhaallavi, Jana the son of Saarkaraaksha and Budila the son of Asvataraashya- all of whom had a discussion of what is Brahman and who was this Self!They decided to approach to their Teacher Uddakaka the son of the illustrious Aruna who was an expert of the concept of the Self of the Universe viz. Vaishwaanra! But the latter felt that he was not competent enough to reply the riddles involved and therefore suggested the name of Ashvapati the son of Kaikeya and thus they reached him) V.xi.5) Tebhyo ha praaptebhayah praatahgaarhani kaarayaamchakaara,sa ha praatah samjihaana uvaacha; ‘na me steno janapade na kadaryo na madyaapah, Naanaahitaagnir naa vidwaan, na svairi

svairini kutah:yakshyamaano vai bhagavantah, aham asmi: yaavad ekaikasmaa ritwije dhanam daasyaami, taavad bhagavadbhyo daasyaami vasantu bhagavanta iti// Te hochu, yena haivaathena opurushascharet, tam haiva vadet; atmaanam evamam Vaishvaanaram samptari adhyeshi tam eva no bruheeti// Taan hovaacha: praatarvah prativaktaasmiti; te ha samit-paanayah purvaahne pratichakramire, taan haanipaneeyaivaaida uvaacha/ (On arrival at the Court of the King of Ashvapati, the latter received the guests with lot of veneration individually and even while leaving his bed in the early morning, he prefaced that in his kingdom there was no thief, miser or wine drinker; all his subjects were involved in Sacrifices and exclaimed that none was illiterate, characterless , argumentative, arrogant and above all law were abiding and highly virtuous!)V.xi.6-7) Te hochu yena haivaatthena purushas - charet, tam haiva vadet; aatmaanam evamam Vaishvaanaram samprati adhyeshi, tam eva no bruhati// Tan hovaacha: praatar vah prativaktaasmeeti; te ha samit- paanayah purvaahne pratichakramire, taan haanupaneeyaivaitad uvaacha/ (The guests heard the King patiently and replied that they would wish him to explain about that very subject as would enlighten him the most and that would be about this very Self which indeed was Vaishvanara! Then he replied that they would have to wait or the next morning and the anxious householders like Prachinashala, Satya yajna, Indradyumna, Jana and Budila waited for the occasion with ‘samidhas’ or inputs to Fire Sacrifice in their hands!)

[This is the end of the eleventh section of the Fifth Chapter]

Vaishvanara being a huge mass of Radiance and Brightness like Heaven is the head of the Universal Self

V. xii.1-2) *Aupamaanyava, kam twam aatmaanam upaassa iti: divameva bhagavo Raajan, iti hovaacha: esha vai sutejaAtmaaVaishvaanarah yam twam atmaanam upaasse, tasmaat tava sutam prasutam aashyutam kule drushte// Atsi annam, pashyasi priyam, atti annam, pashyati priyam, bhavatiashya Brahma varchasam kule ya etam aatmaanam Vaishvaanaram upaste, Murdha tvesha Aatmaanah, iti hovaacha, murthaate vyaapatishyaat yan maam naagamishyaiti/ (As the King asked Prachinashala as to which entity that the Self was meditated to by him, the latter replied that he would meditate heaven as the Self in the form of Soma Juice during the Rite in favour of the self and members of the family; indeed the Self was Vaisvaanara possessed of enormous brightness like the heaven as the head of the Universe. The King further told Prachinashala that when he ate anna or food he would have satisfied himself and the family members as that satisfaction would have provided glimpses of Brahman. He felt that his approach to him was good in a way as his head would have fallen if he interpreted wrongly that the Rite was in favour of himself and of his family but not in favour of the Universal Self!)*

[This is the end of the twelfth section of the Fifth Chapter]

The Universal Self or Vaishvanara has Surya as its Eye

V.xiii.1-2) *Atha hovaacha SatyanYagjnam Polushim: Praachina yogya, kam twam aatmaanam upassa iti: Adityameva bhagavo Raajan, iti hovaacha: esha vai Viswa rupaa atma Vaishvaanarah, yam twam aatmaanam upass, tasmaat tava bahu visvarupam kule drushyate// Pravratto shvatari ratho daasi nikshah, atsi annam pashyasi priyam, atti annam, pashyati priyam,bhavati asya Brahma varchasam kule, ya etam evam aatmaanaam Vaishvaanaram upaste, Chakshustv etad aatmanah,iti hovaacha andho bhavishyah, yan maam naagamishya iti/(Then Praachayogya asked Satyayajna as to which Self was that he meditated and the reply came that it surely was Surya Deva and the King endorsed saying that this Self*

was Vishvanara as Aditya was called Vishwarupa due to his varying hues and appearances. Also Surya had a chariot drawn by mules and was served by female servants with golden necklaces. He therefore meditated Vaisvanara even as he and family lineage enjoyed not only the food as the offering but even felt sensations of Brahman himself through the ‘Prashaad’. Indeed that Universal Self called Vishvaanara possessed Surya as his eye. The King further said that but for these Vidwans approaching him, they might have confused the Universal Self as the Individual Self as they along with family members performed the Rite and might have nearly lost their eyes for the indiscretion!)

[This is the end of the thirteenth section of the Fifth Chapter)

Vaisvaanara as the very Air or breathing of the Universal Self

V.xiv.1-2) *Atha hovaachendra- dyumnam hallaveyam:Vaiyaaghrapadya, kam twam aatman upaassa iti: Vaayum eva, bhagavo Rajan, iti hovaacha: esaa vai prathyag vartamaatma Vaisvaanarah yam twam aatmaanam upaasse tasmaat twam Prithag Balaya aayanti Prithag rathaastrenayonuyanti// Atsi annam pashyati priyam bhavati asya Brahma varchasam kule, ya etam evam aatmaanam Vaishvaaram uipaaste praanastva esha aatmanah,iti hovaacha,praanasta udakramishyat, yan maam naagamishya iti/* (As the King asked Indradyumna and Vyaghrapada as to whom they meditated the Self to, then the reply was ‘Vaayu’ or Air and the King said that meditation toSelf was indeed appropriate since Vaishvanara-Self had many directions and hence several chariots would be mobilised in several directions too; moreover, the food offered to Viashvaanara the Self was quite delicious and as such he and his lineage would enjoy and even see glimpses of Brahman from that enjoyment of food, quite apart from supplying Praana the Vital Energy to the Self. The King again reminded the householders that it was providential that they called on the King lest they might have mistaken the Individual Self as the Universal Self and eventually might even have lost their lives for want of Praana!)

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

Space or the middle part of the body of Universal Self or Vaisvaanara

V.xv.1-2) *Atha hovaacha Janam Sharkaraakshya: kam twam aatmaanam upaassa iti:Aakaasham eva bhagavo Rajan, iti hovaacha: eshaavai bahula atmaa Vaishvaanarah, yam twam atmaanam upasse, tasmaat twam bahulosi prajayaa cha dhanena cha// Atsi annam, pashyasi priyam, atti annam, pashyati priyam, bhavati asya Brahmavarchasam kule ya etam evam aatmaanam Vaishvaanaram upaaste samdeha tvesha aatmanah, iti hovaacha samdehaste yashiryat, yan maam naagasmishya iti/*(The King asked Jana the son of Sharkaraakshya as to which of the characteristics that he performed Vaishvanara the Universal Self and the former replied the he and his family members worshipped Vaishvaanara and the reply was that Space being the mid-body portion of the Self was meditated upon. The King too felt that it was quite apt and befitting to do so as the mid part of the body or Space signified progeny and wealth; the food that he and co members of the family would have indeed enjoyed as the left over of the rite to Vaishvanara and even given the fulfilment of sighting the shadow-profile of Brahman himself! He was further happy that the Vidwans who visited the King might have otherwise perhaps mistaken the Self as the Individual Self since they enjoyed the taste of the left over food after the Vaishvanara Rite but not as the Supreme Self, in which case they could have had their mid body emaciated!)

[This is the end of the fifteenth section of the Fifth Chapter]

Water of Universal Self as also the bladder of the Individual Body are distinguishable both being of the same worship path of Vaisvanara

V.xvi.1-2) *Atha hovaach, Budilam Asshvatarashvim, Vyaghrapadya, kam twam aatmaanam upassa iti, apa eva bhagavo Rajan, iti hovaacha: esha vai rayir atmaa Vaishvaanarah, yam twam aatmaanam upasse, tasmaat twam raymaan pushtimaan asi// Atsi annam, pashyasi priyam,atti annam pashyati priyam,bhavatyasya Brahmavarchasam kule ya etam evam aatmaanam Vaishvaanaram upaaste, bastisteesha aatmaanah, iti hovaacha bastiste vyabhetsyata, yan mam naagamisya iti/* (Then the King asked Budila the son of Ashvatarashva, O Vyaghrapaadya, which Self do you meditate and the latter replied to the King that it was the water- in the Universal Self's sense and the bladder in the Individual Self's sense. The King justified this worship as after all, food emerged from water and any human being would derive health, well being and prosperity from the same!The food offered to 'Vaishvanaraagni' too was tasty from the left over of the offering from the Karta and family members. Meanwhile the King expressed his happiness since the learned men arrived at the Royal Court and had the full details of the Vaishvara Rite from the demonstration of it by the King; otherwise they might still thought the Self was the Individual Self but indeed that was the Universal Self; if that mistaken view persisted that Vaishvanara was a different entity and the Self as also the Supreme Self were different too then there would have been an explosion of the Karta's bladder!)

[This is the end of the sixteenth section of the Fifth Chapter]

Bhumi as the feet of the Supreme Self or the same as of Vaishvaanara

V.xvii.1-2) *Atha hovaacha Uddalakam Arunim:n Gautama, kam tvam aatmaanam upaassa iti: Prithvim eva, bhagavon rajan, iti haacha: esha vai pratshthaatmaa Vaishvaanarah yam twam aatmaanam upasse, tasmaat twam pratishthosi prajayaa cha pashubhis cha// Atsi annam, pashyasi priyam,bhavati ashya brahma varchasam kule ya etam aatmaanam vaishvaanaram upaaste, paadau tvetaavaatmaanatah, iti hovaacham paadau te vyalaasyetaam, yan maa naagamishya iti/*(In response to the King's query to Uddalakam / Gautama, they confirmed that they worshipped the Self as Prithvi and the King endorsed that Earth which also was Vaishvaanara had two feet as reputed being the originator of human offspring and of various animals and that its food was wholesome and tasty being the left over of Vaishvaanara Rite even as the remainder was eaten by the karta's family members. The King was glad that these Vidwans called on him so that an explosive revelation was averted for the two feet Self would have otherwise been erroneously thought of as the Supreme Self and the vidwans would never have reached him as their feet would have collapsed for ever!)

[This is the end of the seventeenth section of the Fifth Chapter]

Much unlike the proverbial blind man and the elephant, the Universal Self is all inclusive like the Sky, the Sun, the Vayu /Praana, Space, Earth and so on and so is Vaishvaanara.

V.xviii.1-2) *Taan hovaacha: etevai khalu yuyam prithag ivemam aatmaanaam vaishvaanaram vidvaamsa annam atthaa,yas twa etam evam pradeshamaatram abhivimaanam atmaanaam Vbaisvaanuaram upasthe sa sarveshu lokeshu sarveshu bhuteshu sarveshu atmaashva annamatti/Tashya ha vaa*

eashyaatmamno Vaishvaanarasya mutthaiva sutejah, chakshur vishwa rupah, praanah prithvagvartam aatmaa, samdeyo bahubalaah bastir eva rayih, prithvi eva paadau ura eva vedih, lomaan barhih hrdatam Garhapartyah, manonvahaahrya pachanah , aasyam aahavaneeyah/ (The King then addressed all the Vidwans with long experience of performing Vaishvanara Agni daily and stated that they had been enjoying the ‘anna sesha’ after the homa, by themselves as also their family members; the Vidwans had made their own presumptions- apparently on the strength of Scriptures in different contexts- that Vaishvanara Self signified as Surya, Vaayu, Akaasha, Prithvi and so on. The analogy was drawn by blind men touching various body parts of an elephant and concluding that the animal was like a pillar (leg), a python (trunk), a winnowing fan (Ear) and so on. Indeed they had all meditated the Viashvanara Swarupa and enjoyed the left over food and even experienced glimpses of Brahman along with their respective family members but alas they all got confused the wood for the forest, since the latter had features other than wood too. More over these vidwans were about to commit the mistake of confusing the Individual Self as the Universal Self on the comparison of enjoying the taste and fulfillment of food and even having glances of Brahman too little realising that Brahman the All Pervasive was not only Surya, or Akasha or Water or Prithvi but He was indeed these and everything else! Thus the second stanza of this section explains that of tat very Vaishanara Self who was Heaven as head, Surya as the eye, Air as the Praana, Sky as the middle segment of the body, Water as the bladder, Earth as the two feet, sacrificial altar as his chest, Kusha grass as his hair, Garhapaty Agni as his heart, Aavaahaarya Pachana Agni as the mind, and Ahavaneeya Agni or that into food is offered as oblation as his mouth!)

[This is the end of the eighteenth section of the Fifth Chapter]

Agnihotra Sacrifice by the Self to Praana, Vyaana, Apaana, Samaana and Udaana in the Universal context

V. xix.1-2) *Tad yad bhaktam prathamam aagacchet, tad homeeyam, sa yaam prathamam aahutim juhuyaat tam juhuyaat, PRAANAAYA svaaheti, praanastrupyati// Praanetripyat chakshus tripyati Adityas tripyati, Aditye tripyati dyaus tripyati, Divi tripyantaam yay kim cha dyauschaadityas chaadhitishthatah, tat tripyati tasyaanutriptim trupyati prajayaa pashubhir annaadyena tejasaa Brahma varchasena/* (When food is offered as an oblation to Agni foremost, the Mantra is recited as ‘Svaaha’ to Praana or the outgoing breath and thus Praana gets satisfied. As Prana is contented then ‘Chakshu’ or the EYE is satisfied and so does Aditya; and as Sun is contented the heaven too is happy and in return Sun is satisfied again in the circuit and as a result, the children, house hold animals, food, happiness in the family and Vedic Knowledge are all contented as Praana is fulfilled)

[This is the end of the nineteenth section of the Fifth Chapter]

V.xx.1-2) *Atha yaam ditiyam juhuyat taam juhuyaat,VYAANAAYA swaaheti vyanastrupyati// Vyaane tripyati shotram trupyati Chandramasi tripyati Dishaah tripyanti, Dikshu tripyanteeshuyat kim cha Chandramas chaadhitishthanti, tat tripyati, tasyaanu triptim tripyatib prajayaa pashubhir annaadyena tejasaa Brahma varchasena/* (Then food is offered as the second oblation to Agni reciting ‘svaaha’ to Vyana or the Vital Force between the Praana and Apaana or the inhaling and exhaling breaths. This would indeed satisfy Vyana and the beneficent circle would get energised by satisfying the Shrotra or the Ears, then Chandra and Dashas or Directions are satisfied thus ending the circle with Chandra again would get contented and once again progeny, animals, edible food, body brightness and Vedic Knowledge would get activated!)

[This is the end of the twentieth section of the Fifth Chapter]

V.xxi.1-2) *Atha yaam tritiyam juhuyaattaam jujuhanapaanaaya svaahet APAANA trupyati/ Apaane tripyati Vaak tripyati vaachi tripyantyaam agnistripyati, Agnou tripyati prithivi tripyati, prithivyaam tripyantaam yat kimcha prithivichaagnischa adhiti sthaatah tat tripyati, tasyaanu triptim tripyati prajaa pashubhir annadyena tejasa Brahma varchasena/* (The third offering of food is performed with the mantra of ‘Svaahaa’ to ‘Apana’ the incoming breath, then Apana is contented and so would be the speech, fire, earth and the eater himself is blessed with progeny, animals, physical brightness and Vedic knowledge)

[This is the end of the twenty first section of the Fifth Chapter]

V.xxii.1-2) *Atha yaa chaturtheem juhu yaatsamaanaaya swaheti SAMANAS trupyati// Samane trupyati manas trupyati, manasi tripyati parjanyaas tripyati, parjanye tripyati vidyut tripyati, vidyuti triptayatyaa yat kim cha vidyuc ca parjanyaas chaadheetishhatah, tat tripyati tasyaanutriptim tripyati prajayaa pashubhir annadyena tejasa Brahmavachasena/* (The fourth offering is to be made with Svaaha mantra to Samana as that one of the Pancha Pranas is contented where after, mind is satisfied, clouds become satisfied, lightnings are satisfied and the Chief of Clouds is satisfied too. Then the eater of ‘anna’ is satisfied too with progeny, animals, physical brightness and above all the glory of Vedic knowledge!)

[This is the end of the twenty second section of the Fifth Chapter]

V.xxiii.1-2) *Atha yaam panchamim juhuyaat UDAANAYA svaaheti, Udaanas trupyati// Udanetrupyati twak tripyati, twachi tripyatyaan Vayus tripyati Vaayah tripyati Aakaashas tripyati, Akaashe tripyati yat kim cha vaayus chaakashashaa –dhitishhatah, tat tripyati, tasyaanu triptim tripyati prajayaa pashubhirannaadyena tejasa Brahma varchasena/* (the fifth oblation is then offered with the mantra Svaaha to Udaana the Vital Energy that rises upward in the human body and consequently Udaana would get contented; this follows that ‘Twak’ or the skin would be satisfied; Vayu gets contented, Sky would be contented too and the Chief of both the Sky and Air also got satisfied. Finally the Consumer would be happy to bless the Kartawith progeny, animals, physical charm, and the brilliance of Vedic Knowledge!)

[This is the end of the twenty third section of the Fifth Chapter]

Knowledge and performance of Agni Homa could yield miraculous fruits but ignorance lands in futility!

V.xxiv.1-5) *Sa ya idam Avidvaan Agni hotram juhوتي,yathaangaaraan apohya bhasmaani jujuyaat, taadrak tat syaat// Ata ya etad evam vidwaa agnihotram juhوتي, tasya sarveshu lokeshu sarveshu bhuteshu sarveshvaatmaasu hutam bhavet// Tad yathesheekaa tulam Agnau protam praduyeta, evamn haasya sarve papmaanah pradyuyante, ya etad evam Vidwaan agnihotram juhوتي//Tasmaad u haivamvid yadyapi chandaalaayocchishtam prayacchhet, Atmaani haivaasya tad Vaivishvaanare hutam syaad iti, tad esha shloka//Yatthaah iha kshuditaah baalah maatarmm paryupaasate evam sarvaany bhutaani Agnihotram upaasate iti agnihotram upaasata iti/* (Whosoever offers Sacrifice to Agnihotra without knowing the meaning and significance of doing so is like removing wood or coal and performing oblation on dead ashes! However if once a person with knowledge offers the Fire Sacrifice even by flimsy grass, his oblations are such as to serve all the worlds, Beings and all the components of that person viz. his body, mind, organs, senses and his intellect. Even persons of the most depraved section of the Society would

secure relief from his lowest status if only a person of appropriate knowledge performed the oblation. There is verse to convey this message: just as children craving for food from their mother secure relief from acute hunger, so is the Agnihotra Sacrifice awaited for relief from their depravities almost instantly! This indeed is the message of the Sacrifice being performed by persons of knowledge even that is not executed as prescribed!)

[This is the conclusion of the twenty fourth section of the Fifth Chapter]

Futility of Teachings lands in arrogance but not the realisation of Oneness of the Supreme!

VI.i.1-3) *Om; Svetaketurhaaruneya aasa, tam ha pitovaacha:Svetaketo, vasabrahmacharyam, na vai, Sauma, asmatkuleenonaanuchya Brahma bandhur iva bavateeti// Sa ha dwadasa varsha upetya chaturvimshati varshaah sarvaan vedaan adheetya mahaamaanaa anuchaanamani stabdhaa evaaya, tam ya pitovaacha, Svetaketo, yannu saumya idam mahamaanaa anuchaanamani stabdhosi utatam aadeshm apraakshyah// Yenaashrutam bhavati,amatam matam, avigjnaatam vigjnaatamiti: katham nu, bhagavah, sa aadesho bhavateeti//* (Om! Once there was a Brahmana boy named Svetaketu, the grandson of Aruna was advised by his father that in his lineage all the persons lived in a Guru's house as a celibate and learnt Scriptures; accordingly Svetaketu learnt Vedas till his age was twenty four years and returned rather conceited of his learning and even as immodest. The father then asked the son as to what was that which was never heard was heard, unthought was thought and the unknown was known. The arrogant and self-opinionated Svetaketu parried the query and said as to in which way that kind of advice would be relevant and useful!) VI.i.4-7) *Yathaa, Saumya, ekena mritpindena sarvam mrimmayam vigjnaatam syaat, vaachaarambanam vikaaro naama dheyam mrittiketi eva satyam// Yathaa Saumya, ekena lohamaneena sarvam lohamayam vijnaatam syat, vaachaarambhanam vikaro naama dheyam lohamiti eva satyam/ Yathaa Saumya, ekena nakha-nikrananena sarvam kaarshnayasam vigjnaatam syat,vaachaa rambhanam vikaro naama dheyam krishnayasam iti eva satym evam Saumya saadesho bhavatiti// Na vai nunam bhagavantasta etad avedishuh yaddhi etad avedishyan, katham me naavakshyan iti bhagavamstveva me tad braveetvaiti; tathaa, Saumya, iti hovaacha/* (Do listen as to how the instruction is valid as clear as a lump of Earth denoting what earth is about: just as all kinds of speech are the basis of speech only, earth too is a reality. A lump of gold would make one realise what are the various ornaments that could be made of that lump; and just as by a nail cutter, one would know what all the kinds of iron that could be made of! All kinds of speech are real and so is the reality of the variety of speech that is possible of! The son was nonplussed for a reply and put the blame on his teachers stating that they did not teach him of this and might also not be aware of this!)

[This is the end of the first section of the Sixth Chapter]

'Adviteeyata' or Singular Existence manifests surprising Plurality all rolled out from same uniqueness

VI.ii.1) *Sadeva, Saumya, idamagra aaseed ekam evaaditiam, taddhaika aahuh, asad evedam agra aaseed ekam evaadwiteetam, tasmaadasatah sajjaayata/* (Svetaketu's father then stated that in the beginning, there was only one Being in existence with none else and out of that single existence emerged a second) VI.ii.2) *Kutas tu khalu, Saumya, evam syaat, iti hovaacha, katham,asatah sajjaayeteti, sat tveva, Saumya, idam agra aaseed ekam evaadwiteeyam/* (Indeed by which logic this was possible that existence could come out of non-existence especially the proposition was that at the beginning there was

no other existence! The inference could be argued that three possibilities might be drawn: the term ‘ekam’ might have excluded ‘sajaatiyata’ or of the same tree like another tree; ‘swagata bheda’ or internal variation of the same tree’s leaves, flowers or fruits; or ‘vijaateeyata’ or the difference of a tree from say a rock. But when one is referring to some one like the Unique Brahman, the aforesaid possibilities are ruled out!) VI.ii.3) *Tad aikshata, bahu syaam prajaayeteti, tat tejosrijaata: tat teja aikshata, bahu syaam prajaayeteti, tat aposhrijaata, tasmaad yatra kvacha shochati svedate vaa purushah, tejasa eva tad adhi aapo jaayante/* (Then thus Singular Existence resolved to create many and to start manifested Agni; that Agni saw and decided to create many and created water. This indeed was eventually later that whenever or whosoever suffers by way of sweat, that is apparently created from Fire; that is how water is a product of heat!) VI.ii.4) *Taa aapa aikshanta, bahvyah syaamaPrfajaayemaheet taa annam ashrajanta tasmaad yatra kvacha varsheeti tadeva bhuyishtham annam bhavati, adbhyaya eva tadhyannaadyam jaayate/* (Now these waters too felt that they should be many and created in excellent forms and this is how water in the form of rains created bountiful food; indeed thus food emerged from waters undoubtedly!)

[This is the end of the second section of the Fifth Chapter]

Andaja, Jeevaja and Udhbujja or births from Eggs, Reproductive Organ and Sprouts

VI.iii.1-4) *Teshaam khaltheshaam bhutaanaam trinyeva beejaani bhavanti, andajaam, jeevajaam udbhijjam iti// Seyam devataikshata, hantaaham imaashtisro Devataa anena jeevena aatmaanu pravishya naama rupe vyakaravaaniti// Taasaam trivritam trivrutamekaikaam karavaaneeti, seyam devatemaas – trisyo devataa anenaiva jeevenaatmaanu pravishya naama rupe vyakrot// Taasaam trivartam trivartam ekaikam akarot, yathaa tu khalu Saumya, imaastisro Devataah trivrut trivrud ekaikaa bhavati, tan me vijaaniheeti//* (Now creatures or Beings acquiring own Souls are of three kinds of seeds, viz. those which are born of eggs/ Andajas like birds, serpents; born of wombs like human beings and animals viz. jeevajams; and born of plants viz. uddhbujjas or those due to sprouting; another category is stated to be svedajas or born of mire and body warmth like bugs and lice but these too are stated to have been born of udbhujjas basically. Now it is that Deity in the form of an Individual Self which enters into these three kinds of bodies minus however its organs and senses. That Deity which is the Primary Being called ‘Sat’ or Truth would enter three divinities viz. the elements of Fire, Water and Earth. The red colour of Agni, the white colour of ‘Aapas’ or water and Earth signifying Food are thus the extensions of one single Deity. Now in this way each of the deities is thus able to acquire a name and form. This is how each of the three fold would enter three Divinities and the latter further manifest three fold further viz. the Tejas of red colour, Apas or water of white colour and Food created by Earth! Indeed this is the Three folded Evolution or Development!)

The three folded Development explained further as Agni-Aapas-Prithvi and of three basic colours of red-white and black all emerging from and submerging into Oneness!

VI.iv.1-4) *Yad Agne rohitam rupam tejasah tad rupam, yaccha shuklam tad aapaam yatkrishnam tad annasya aapagaad agner agnitwam, vaachaarambhanam vikaro naamadheyam, treeni rupaaneeti eva satyam// Yad Adityasya rohitam rupam tejasah tad rupam, yad shuklam tad aapam, yat krishnam tad annasya aapagaad adityaad aadityatwam, vaachaarambhanam vikaronaama dheyam, treenirupaaneeti eva satyam//Yad Chandramaso rohitam rupam tejasah tad rupam, yaccha shuklam tad aapam yad krishnam tad annasya aapagaad Chandracchandratvam, vaachaarambhanam vikaro namedheyam,*

treeni rupaaneeti eva satyam//Yad Vidyuto rohitam rupam tejasah tad rupam, yaccha shuklam tad aapam, yad krishnam tadannasya aapagaad Vidyuto vidyutwam vaachaarambhanam vikaro naamadheyam treeni rupaaneetyeva satyam/ (The gross Fire and of the subtle Fire both possess the same red complexion, where as the white colour of the gross Fire is like the white colour of subtle water and the black colour of the gross Fire is like the black colour of the subtle Earth. Therefore the distinction of Fire is clear and to say that fire has only red colour is misleading since Fire possesses all the three colours! The modifications are only names arising from the way that Vaak or speech varies. This is how the distinction made among Gods too is on the way that one speaks about since Agni, Aapas and Bhumi are of three ramifications of Brahman only! Hence the distinction of colours and the discrimination of Gods is merely for the understanding of human brain, the knowledge and of the speech! The process of making three Gods three fold is thus illustrative. Now the detailing of the Sun, Moon, and Lightning is as follows: Whatever is the red colour of Surya is also of the colour of Agni; that of its white colour is of water and that which that is of black colour is of Earth; the Sunhood, the Moonhood and the Earthhood are only as per variations of speech and thought, but indeed those which are true are the three colours only! Now there could be an objection that among the Pancha Bhutas the other two viz. Vayu and Akasha have been omitted; the explanation would be that Air and Space have the corresponding Panchendriyas of touch and sound and these are already covered by Agni and hence the ramification of Brahman remains three fold only) VI.iv.5-7) *Etaddha sma vai tad vidvamsa aahuh purve mahashalaa mahaashrotriyaa na nodya kaschana ashrutam, amatam, avigjnaatam, Uddhaaharishyatiti hi ebhoy vidaam ckakruh// ad u rohitam ivaabhud iti tejasah tad rupamiti tad vidvam chakruh, yad u shuklam ivaabhud iti aapam rupam iti tad vidvam chakruh, yad u krishnam ivaabhuditi annasya rupam iti tad vidvam chakruh// Yad avigjnaat ivaabhud iti etaasaam eva Devataanaam samaasah, iti tad vidaamchakruh, yathaa nu khalu, Saumya, imaastisro Devataah purusham praapya trivrit trivrid ekaika bhavati, tan me vijaaniheeti//* In the ancient times, the great householders of Knowledge and of Vedas asserted that excepting these three entities of ‘Agni-Aapas-Prithvi’ nothing else was ever thought of, heard of and realised of . Also they thought of Agni as red, water as white and earth as black. They also felt through generations that there were three Gods alone and after coming into contact with a person of three more body organs of head heart and hands!)

[This is the end of the fourth section of the Sixth Chapter]

The three folded forms of Food-Water-Heat evidenced by and resulted as Mind-Breathing and Speech

VI.v.1-4) *Annam ashitam tredhaa vdheeyate, tasya ha stavishtho dhaatuh tat pureesham bhavati, yo madhyams tan maamsam, yo nishthastan manah// Aapah pitaas tredhaa vidhiyante, taasaam yah sthaavishto dhatus tan mutram bhavati, yo madhyaas tallohitam, yonishthah sa praanah// Tejoshitam tredhaa vidheeyate, tasya yah sthavishto dhatustad asthi bhavati, yo madhyamah sa majjaa, yonishthah saa Vaak//Annamayam hi, Saumya, manah, aapomayah pranah, tejomayi Vaag iti;bhuya eva maa Bhagavan vigjnaapatitva iti;tathaa Saumya, iti hovaacha//* (Whatever food is consumed takes three forms of which the grossest form is ‘purisham’ or body reject / faeces, the medium constituent being flesh and the finest form as one’s own mind; indeed mind is the body’s divine vision!_ Water consumed too is divided as urine, blood and the Vital Force. ‘Tejas’ or radiance as consumed takes the gross form of bones, the secondary as marrow and the tertiary as the organ of Vaak or Speech! Svetaketu was thus instructed in sum that mind was the result of food, vital force was made of water and speech comprised of Fire!)

[This is the end of the fifth section of the Sixth Chapter]

Svetaketu still unconvinced as how mind was the product of food!

VI.vi.1-5) *Dadhnah, Saumya, mathyamaanasi yonimaa, sa urthvah samiduishati, tat sarpir bhavati// Evam eva khalu, Saumya, annnasyaasya maanasya, yonimaa sa urthvabh samudeeshati, tan mano bhavati// Apaam Saumya! Peeya maanaanam yonimaa, sa urthwaah samudeeshati, sa praano bhavati// Tejasaah Saumya! Ashyaamaanasya yonimaa sa urthvaa samudeeshati, saa vaag bhavati// Annamayam hi, Saumya, manah, aapomayah praanaah, tejomayi Vag iti: bhuyaa eva maa, Bhagavan, vigjnyaapa - yatva iti; tathaa, Saumya, iti hovaacha!*(As curd is churned, the essence of it floats and turns into butter and in the same manner, food when consumed its concentrate surfaces as one's mind and its thoughts. When water is taken in sizeable quantities, its subtle essence is turned as Praana the vital energy. Like wise, fire is taken its subtle part emerges as Vaak or Speech! By way of anlysis thus mind is made of food, praana of water, speech is made of fire. Thus Svetaketu's father tried to reason out; he might have somewhat conceded that water and fire might have been reponsible for 'Srishti', was still not totally convinced that mind was the end product of food alone! Then the father of Svetaketu would have to explain further!)

[Thi closes the sixth section of the Sixth Chapter]

Mind is indeed the most dominant factor for survival by food!

VI.vii.1-7) *Shodasha kalaah, Saumya, puruysha, pancha dadhaahanimaashih, kaamam apah piba, aapo mayah praano na pibato vicchetsyaata iti// Sa ha panchadashaahani naashaath hainamupasasaada kim bravimi bho iti, ruchah Saumya, yajumshi saamaaneeti; sa hovaacha, na va maa pratibhaanti bho iti// Tam hovaacha, yathaa, Saumya, mahatobhyaah hitasyaikongarah khadyota matraah parshishtah syaat, tena tatopi na bahu dahet, eam Saumya te shodashaanaam kalaanaam ekaa kalaatishishtaah syat, tayaitatih vedaan naanubhavasi, ashana, atha e vijnaasyaseeti// Sa haashatha hainamupasasaada, tam ha yat kimcha papraccha sarvam ha pratipede// tam hovaacha, yathaa Saumya, mahatobhyaahi tasyaikam angaaram khadyota maatram parishistham tam trinairupasamaadhaaya prajjalayet, tena tatopi bahu dahet// Evam Saumya te shodashaanaam kalaanaam eka kalaati shishtaabhut, saannenopasamaahitaa prajjalit, tayaa etarhi vedaan anubhavasi, annamayah, Saumya, manah, aapomayah praanaah, tejomayi Vaag iti taddhaasya vijajnaaviti// Panchendriyasya purushasya yad eva syaad anaavratam, tadasya pragjnaa sravati padaad ivodakam//* (The fine essence of food that is consumed by a person is such as to impart vigour and energy to the mind. That energy as imparted is stated to possess sixteen parts of the body to nourish viz. sixteen human parts viz. Five Jnanendriyas, Five Karmendriyas, Five Senses and Mind. In case a person is on fast for fifteen days, then he should survive on water as the Vital Energy might be made good; but it would depart if he forgoes water! If the person does not take food for fifteen days as pointed out by Svetaketu to his father, then the latter might as well recite the Veda Mantras of Rik-Saama-Yajur, but Svetaketu expressed his doubt whether that would occur to his mind in such a situation! The father then said that out of a huge fire, only a single piece of coal of the size of a fire fly is left out and made to blaze up by covering with a dry straw then that coal piece too would for sure get ablaze! Similarly only one of the organs viz. the mind which was indeed not but a small but a very significant body part should be able to satisfy the hunger of fifteen other body parts! Svetaketu who took food after the fifteen day gap of hunger was indeed able to recite the Rik-Sama-Yajur Mantras even by a

miniscule food after a gap of a fortnight even! This was how Svetaketu was indeed fully convinced. The father of Svetaketu thus gave a practical demonstration as to how the mind consisted of food just as breathing consisted of water and speech consisted of heat. The concluding verse thus signified that when the mind of a person comprising fifteen human parts and senses is not supported by food, his intelligence would be at serious stake, just as the mind becomes dysfunctional unprotected by food!

[This is the end of the seventh section of the Sixth Chapter]

Uddaalaka Aruni explains to his son Svetaketu about basic needs of human existence as opposed to the Inner Self and deduces the origin, context and connotation of TAT TVAM ASI or THOU ART THOU!

VI.viii.1-2) *Uddaalako haarunih Svetaketum putram uvaacha, swapnaantam me Saumya, vijaaneehiti, yatraitat purushah svapiti naama, Sataa Soumya, tadaa sdampanno bhavati, svam apito bhavati, tasmaad enam svapiteeti achakshate, sva hi apeeto bhavati, tasmaad enam svapititi achakshate, svam hi apeeto bhavati// Sa yathaa Shaakinih sutrena prabaddho disham disham patitvaanyatraaayanam alabdhvaa praanam evopashraayate, praana-bandhanam iti//* (Uddalaka Aruni asked his son Svetaketu to learn from him about deep sleep; he would then be considered that his mind entered his Individual Consciousness or Soul as though the person entered into a mirror in the form of a reflection, or like the reflection of Sun in water. It is in that state, his individual self is identified with his mind and the thought process gets adjusted to varying situations, besides all his actions like hearing, seeing, talking, running, enjoying or lamenting, singing, crying, becoming jealous or liberal, etc. are all enacted as per the dictates of his dreams. In that dream situation, the mind flies in various directions as though a bird or a kite is tied to a string which indeed is like the Praana or Vital Force! Mind is what surpasses the Praana but is deeply rooted into it!) VI.viii.3-4) *Ashana pipaase me, Saumya, Vijaaneehiti, yadraitat purusho ashishishati naama, aapaeva tad ashataam nayante: tad yathaa gonaayo shvaanaayah purushanaaya iti, evam tad apa achakshateshanaayeti, tatraitaachngam utpatitam, Saumya, vijaaneehi, nedam amulam bhavishyateeti// Tasya kva mulam syad anyatraannaat, evam khalu, Saumya, annena shungenaapo mulam anviccha, adbhih, Saumya, shungena san mulam anviccha, san moolaah, Saumya, imaaah sarvaah prajaah sad-aayanah sat pratishthah//* (Then Uddalaka after sensitising about mind and praana, taught his son Svetaketu about hunger and thirst: when a person is hungry, then water leads him to food, like a leader who for instance as a leader of horses, cattle, men etc. Thus as in the case of a body too, the roots demand offshoots to spring up since after all the laws of Nature so demand invariably. In the same manner as an offshoot for food, the tendency calls for an offshoot for water, or heat, or a Being ! Indeed for every Being, its Existence has to have a root too and all the places of existence are the places of merger called 'satpratishtha'; truly all such abodes of Existence are the merger points of culmination and dissolution too!) VI.viii.5-7) *Atha yatraitat purushah pipaasati naama, teja eva tat peetamnayate, tad yathaa gonaayoshvanaayah purushanaaya iti, evam tat teja aachashta udanyeti,tatraitat eva shungam utpatitam, Saumya, vijaaneehi nedam amulam bhavishyateeti// Tasya kva mulam syaad anyatra adbhyaha, aabhih Saumya,shungena san mulam anviccha; san mulah, Saumya, imaaah sarvaah prajaah saayatanaah, satpratishthaah, yathaa nu khalu, Saumya, imaaah tisro Devataah purusham praapya trivrit trivrityekaikaa bhavati, tad uktam purastad eva bhavati, asya, Saumya, purushasya prayato vaan manasi sampadyate,manah praane, praanas tejasi,tejah parashyaam devataayam/ Sa ya eshonimaa aitaad aatmyam idam sarvam, tat satyam, sa aatmnaa: **Tat tvam asi**, Shvetaketo, iti;bhuya eva maa bhagavaan vigjnaapayatva iti, tathaa, Saumya, iti hovaacha/* (Referring to the aspect of thirst, the urge for quenching

it due to dehydration arises from Fire and hence the latter is called the leader of water just as one calls a leader of cattle, or horses or men! Also, water is known as the sprout of Fire which is the root! Similarly all kinds of existence have an origin as their root. Existence is called the abode as also the place of merger, besides being the root or origin. This is how each of the Gods viz. Food, Water and Heat merging into Mind-Vital Force and Speech manifest as three fold and three fold as these Deities come into contact with a Self! As soon as a self or a person departs from a body, then speech is withdrawn into mind, mind into prana, prana into Fire and Fire into the Supreme! This is therefore so that body is the sprout of fire, water and earth/ food as existence. As Brihadaranyaka Upanishad stated (vide III.VIII.11): *Tad vaa etad aksharam, Gargi, adrushtam drashtur, ashrutam shrotru, amanram mantru, avigjnaatam vigjnyatru; naanyadatosti drashtu, naanyadatosti shrotru, naanyadatoti mantru, naanyadatosti vigjnyaatru, yetasminnu khalakshare Gargyakaasha otascha protischetti: Gargi!* This Absolute Power is seen by none 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 by itself; it is never the thought as it is not the object of thinking, but is the Unique Thinker and personification of thought. Thus, finally it is this existence that is the subtle essence and all that merges into That or The Self! And that indeed is the Self: TAT TWAM ASI or THAT IS THE SELF and truly THAT IS THE TRUTH. THAT IS THE SELF AND THOU ART THOU!)

[This is the end of the eighth section of the Sixth Chapter]

Like honey bees collect uniform honey from various flowers, the Truth is that Antaratma of all the Beings is similar

VI.ix.1-4) *Yathaa, Saumya, madhu madghukrito nistishanti, naanaatya yaanaam vrikshaanaam rasaa saavahaaram ekataam rasam gamayanti// Te yathaa tatra na ivekam labhante, amushyaaham vrikshasya rasosmi, amushyaaham vrikshasya rasosmeeti, evam eva khalu, Saumya, imaa sarvaah prajaah sati sampadya na viduh sati sampadyaamaha iti// Ta iha vyaaghro vaa simho vaa vriko vaa varaaho vaa keeto vaa patango vaa damsho vaa mashko vaa yad yad bhavanti tad aabhavanti// Sa ya eshonimaa aitadaamyam idam sarvam, tat Satyam, sa Atmaa, tyat tvam asi, Svetaketo iti; bhuyaa eva maa bhagavan vigjnapaytva iti; tathaa, Saumya, iti hovaacha/* (Just as bees collect the essence of flowers of various trees and produce honey of a uniform quality from a bee hive, the various Beings irrespective of their origin, say as a product of this or another source of knowledge, produce the same awareness that all species of creatures merge into a singular Reality! These creatures, be they as tigers, lions, wolves, pigs, insects, grasshoppers or mosquitos finally named as the Truth which is the subtle essence of Existence. What ever existence they might originate from is not of consequence as their merger into Reality would be such as that specific being is judged by its own penchant and the resultant actions. Based on the fruits of these past actions, the concerned Self is judged and migrated accordingly from birth to birth. This is the subtle essence of existence; indeed that is Self which is essentially the Truth!)

[This is the end of the ninth section of the Sixth Chapter]

Rivers flow in same direction and so do various Beings remain as the same species as they are born, yet the same common thread of Antaratma is retained too always!

VI.x.1-3) *Imaah Saumya, nadyah purastaat syandante, pashchaat praatichya taah samudraat samudram evaapiyanti, sa Samudra eva bhavati, taa yathaa tatra na viduh, iyamahamasmi, iyamahmasmeeti// Evam cha khalu Saumya, imaah sarvaah prajaah sata aagamya na viduh, sata aagacchhaamah iti, ta iha vyaghro vaa simho vaa, vruko vaa, varaaho vaa, keetovaa, patangovaa, daamshovaa, mashakovaa, yad ya bhavanti tad abhavanti// Sa eshonimaa aitad aatmyam idam sarvam, tat satyam, sa aatmaa, tat tvam asi, Svetaketo, iti; bhuya eva maa, bhagavaan vigjnaaayatw iti; Saumya, iti hovaacha/* (When ever a river flows eastward or westward, they finally merge into the Sea on either side of the Earth but do not claim it much less even realise it about their antecedents and even existence. Like wise no animal or bird much less an insect make claim of their ancestry but just be in that very status. Svetaketu! That which the Self is indeed that very Self and that indeed is the Truth!)

[This is the tenth section of the Sixth Chapter]

The illusration of a live tree since got totally dried up is dead but the Eternal Soul of the tree moves on!

VI.xi.1-3) *Asya, Saumya, mahato vrikshasya yo mulebhyaahanyaat, jeevan sravet; yomadhyebhya - ahanyaat jivan sravet yogre bhyaahanyaat, jeevan shravet yogrebhayaahanyaat, jeevan shravet sa eva jeevenaat- maan unuprabhutah pepeeyamaano modaamaanas tishthati// Asya yad ekam shaakham jeevo, jahati, atha saa shushyati, dwiteeyam jahati, atha saa shushyati, triteeyam jahati, atha saa shushyati, sarvam jahaati sarvah shushyati evameva khalu Saumya viddhi iti hovacha// Jeevaapetam vaava kiledam mriyate, na jeevo mriyataa iti, sa ya eshonimaa aitad atmanyaam idam sarvam, tat Satyam, sa aatmaa, tat tvam asi; Swetaketo, iti; bhuyaa eva maa, bhagavan vigjnaapaava iti; tathaa, Saumya, iti hovaac ha/* (If a tree is struck at the root of a big tree, it would no doubt survive but emanate juice; that is what would happen when the tree is struck in the middle, or top thus signifying that it is permeated with the same individual soul. Yet if many branches get dried up and repeated efforts would not help to revive and the tree would need to be discarded, then the tree would cease to exist with its individual soul; but the Soul does not, repeat not, die but only gets separated! That which was the subtle essence which the tree had now got transmigrated! That is called That! Uddalaka thus desired this fact to Svetaketu by way of a telling illustration!)

[This is the eleventh section of the Sixth Chapter]

The tiny and wasteful seed of a massive banyan tree is realisable only by mind and faith as that explains its subtle essence of the Self in it which indeed is That Truth

VI.xii.1-3) *Nyagrodha phalam ahreteedam bhagavah iti; bhinddhuti; bhinnam bhagavah, iti; kim atrapashyaseeti; anvya ivemaa dhaanaah, bhagavah, iti; aasaam angaikaam, bhinddhit, bhinnaa bhagavah, iti; kim atrapashyaseetii, na kim chana, bhagavah, iti// Tam hovaacha yam vai, Saumya, etam animaanam nanibhaalayase, etasya vai Saumya, eshonimnaa evam mahaan nyagrodhas tishtyhati shraddatsva, Saumya// Sa ya eshominnaa, aitad aatmyam idam sarvam, tat Satyam sa Aatmaa, tat tvam asi, Sveaketo, iti; bhuyaa eva maa, bhagavaan vigjnyaa payatva iti; tathaa Saumya, iti hovaacha//* (As Svetaketu was asked by his father to fetch a banyan fruit and asked to break it, the son did so and found small seeds / grains which were not even edible. The father explained that in a huge and tall banyan tree, the seeds were virually useless. He explained that a tree like the banyan that stood royal with

mighty branches, trunk, fruit, and leave sprang up on earth, but one did not realise its utility. Then he explained that its subtleness was some thing that could not be perceived especially the seed which was so small like of a atom, but still the tree stood with grace and dignity. Indeed the subtleness of the seed was such that it raised a tree of its giant size! Indeed it was this subtleness which was not perceivable unless that mind and faith were not in place! It was such subtle essence of the Self which was all about to be realised! That is the subtle essence which is the Self; That is the Truth; indeed Thou art That!)

[This is the end of the thirteenth section of the Sixth Chapter]

More explicit example of The Self was explained by dissolved salt in water which indeed was the Supreme itself as 'Aham Brahma Asmi'!

VI.xiii.1-3) *Lavanam etad udakevadhaaya, atha maa praatar upasidathaa iti; sa ha tathaa chakaara; tam hovaacha: yad doshaa lavanam udakevaadhaah, anga tadaahareti, tadd haavamrushya na viveda; yathaa vileenam, evam// Angaasyaantaad aachameti: katham iti;lavanam iti;madhyaad aachameti, katham iti; abhipraashyaitad atha mopaaseedathaa iti; tadd ha tathaa chakaara, tacchashvat samvartante; tam hovaacha: atra vaava kila sat, Saumya, na nibhaalayase, atraiva kila//Sa ya eshonimaa aitad aatmyam idam sarvam, tat sarvam, tat satyam, sa aatmaa, tat tvam asi, Svetaketo iti; bhuya eva maa, bhagavaan, vigjnyaapayatvaiti; tathaa, Saumya, iti hovaacha/ (Svetaketu was asked by his father to fetch salt and mix it up overnight and next morning there was no trace of the salt as it was fully dissolved. When he was asked to taste the water at the top layer, middle layer and at the bottom of the container, the water was uniformly salty and he confirmed that the salt was right inside the water. Then the father explained that existence of a matter was due to the cause of fire, water and food and also due to touch of the salt, taste of the salt and of dissolution due to water were all the subtle essences of these materials. That Inner Self was the motivation. That indeed is the Truth. Svetaketu! Thou art the Truth!)*

[This is the end of the thirteenth section of the Sixth Chapter]

Practical demonstration of how a kidnapped visitor from Gandhara returned back home thanks to knowledge, guidance and required action: that is the subtle essence of the regain of the Self and That is That!

VI.xiv.1-3) *Yathaa, Saumya, purusham Gandhaarebhyah abhinaddaaksham aneeya tam tatotijane visarjet, sa yathaa tatra praan vodan vaatharaan vaa pratyam vaa pradhmaayitaabhinaddhaaksha aaneetobhinaddaaksho vishrustah// Tasya yathaabhinahanam pramuchya prabruyaat, etam disham Gandhaaraah, etam disham vrajeti, sa graamaad graamam prucchhan opandito medhaavi gandhaaraan evopasamupadyeta evam evahaachaayavaan purusho veda, tasya taavad eva chiram yaavan na vimokshye, atha sampatsya iti//Sa ya eshonimaa aitad aatmyam idam sarvam, tat satyam, sa aatmaa, tat tvam asi, Svetaketo, iti; bhuya eva maa, bhagavaan, vigjnaapayatva iti; tathaa Saumya iti hovaacha// (Then supposing an imaginary situation of a person from Gandhara Desha to a lonely forest here, was brought as hand tied and blind folded, being directed by shouts about the directions of left and right and suddenly got freed without the handicaps of tied hands and blind folds, then if that person were to be intelligent enough, then he would enquire from the passers by as to how to return back to Gandhara! Due to the earlier restraints that he suffered here, his single desire would be to return to Gandhara and merge with his erstwhile existence! As he would be freed from the restraints of bondage, his desire would be to*

return as fast as possible to where he belonged, especially when he realised that he would have to return sooner or later, despite temporary comforts if any, and since that his basic place was far more cosy and joyful! Then he would certainly look for a Guru or Guidance to save him from lack of appropriate knowledge and removal of ignorance! On the basis of this knowledge and guidance, then he would take suitable action by way positive and pro active deeds! Once such actions commence to yield results and the period of bondage is exhausted, then the visitor returns back to his original place! The explanation is that once knowledge is dawned, the sins are expiated, the desirable actions bear fruits, as ‘knowledge burns all actions to ashes, and all of one’s actions become dissipated’, then ‘a man established in Brahman attains immortality’! This was how Uddalaka Aruni proved once again to Svetaketu provided the practical example of a person from Gandhara desha forced to visit elsewhere under duress and when freed tried his best to return back with the help of proper information, especially by a teacher and follow up action sought to return to Gandhara! Thus that which is the subtle essence got That as the Self. That is the truth that a Self regained the hard way! That Truth is the Self viz. Thou art That!)

[This is the end of the Fourteenth section of the Sixth Chapter]

A dying person loses speech, mind, vital energy and body warmth ready for merger into the subtle essence

VI.xv.1-3) *Purusham, Saumya, utopataapinam jnaayatah paryupaasate, jaanaasi maam, jaanaasi maam, iti;tasya yaavan na vaan manasi sampadyate, manah praane,Praanah tejasi, tejah parasyaam devataayam, taavaj jaanati// Atha yadasya vaan manasi sampadyate, manah prane, praanastejasi, tejaah parasyaam devataayaam, atha na jaanati// Sa ya eshonimaa aitam aatmyam idam sarvam, tata satyam, sa aatmaa, tat tvam asi, Svetaketo, iti;bhuyaa eva maa, bhagavaan, vigjnapayatva iti; tathaa, Saumya, iti hovaacha/* (As relatives surround a dying person and ascertain whether they could recognise them, he would be able to do so as long as his speech, mind, vital force, body warmth and awareness of his consciousness are united with each other; contariwise; if his speech is not in tune with mind, mind into the vital force, the praana is not reflective of the body warmth and the warmth is not united his consciousness, then the person ceases to exist. That indeed is the time while the process of transmigration of the Self would commence. Indeed, That subtle existence of the Self in the quest of new abodes has begun; That is the Self and that is the Truth: Thou art That!)

[This is the end of the Fifteenth section of the Sixth Chapter]

In the mortal world, justice may be delayed or even denied in place of injustice, but retributions or compensations are but True and Real; That is That as the Self and indeed Thou art Thou for ever!

VI. xvi. 1-3) *Purusham, Saumya, uta hasta grahitam aanayanti, apaahaarsheet, steyam akaarshit, parashum asmai tapata iti, sa yadi taya kartaa bhavati, tata evaanritam atmaanam kurute, sonritaabhi sandhonritenaatmaanam antardhaaya parashum taptam pratigrihnati, sa dahyatetha hanyate// Atha yadi tasyaakartaa bhavati, tata eva satyam aatmaanam kurute, sa satyaabhisandhah satyenaatmaanam antardhaaya parashum taptam pratigrihnati, sa na dahyate, atha muchyate// Sa yathaa tatra naa daahyeta aitam aatmyam idam sarvam, tat satyam, sa aatmaa, tat tvam asi, Svetaketo, iti; tadd haasya vijajnaaviti vijajnaaviti//* (That truth triumphs in the long run is the normal dictum in the Universe and it is on this principle that Devatva and Asuratva are stated to prevail. The illustration given by Uddalaka to

Svetaketu was that when a person who committed theft and got retribution on being killed by a burnt axe then the act was stated as justified. But in case this was not true and if the crime of theft was rubbed on him by vested interests and got punished and killed, then however there was remorse for the offence not done, but would certainly be compensations in his ensuing life. The person who actually escaped the punishment and survived wrongly, there would be retributions in the instant and further lives with added punishments! Indeed 'That is the Truth' and 'That is the Self'. Uddalaka then explained further to Svetaketu : 'That art Thou' since justice might be delayed in the eyes of the World but most certainly is never ever denied!)

[This is the end of the sixteenth and final section of the Sixth Chapter]

Narada's attainment of knowledge was but a tool to realise Reality and hence approaches Sanatkumara

VII.i.1-5) *Adheehi, Bhagavah, iti hovaasasaada Sanatkumaaram Naaradaah ,tamhovaacha:yad vettaa tena mopaseeda, tatasta urthvam vakshyaameeti sa hovaacha// Rigvedam, Bhagavah, adhyemi yajurvedam Saamavedam Atharvanam chaturtham, itihaasa puraanaam panchamam vedaanaam vedam, pitryam, raashim, daivam, nidhim, vaakovaakyam, ekaayanm, deva vidyam, brahma vidyam, bhuta vidyam, kshatra vidyam, nakshatra vidyam, sarpa-devajana-vidyam, etat, bhagavah, adhyemi/ / Soham,bhagavah, mantra vid evaasminaatma vit; shrutam hyevame bhagavad druishebhyah, tarati shokam aatma vit iti; soham, bhagavah, shochaami, tam maa, bhagavaan, sokasya paaram taarayatva iti; tam hovaacha yad vai kin chaitad adhyaageeshthah naamaivaitat// Naamavaa Rig vedo Yajur ve4dah Saama veda atharvanaschaturtha itihaasa puraanaah panchamo vedaanaam pitro raasir daivo, nidhir vaakovaakyam, ekaayanam, deva vidyaa, brahma vidyaa, bhuta vidya, kshara vidyaa, nakshatra vidyaa, sarpa-devaajana-vidyaa naamaivaitat naamopaassveti// Sa yo naama brahmeti upaste yaavan naamno gatam, tatraasya yathaa kaamchaaro bhavati yo naama brahmeti upaste:'sti, bhagavah, naamno bhuya ti; naamno vaava bhuyisteti; tan me bhagavaan braveetviti/(This is a key Chapter of the Chhaandogya Upanishad being the conversation of Brahmarshi Narada and the illustrious Sanat Kumara of the Brahma Maanasa Putras of Sanaka-Sanandana-Sanatana Sanat Kumaras. As Narada approached Sanatkumara to teach him about the Unity of the Self with Existence, the latter asked Narada to first describe as to what all was learnt heretofore so that he could then deduce as to how other things of inferiority to Existence were known and what kind of vision was required in the context. The Kumara further desired to ascertain as to what level of understanding Narada had to define the Supreme Reality called Infinity, for instance like showing the Moon on the branch of a tree to a child through the leaves of a near by tree! Indeed knowledge of the Self would be in the realms of the possibility only when seeking to locate the best goal of life! Then Narada narrated that he read Rik-Yajur-Saama-Atharvana Vedas, Itihasa Puranas as the Fifth Veda,Vyakarana, Rites for thePitru ganas, Ganita, Astrology and Astronomy, Natural Sceinces, Menerology, Logic, Sciences of Archery, MilitaryTactics, Science of Poison Cure, Fine Arts of Music, Poetry, Dance and of Sounds! But Narada confessed that he had only textual knowledge except a few of practical applications. Even what all he learnt was by way of subjects and names and that his objective was specific viz. know of Self beyond sorrow and that his request too was specific vix. To take him beyond sorrow to Eternal Bliss! Sanat Kumara replied that indeed what all he acquired was by way of titles of texts and of learning, but the real learning was far more specific namely meditation on an Image, indeed that of Vishnu who was Unknown, being 'Avyaktam Shasvatam Vishnum Anantam Ajam Avyayam'! Any one who meditates on the name of that Reality called, say, Brahman, would acquire*

freedom of barriers of space, time, distance and knowledge! Now, a systematic analysis of natural features and their magnificence vis a vis the supreme self is attempted step by step like the power of Speech, the might of Mind, the strength of will and thought and the effectiveness of prayers and concentration to discover Brahman!)

[This is the end of the first section of the seventh chapter]

The power of **Speech** in seeking the Brahma Tatwa

VII.ii.1-2) **Vaak** *vaava naamno bhuyasi, Vaag vaa Rigvedam vigjnaapayati, Yajur Vedam Saama Vedam Atharvanam chaturtham itihaasa puraanam panchamam vedaanaam, pitryam Raasim Daivam Nidhim Vaakovaakyam, ekaayaanam, Deva vidyam, Brahma vidyam, Bhuta vidyam, Kshatra vidyam, Nakshatra vidyam, sarpa-devajana vidyam, Divimcha prithivim cha, Vaayum chaakaasam chaapashcha tejas cha devaamscha manushyaamscha pashumischa vaayamscha trina vanaspatin swaapadaani aakita- patanga-pipilikaam dharmamadharmamcha satyam chantantram cha saadhu chaasaadhucha hridayejnam cha; yad vai vaan naa bhavisyat na dharmo naadharmam vyagjnaapaapayishyat, na satyam naantaram, na saadhu aasaadhu naa hardayajno naahridayagjno naahridayagjno vaag evaitat sarvam vijnaapati, vaacham upaass veti// Sa yo vaacham brahmeti upaate, yaavad vaacho gatam tatraasya yathaa kaamachaaro bhavati, yo vaacham brahmeti upaaste ; asti, Bhagavaah vaacho bhuyaa iti; vaacho vaava bhuyosteeti; tanme, bhagavaan, braveetva iti// (Indeed, Speech is most certainly far more significant than being a mere name of a particular regulation of thought, be it Vedas, Itihasa Puranas, or several other media of expression and the deep and endless mine of disciplines that Narada mentioned about ranging from truths and untruth, good and bad, pleasant and unpleasant. If there is no speech, there would be no knowledge, thought, fact, reality or otherwise or truth and falsehood, thus making the line of distinction too thin and vague as distinct among humans from an animal, bird or an insect! Hence Knowledge and Virtue are the very fundamentals of Existence and so is the expression of that fund of awareness as in the medium of Speech that occupies primacy to realise what Brahman is all about! Those who meditate Speech as Brahman thus acquire freedom of expression about him and vindicate our realisation of Him for sure!)*

[This is the end of the second section of the Seventh Chapter]

Double vigour of Speech and **Mental Caliber** to realise Brahman

VII.iii.1-2) **Mano** *vaava Vaacho bhuyah yathaa vai dve vaamalake dve vaamala kole dvau vaaksau mushtiranubhavatvi evam vaacham va naama cha manobhavati sa yadaa manasaa manasyati mantranaadheeyi yeti, athaadhite, karmaani kurveeyeti, atha kurute, putraamscha pashumsceccheyeti athechate, imam cha lokam, amumceccheyeti; mana upaassveti// Sa yo mno Brahmeti upaaste, yaavamanaso gatam; asti bhagavaah, manaso bhuyaa iti; tan me, Bhagavaan, braviviti// (Sanatkumara stated that while knowledge and speech were important no doubt, but mind and its clarity signifying maturity of judgment would be in fact be of greater consequence. Mind being an internal organ would be a tested companion and like two juicy fruits of speech and mind would further add to double power of meditation. For example knowledge and speech coupled with thinking and discretion would have double advantage to chant mantras, to perform rites, to take up tasks and accomplish fruits of success! This is how meditation of Brahman by utilising mind becomes doubly constructive and fruitful!)*

[This is the end of the Third Section of the Seventh Chapter]

Strong **Samkalpa** or **Determination** is the most essential input in the quest of Brahman!

VII.iv.1-3) **Samkalpo** vaa va manaso bhuyaana, yadaavai samkalpayate atha manasyati, atha vaacham rayati taam u naamneerayati, naamni mantraa ekam bhavanti, mantreshu karmaani//Taani havaa etaani samkalpaikaayanaani samkalpaatmakaani samkalpe pratishthaani samkalpetam dyavaa- prithvi, samkalpetaam vayuschaakaasham cha, samkalpantaamaapas cha tejas cha, tesaam samkalptyai varsham samkalpate, Varshasya samkalptyaa annam samkalpate, annasya samkalpatyai praanah samkalpyante, praanaanaam samkalptyai mantraah samkalpyante, mantraanaam samkalpyantai karmaani samkalpaunte, karmaanaam samkalptyi lokaah samkalpate, lokasya samkalptai hsarvam samkalpate saesha samkalpaah samkalpam upaassveti/ Sa yah samkalpam Brahmeti upaaste kliptaan va sa lokaan dhruvaan dhruvah pratishthaan pratishthovyatha- maanaan avyathamaanobhi sidhyati, yaavat samkalpasya gatam tatraasya yathaa kaamachaaro bhavati, yah samkalpam brahmeti upaaste; asti, bhagavah, samkalpaad bhuyaa iti; samkalpaad vaava bhuyosteeti; tan me bhagavan, braveetva iti// (Even if one's knowledge base is strong and his Vaak or speech be of impeccable quality, his mind is to be attuned enough to seek Brahman and his 'Sankalpa' or determined 'Will' would need to be fine-tuned in an effort to seek Brahman! A firm will power is indeed very significant while inclination, capability to recite the Mantras and perform Rites as backed up by comprehension of the empirical data are essential too. Indeed application of appropriate Mantras to the Rites as aimed at is no mean task any way, but as is said the horse have to be taken to the tub of water and more importantly would have to be made to drink! Thus the where-with-all being in perfect placement, meditation being a highly subjective motivation, has to emerge by buttressed Samkalpa! No doubt, he who meditates on Brahman would attain the world of Truth and Lasting Joy but the samkalpa has to be reinforced!

[This is the end of the fourth section of the Seventh Chapter]

Sturdy Self Belief, **Will Power**, Application of Mind to situations demanding dynamism of thought and action should make realisation possible

VII.v.1-3) **Chittam** vaa va samkalpaad bhuyah, yadaa vai chetayatetgha samkalpayate atha manasyaati, atha vaacham irayati, tam u maamnirayati, naamni mantra ekam bhaanti, mantreshu karmaani// Taani ha vaa etaani chittaikaayanaani chitte pratishthitaani, tasmaad yadi api bahu vid achitto bhavati, naayam astitibevainam aahuh, yad ayam veda, yad vaa ayam vidvaan nettham achittah syaad iti, atha yadi alpa viccchittavaan bhavati, tasmaa evota shushrutante, chittam hi evaisham ekaayanm, chittam aatmaa, chittam pratishtha, chittam upaassveti// Sa yash chittam brahmeti upaste, chittaani vai sa lokan dhruvaan dhruvah pratishthaan pratishthovyatamaanaan avyathamaanobhisidhyati, aavacchittasya gatam tatraasya yathaa kaamacharo bhavati, yashchittam brahmeti upaaste: asti, bhavavah, chittaad bhuyaa iti; chittaad vaa bhuyostiti; tamn me, bhagavaan, bravitva iti// (Having made the Sankalpa or a firm decision, then the perseverance and staying power of what has been resolved would be the sustenance that needs to be followed up; the chitta or the intelligence to hold despite obstacles is thus superior to the will. As one deserves and desires, he wills, decides and ascertains as how to give a practical shape to the realisation of the goal; in the process he resorts to think, propel the organ of speech to utter mantras and perform the rites. It is possible that there might be shortcomings and the application of intelligence would need to be supplemented from other sources; in other words, one needs to meditate on the thought process

and wherever felt necessary make amendments as rigidities should be softened. Indeed, all possible omissions and commissions in the approach be incorporated and the modus operandi be revised as felt needed on a dynamic graph. The proverb states that most of the sections of the Society never even launch a project as they are basically diffident and know of their limitations; some handful of these do launch the project but as several hindrances crop up somewhere on way give up as tension overtakes their strong-enough will; but those very very few in millions face all the obstacles and finally reach the goal dropping many on the sideways! All these actions of perseverance emerge from thought and practical application of intelligence! Thus he who may be literally solitary to seek Brahman ought to contemplate and reflect deeply on intelligence in the form of Will Power to attain the absolute and unqualified world of Brahman as far as Will Power prevails!) [This is the end of the Fifth Section of the Seventh Chapter]

Meditation and Contemplation are superior to Will Power

VII.vi.1-2) **Dhyaanam** vaa va chittaad bhuyah, dhyaayativa Prithivi, dhyaayativaantariksham, dhyaayativa dyauh, dhyaayantivaapoh, dhyaayantiva parvataah, dhyaayantiva Deva Manushyaah, tasmad ya iha manushyaanaasm mahaitvam praapnuvanti dhyaanaapaadaamsha ivaiva te bhavanti, atha yelpaah kalahinaha pishunaaupavaadinaste atha ye prabhavah dhyaanaapaadaamsha ivaiva te bhavanti; dhyaanam upaassveti// Sa ya dhyaanam Brahmeti upaaste, yaavad dhyaanasya gatam, tatraasya yathaa kaamacharo bhavati yo dhyaanam brahmate upaaste; asti, bhagavah, dhyaanaad bhuya iti; dhyaanaad vaava bhuyostiti; tan me, bhagavaan, braviviti/ ('Dhyaanam' or meditation is more effective than the consideration of Will Power since after all the Self Determination has to pave way for Meditation. The process of meditation to Brahman is not a simple task! Primarily, one has to conquer the material world centering the Earth. Then the contemplation needs to surmount 'Dyauh' or the Intermediate Space. It is not an easy task to overcome the pulls and pressures of the Swarga by 'dhyana'. Then meditation of the glory of water and the high mountains needs to be prevailed upon. Then comes yet another intensity of humanity and divinity which has such a strong pull that is simply unimaginable and that complexity of that tough intensity is a near impossibility! Those among human beings who had already scaled the dizzy elevations and summits of glory in the pursuit of Brahman are not only few and far between but even of the stature of Naradas and Maharshis slip down the valleys of failures out of jealousies and pettinesses. Such situations abound when meditation becomes warranted against pinnacles of meditation! It is stated that he who meditates on Meditation, he who is identified with what Meditation is all about, he attains freedom of movement of thought, action and deed; and he who is identified with meditation is indeed the Reality of Meditation itself!)

[This is the end of the sixth section of the Seventh Chapter]

Vignaanam or Enlightenment as facilitated by the fund of knowledge takes a further step forward to realise Brahman

VII.vii.1-2) **Vijnaanam** vaa va dhyaanaad bhuyah, vijnaanena va Rig Vedam vijaanaati, Yajur vedam Saama Vedam Atharvanam chaturtham, itihaasa puraanam panchamam, Vedaanaam Vedam, pitryam, raashim, daivam, nidhim, vaakovaakyam, ekaayanam, deva vidyaam, brahma vidyaam, bhuta vidyaam, kshaatra vidyam, nakshatra vidyam, sarpa devajana vidyaam, divam cha prithivim cha vaayum chaakaasham, chaapascha tejas cha, devamscha manushyaamcha pashumcha vayaamsicha trina vanaspatinshvaapadaani aakeeta patanga pipeelikam dharmam chaadharmam cha satyam chaanritam

cha saadhu chaasaadhu cha hridayagjnaam chaahridayajnaam chaannam cha rasam chemam cha lokam amum cha vigjnaanenaiva vijaayanti, vigjnaanam upaassveti// Sa yo vigjnaanam Brahmeti upaaste, vigjnaanavato vai sa lokaan jnaanavatobhisidhyati, yaavad vigjnaanasya gatam, tatrasya yathaa kaamocharo bhavati, yo vijnaanam Brahmeti upaaste;asti, bhagavah, vigjnaanaad bhuya iti;vigjnaanaad vaa va bhuyosteeti; tan me bhagavan, bravitva iti/ (Reverting back to to basics, Sanat Kumara did appreciate the fund of extraordinary Vigjnaana of Brahmarshi Narada, which indeed was the breaking point of the quest of Brahman! Indeed, dhyanam or contemplation is possible on the strength of knowledge and **enlightenment!** Knowledge is amassing huge funds of empirical information and facts, while Vijnanam is the capacity for assimilation and understanding which is the bottom of **Critical Analysis!** Now, he who meditates on such deep and close assesment of Brahman, might be able to understand the range and depth of Brahman! But alas, none is sure to gauge the range and depth of Brahman as the proverbial origin and depth of Shiva Linga remains enigmatic! He who meditates Brahman might have a hope on the understanding of what kind of Truth that he is!)

[This is the end of the seventh section of the Seventh Chapter]

With all the faculties of mind and related factors enabling the exploration of Brahman, where is the physical **strength**, without which the energy level of body is absent and missing!

VII.viii.1-2) **Balam** vaa va vijnaanaad bhaayah: api hashatam vijnaanavataam eko balavan aakam – payate, sa yadaa balee bhavati, athothataa bhavati uttishthan paricharita bhavati, paricharan upasattaa bhavati, upaseedan drashtaa bhavati, shrotaa bhavati, mantaa bhavati, boddhaa bhavati, kartaa bhavati, vijnaataa bhavati, balenavai prithivi tishthati, balenaantariksham, balena dyauh, balena parvataah, balena devamanushyaah, balena pashatvaascha vayaamsi cha trine vanaspatayahshvaapadaani aakeeta-patanga-pipeelakam, balena lokastishthati, balam upaassveti// Sa yo balam brahmeti upaaste, yhavad balasya gatam, tatrasya yatjhaa kaama charo bhavati, yo balam brahmeti upaaste;asti, bhagavah, balaad bhuya iti; balaad vaa vabhuyostiti; tanme, bhagavaa, bravitva iti// (Mentally and psychologically ready with outstanding back up of knowledge, excellent capability of Vaak Shakti or command of speech, determination and will power, capacity of meditation and enlightenment, Sanat Kumara emphasised to Narada, that a person of full equipment to realise Brahman should be physically strong too and possess optimal **strength** which most certainly could not be dispensed with! Strength is far superior to Vigjnaana or Enlightenment and a strong person by his very physical appearance would stand out among hundreds of others and any person of similar capabilities should indeed be an ideal observer, hearer, visioner, thinker, performer and a man of exceptional Understanding and Enlightenment! It is stated that one's Vijnana or Enlightened Understanding overcomes Antariksha and Swarga on the celestial side then he on the earthly plane overakes the fabulous heights of parvatas, Gods and human beings, animals of cruelty and ferocity, birds and reptiles, water based species, trees, insects, flies and ants. He who meditates on his strength based on muscle and might must by all means be esteemed as the right candidate with all the erstwhile qualifications to seek Brahman as he rises above all as the best observer, careful listener, rational thinker, a visioner, performer and the unmistaking deliverer of Brahma Tatwa!)

[This is the end of the eighth section of the Seventh Chapter]

Balam or Strength is the derivative of Food and indeed Annam is stated as Paramatma!

VII.ix. 1-2) **Annam** vaava balaad bhuyah, tasmaad yadi api dasha raatrir nashneeyaata, yadi u ha jeevet, atha vaa adrishtaashrotaa manta boddhaa kartaa vijnataabhavatk; athannasyaaye drashtaa bhavati, shrotaa bhavati mantaa bhavati, boddhaa bhavati, kartaa bhavati, vijnataa bhavati; annam upaassveti// Sa yonnam brahmeti upaaste annavato vai sa lokaan paanavatobhisiddhyati; yaavad annasya gatam, tatraasya yathaa kaamacharo bhavati yonnam brahmeti upaaste; asti, bhagavah, annaad bhuya iti; annaad vaava bhuyostiti; tan me, bhagavaan, bravitva iti/ (Now how is strength derived as quite obviously, **Food** is not only the source but is certainly far superior to strength! In case a person abstains from food for ten nights and still survives, it would be a wonder that he is able to see, hear, think, understand and perform. Once the food barrier is crossed, he could see, hear, think, understand, and perform! That is precisely why food is to be worshipped and deeply meditated to! Indeed Brahman sustains life from humans downward lest very existence is at stake otherwise. He who meditates on food as Brahman himself attains the worlds which is full of food and also its associate and even superior to it viz. water!)

[This is the end of the ninth section of the Seventh Chapter]

Water has comparative significance over food since it is truly the life line of Beings in the Universe!

VII.x.i-2) **Apo** vaa annaa bhuyasyah, tasmaad yadaa suvrishthir na bhavati, vyaadhiyante praanaah, annam kaaniyo bhavishyatiti, atha yadaa suvrishthir bhavati, aanandinaah praanaa bhavanti, annam bahu bhavishyatiti, aapa evemaa murtaah yetam prithivi, yad antariksham, yad dyauh, yat parvatah, yad deva-manushyaah, yat prasaavaascha vaayaamsi cha trina vanaspatayah, shvapadaani aakeeta patanga pipilikaam, aapa evema murtaah: apa upassveti// Sa yopo brahmeti upaaste, aapnoti sarvam kaamaan triptimaan bhavati; yaavad apaam gatam, tatrasya yathaa kaamacharo bhavati; yo po brahmate upaaste; asti, bhagavah, adbhyo bhuya iti; adbhyo vaa va bhuyostiti; tan me, bhagavaan, bravitviti// (On a comparative analysis, water is superior for two reasons: a person can survive with water for a more days than without food; also when there is lack of plentiful rainfall, then persons state in anguish that food would be scarce now. When there is good rain fall, public would feel happy that food would be plentiful. In extreme cases then there is too much of rain and floods spoil standing crops, public would get alarmed too, due to bad prospects of food. Indeed water is far more crucial than food. Water as truly meditation worthy as it takes all forms on earth, intermediate space, in heaven, on mountains, where gods or humans, animals and birds, grass, trees, fish, worms, and even ants exist and survive on! Indeed, existence of all Beings depends squarely on water, since there is water there is joy, contentment and all round fulfillment for one and all in the Creation of Brahman!)

[This is the end of the tenth section of the Seventh Chapter]

Heat energy is the essence of water and the much needed rains originate from the Element of Fire which is but the radiance of Brahman

VII.xi.1-2) **Tejo** vaava adbhyo bhuyah, tasmaad vaa etad vaayum aagrhyaakaasham abhitapati, tad aahu, nishochati, nitapati, varshisyti vaa iti, teja eva tat purvam darshayitvaathaapaah srujate; tad etad urthwaabhishcha tirashchibhishcha vidyubhihi ahraadaash charanti; tasmaad aahuh: vidyotate, stanayati, varshishyati vaa iti, teja eva tat purvam drshayatvaathaapah srujate: teja upassveti// Sa yas tejo Brahmeti upaaste, tejasvee vai sa tejasvat lokaan bhaasvatopahata-tamaskaan abhisidhyati, yaavat tejaso gatam,

tatrasya yathaa kaamacharo bhavati, yastejo Brahmeti upaaste; asti, bhagavah, tejaso bhuya ii;tejaso vaa va bhuyosteeti; tan me, Bhagavaan,bravitva iti// (**Tejas** or heat caused by Fire is far more noteworthy than water in the universe also heating up the Antariksha or the intermediate space supported by Vayu /Air. When it is said that the atmosphere is heating up then the indication is that it is going to rain and that is how heat and radiation would lead to water. Fire taking to the form of thunders travels with flashes of lightnings and together they lead to rains. Thus one needs to basically meditate to Tejas or Fire when it is said that the worlds too get brilliant and bright destroying darkness and dullness and that is what the basic Reality is and Brahman is!)

[This is the eleventh section of the Seventh Chapter]

Supremacy of Akaasha is such that Brahman himself might describe it while Beings in the worlds are too insignificant and ill equipped to do so

VII.xii.1-2) *Akaasho vaa va tejaso bhuyaan: Aakaashe vai Surya Chandramasaav ubhauh vidyun nakshatraani Agnih, Aakaashenaahvayati, Akaashenashrunoti, Aakaashena pratishrnoti, Aakaashe ramate, Aakaashe na ramate, Aakaashe jaayate, Aakaasham abhijaayate: Aakaasham upaassveti/ Sa ya Aakaasham Brahmata upaaste, akaashavato vai sa lokaan prakaashavato sambaadhaan urugaaya - vatobhisidhyati yaavad Aakaashasya gatam, tatraasya yathaa kaamacharo bhavati, ya Aakaasham Brahmeti upaaste; asti, Bhatgavaah, Aakaashaad bhuya iti; Aakaashaad va va bhuyosteeti; tan me, Bhagavaan bravitv iti/* (Indeed among the Pancha Bhutas or Five Elements, viz. Prithivi, Aapas, Tejas, Vaayu and Aakaashas or Earth-Water-Agni-Air and the **Sky**, the last but not the least is the Sky undoubtedly as it holds the Surya, Chandra, Nakshatraas, Vidyut or Lightnings, and Agni in position. All the activities in the Universe including the Sapta Lokas of Bhu-Bhuvah-Swar-Mahar-Janar-Tapas and Brahma Lokas are performed, seen, heard, enjoyed by the medium of Akasha; Dasa Dishas or Ten directions witness the activities by Akasha; Astha Loka Palakas of Indra-Agni-Yama-Nirriti-Varuna-Vaayu-Kebera and Ishana are active only by the courtesy of Aakashas; births and deaths of Souls are facilitated by Aakashas; growth and decadence are effected and visioned by Akasha; indeed Aakashas is the unique witness of activities of shrotra, chakshu, vaak, twak, and reproduction! Indeed there is no existence possible without the Sky! One needs therefore to meditate Akasha as Brahman himself!)

[This is the of the twelfth section of the Seventh Chapter]

Memory power is a sure means of accomplishing Brahman enabling one to hear, see, think and meditate

VII.xiii.1-2) *Smaro vaa va aakaashaad bhuyah, tasmaad yadi api bahava aashiram asmaranttah, naiva te kamchana shrunyuh, na manveeran na vijaneeran yaddaa vaa va te smarehu, atha shruneuyu, atha manveeran, atha vijaareenan, smarena vai putraan vijaanaati, smarena pashuun;smaram upaassveti// Sa yah smaram Brahmeti upaaste, yaavat smarasya, yathaa kaamachaaro bhavati, yah smaram Brahmeti upaaste; asti, Bhagavah smaraad bhuya iti; smaraad vaa va bhuyostiti; tan me bhagavan, bravitv iti/* (Having stated that among the Pancha Bhutas , Aakashas has a unique role in the quest of Brahman, Sanat Kumara made a distinction of Space among the Pancha Bhutas in the macro context, and though strictly not comparable, referred to another significant aspect of the **Memory Power** in the personal context. His memory power would occupy a high priority in the attainment of the Absolute Truth called Brahman, since all the faculties of a human being like seeing, hearing, thinking, would all be on one side and the

singular capacity of Memory is on the other. Once the memory is strong, one's own capability to hear, think, observe, analyse and so on is facilitated! That is why the need for meditation on memory as Brahman!)

Hope is trust and optimism by which a human being exists and expects to achieve!

VII.xiv.1-2) *Aashaa vaa va smaraad bhuyasi, asheddho vai smaro mantaan adheete karmaani kurute, putraamscha pashumscha pashumshcecchate, imam cha lokam amum cecchate: aasham upaassveti// Sa ya aasham Brahmata upaaste, aashaayasya sarve kaamaah samrudhyanti, amoghaa haashyaashisho bhavanti, yaavad aashaayaa gatam, tatraasya yathaa kaamacharo bhavati ya aasham Brahmeti upaaste; asti, Bhagavah, aashaayaa bhuyaa iti; aashaayaa vaa va bhuyostiti; tan me, bhagavaan, bravitv iti/* (Hope is the spring of human life and even those who have been successively disillusioned in life have a ray of hope that one day he or she would witness improvements! In fact hope seeks to forget memories or ignore dark patches and rouse hope again! Moreover, good memories if sustained, provide inspiration and help memorise Mantras, prayers, rites, and so on while bad memories act as precautions and motivate fresh bouts of hope to perform better! Hope wishes for prosperity, good progeny and all round success and fame! Thus indeed meditate on hope. Whoever meditates on hope as Brahman would secure freedom of movement as far as and as much as hope prevails and sustains!)

[This is the end of the fourteenth section of the Seventh Chapter]

Praana is the Vital Energy signifying one's very existence that tantamounts to Self Consciousness as being none too distant from Truth and Brahman!

VII.xv.1-4) *Praano vaa va aashaaya bhuyan, yathaa vaa araa naabhau samarpitaah, evam asmin praane sarvam saparpitam, praanah praanena yaati, praanaah praanam dadaati, praanaaya dadaati, praano ha pitaa, praano maataa, praano bhartaa, praanah svasa, praana aacharyah, praano Braahmanah// Sa yadi pitaram vaa maataram vaa bhraataramvaa svasaaram aacharyam vaa brahmanam vaa kimchid bhrusham iva pratyaaah, dhik tvaatveeti evainaam aahuh, pitruhaa vai tvam asi, maatruhaa vai tvam asi, bhraatruhaa vai tvam asi, svashruhaa vai tvam asi acharyaha ai tvam asi, braahmanaha vai tvam aseeti//Atha yadi api enaan utkraanta praanaanschulena samaasam vyati sandahet naivainam bruyah pitruhaaseeti na maatruhaaseeti na bhraatruhaaseeti na svasaarahaaseeti na acharyahaaseeti na brahmanahaaseeti//Praano hi evaitaani sarvaani bhavati, sa vaa esha evam pashyan, evam manvaah, evam vijajanann ativaati bhavati, tam ched bruyaaah ativaadi asheeti, ativaadi asmeeti bruyaat, naapahnunuveeta//* (Praana the Life Energy supercedes Hope and Optimism. It is **the Conscious Self** called 'Pragnaatma' or the Individual Self which is as significant to one's own near and dear, say like the parents, brothers and sisters, teachers or a learned Brahmanas. If one ceases to esteem one of these lovednes, then it is stated that he had no Praana or scruples and compunction and that he was unworthy of his existence! As and when such a person is dead, then none has pity for him and out of spite and latent hatred, one would not even mind to shove his body and bones into fire with disgust murmuring that the departed one deserved no mercy and consideration. That indeed is the power of Praana or the Life Breath when persons of virtue are gone, there would be spontaneous feelings of sorrow, admiration of the departed one and of genuine disinterest and despondency lingering at each and every memory of his, his qualities of speech or other abilities, genuine goodness and justifiable name and fame. By narrating this, Narada was presumably able to attempt to excel be it in his art of speech, conviction, identification with

external elements and their unification with his Pragjnaatma or the Individual self; he appeared perhaps sensitised Sanatkumara by way of step by step elevation of the Self towards an ordeal to realise Brahman the Truth from gaining knowledge to Sankalpa to meditation to befriending ‘Pancha Bhutas’ to cleansing Praana and wondered as to what other inputs might still be required to seek the Truth! Would not Praana or the Vital Force be the final step indeed! Sanat Kumara smiled and expressed that Narada was yet to measure further distances as Truth appeared elusive further!)

[This is the end of fifteenth section of the Seventh Chapter]

Narada defines that his greatest endeavour was to discover Absolute Truth as distinguished from speech, vital force and so on being far transcendent of Universe and Existence!

VII.xvi.1) *Esha tu ativadati yah styenaativadati;soham, Bhagavah, satyenaativadaaniti; Sartam tv eva vijijnaasitavyam iti; Satyam, Bhagavah, vijijnaasa iti// VII.xvii.1) Yadaa vai vijaanaati, atha Satyam vadati, naavijaanan satyam vadati,Vitjnanneva satyam vadati, vijnaanam tveva vijijnaasitavyam iti; Bhagavah, vijijnaasa iti/* (Apparently, Narada referred to excellence of Praana in absolute sense and not in a common place manner while mentioning earlier of the Truth and thus Sanatkumara’s remark of Truth being elusive! He affirmed therefore that his greatest endeavour was to realise Truth the Infinite! Narada once again underlined that he mentioned of realising the Truth as it indeed was the Most Absolute Truth beyond all the frontiers of speech, praana, elements and so forth! He further stated that he was not one of those who said that he understood Truth; also some stated that they did not understand what in fact understanding actually meant. It was in this dilemma that one needed to understand understanding. Indeed his major desire was to understand what indeed was worth understanding!)

[This ends the sixteenth and seventeenth sections of the Seventh Chapter]

Thought, deep perception and Faith towards Truth

VII.xviii.1) *Yadaa vai manutemanute, atha vijaanati, naamatvaa vijaanati,matvaiva vijaanati, matistveva vijijnaa sitavyeti; matim bhagavah vijijnaasa iti/ VII.xix.1) Yadaa vai shraddhaadhaati, atha manute, naashraddhhaadhan manute, shraddaaddhaad eva manute, shraddhaa tveva vijijnaasitavyeti; shraddham Bhagavah, vijijnaasa iti/* (If a person really thinks and deliberates deeply enough, then he understands effectively; contrarily when he thinks superficially his understanding would be likewise! Therefore one must have the real yearning for understanding; Brahmarshi Narada confessed that he desired understanding intensely! Now, when his thinking was profound, it would beget faith and only when he had faith then he would think deeper. One ought to therefore desire to reflect with faith. The Maharshi then expressed his resolve that by all means he would seek and sincerely pursue faith with conviction to realise Truth!)

[This ends the eighteenth and nineteenth sections of the Seventh Chapter]

Nishtha or Commitment and Karyaacharana or Involved Activity of Service leading to fulfillment!

VII.xx.1 and VII.xxi.1) *Yadaa vai nistishthati, atha shraddhaadhaati, nanistishthan shraddhaadhathi nistishthanneva shraddhadhati, nishtaa tveva vijijnaasitavyeti; nishtham, bhaavan, vijijnaasaa iti// Yadaa vai karoti atha nistishthati, na kritvaa nistishthati, kritvaiva nistishthati,kritistveva*

vijjnaasitavyeti; kritim Bhagavo vijjnaasa iti// (When there is commitment and dedication, that precedes faith; in the absence of faith there cannot be commitment. One attains faith by service with devotion. It is indeed devotion only that one needs to acquire. Now, when ‘Yadaa vai karoti’ or when one acts or takes action, that presupposes control of senses and practice of mental control or concentration. Once that kind of focussed deliberation is secured, devoted service and ‘nishkaama karana’ or service without expectation becomes possible. That indeed the seed of happiness in the real spiritual way!)

[This ends the twentieth and twenty first sections of the Seventh Chapter]

Pursuant to such Fullfillment, Narada entreated Sanatkumara to bless him for that Unique Joy of Infinity and Eternity!

VII.xxii.1 and VII.xxiii.1) *Yadaa vai sukham labhatetha karoti, naasukham labdhvaa karoti sukham eve labdhvaakaroti sukham tveva vijjnaasitavyam iti; skkham, Bhagavah, vijjnaasa iti// Sa vai bhumaat sukham, naalpe sukham asti, bhumaiva sukham; bhumaat tveva vijjnaasitavya iti; bhumaanaam, Bhagavah, vijjnaasaa iti/* (As one acts and performs dynamic service firmly embedded in total dedication, then that bestows ‘sukham’ or enjoyment; indeed there cannot be such happiness without dedicated service backed up by ‘nishtha’ and ‘shraddha’. This happiness is certainly not in reference to maerial context, which is tantamount to endless craving and flimsily fleeting! The joy that is under reference is most hard-earned as a result of a long chain of variables strating from speech enabled by strong knowledge of appropriate nature, clean mind, strong will, thought, meditation, understanding, physical energy based up by good food and water of suitable heat and relief space, good memory, aspiration, vital energy, truthfulness, thinking capacity and mental sharpness, faith, determination, nishkama karma! Indeed it was that kind of Happiness that Narada aspired for! He specifically referred to : *Yo vai bhumaat sukham aalpe sukhamatsi bhumaiva sukham bhumaat tveva vijjnaasitavya iti!* Narada specifically aimed at That joy which is truly endless and Infinite!

[This ends the twenty second and twenty third section of the Seventh Chapter]

Infinity is beyond comprehension and indeed within One Self!

VII.xxiv.1-2) *Yayta naanyat pashyati naanyachrunoti naanyad vijaanaati sa bhumaat; atha yatraanyat pashyati anyachrunoti anyad vijaaniti tad alpam; yo vai bhumaat tad amritam, atha yad alpam tan mrityam;sa, Bhagavah, kasmin pratishtha iti; sve mahimni, yadi vaa na mahimneeti// Go ashvam iha mahimeti achakshate, hasti hiranyam daasa bharyam, kshetraani aayatanaaneeti; naaham evam bravimi, braveemiti hovaachaanyo hi anyasmi pratishthita iti/* (Now, the definition of Infinity would mean such that where one would not be able to see, hear, feel and understand any thing. In the situation of the Self and the Infinity get united or as both are the reflections of each other, whom should one see, hear, feel or understand! Brihadaranyaka Upanishad is quoted in this context vide Br.II.iv.14: As Maitreyi got enlightened, she got confused and told Yagjnyavalkya so and the latter explained to her: ‘Yatra hi dvaitamiva bhavati taditara itaram jighnati,taditara itaram pashyati, taditara itaram shrunoti, taditara itaramabhivadati, taditara itaram manute, taditara itaram vijaaneeti; yatra vaa aya sarvamaatmaivaa bhutatkena kam jighnet, tatkena kam pashyet, tatkena kam shrunuyaat, tatkena kamabhivadet, tatkena kam manveet, tatkena kam vijaaneeyat? Yenedam sarvam vijaanati tam kena vijaaneeyat? Vijnaataaramare kena vijneeyaaditi? In other words, when there is duality, then one smells,sees,

hears, speaks, thinks and knows differently. But now when Brahman and Self are just the same, then what should one smell, hear, speak, think, know, see, through what! This is because both are just the same: 'Through what should one know That owing to which all this is known-through what, o Maitreyi, should one know the Knower?' Thus Sanat Kumara explained to Narada that which indeed was the Infinite was Immortal while that which was finite was mortal! He further explained that in the mortal world, one's glory comprised cows, horses, elephants, gold, servants, women, fields and houses. Then how indeed would one guess that Infinity and its glory could be measured! The reply was that Infinity was immeasurable and has no parallels!

[This is the twenty fourth section of the seventh chapter]

That Brahman or Truth is nowhere else but the Self of all!

VII.xxv.1-2) *Sa evaadhastat, sa uparishtat, sa paschat, sa purastat, sa dakshinatah, sa uttaraatah, sa evedam sarvam iti, athaato sarvam iti, athaatohamkaaraadesha eva, aham evaadhastat, aham uparishtat, aham paschat, aham purastat aham dakshinatah aham uttaraatah aham vedam sarvam iti// Athaata aatmaadesha eva aatmaivaadhastat, atmoparishthat, aatmaa paschat atma purastat, aatma dakshinatah, aatmotaatah, aatmamaivedam sarvanti; sa vaa esha evam pasyann evam manvaana eam vijaanannaatma raatir aatma krida aatma mithuna aatmaanandah, sa swaraad bhavati, tasye sarveshulokeshu kaamacharo bhagavati, tasyasarveshu lokeshu kaamacharo bhavati, atha yenyathaato viduh, anya raajaanah te kshayyaa loka bhavati, teshamsarveshu lokesva akaama-charo bhavati//* (Brahman is omnipresent as he is below, above, behind, in front; in South, in North and is indeed all this. Hence His instruction that is not only Infinite but is also in everything from Brahma the Creator of the Universe to a piece of grass. Hence He is indeed the Individual Soul the Antaratma. Hence the further instruction that the Self is below, above, behind, in front, in all the Directions. Anyone who looks within has seen Him as he is one's mirror image! He is free of movement, speech, thought, vision, hearing and touch. The concept of duality is totally misplaced. This is so but for the interaction of the Jnanendriyas and karmendriyas or the body parts and the sensory organs. Mortality is for the body and never ever for the Soul and indeed that is the Eternal Truth)

[This is the end of the twenty fifth section of the Seventh Chapter]

Sanatkumara sums up to Narada and provides the final Upadesha or his Spiritual Instruction

VII.xxvi.1-2) *Tasya havaa etasyaivam pashyatah, evam manvaanasya, evam vijaanata atmaah praanaah, atmaa aashaa, atmaah smaraha, atmataakaashah, atmaastejah, atmaapah, atmaa aavirbhaava-tirobhavau atmatonnam, aatamato balam, aatmo vijnaanam, atmato dhyaanam, atmaschittam, atmatah sankalpah, aatmato manah, aatmo vaak atmo naama, aatmato mantrah, atmaani karmaani aatata evedam sarvam iti// Tad esha shlokaah: na pasho mrityum pashyati, na rogam notadukhataam, Sarvam ha pashyah pashyati, Sarvam aapnoti sarvashah iti// Sa ekadhaa bhavati, tridhaa bhavati, panaachadhaa saptadhaa navadhaa chiva punaschaikaadasha smritah, shatam cha dashachaikascha sahasraani cha vimshatih aahaara-shuddausattva-shuddhih, sattva-shuddhau dhruva smritih, smritilambhe sarva grabndhinaam vipramokshah; tasmairidita kahaayaaya taasah param darshayati bhagavaan sanakkumaaraah: tam skanda ii aachakshate, tam skanda iti aachakshate/* (Once any person believes and gets convinced that he - or any Individual Self for that matter - happens to be the spring boat of the Praana, hope, memory, space,

water, form and look, strength, food, reasoning and intelligence, mental power, speech, knowledge, rites and all such abilities, then indeed that Self himself or each and every Self like himself, is certainly, nay undoubtedly, the Supreme Self himself with all the accomplishments listed and such as those which are even dormant in him but capable of! In this connection a Stanza with considerable hidden meaning has been described; it states: ‘The definition of one who accomplished Realisation of Truth is free from grief, illness and death; he can foresee each and everything and attain what he desires. He originally becomes one, then three fold-say Tri Gunas and five fold-say pancha bhutas, seven fold say Sapta Dvipas or Samudras, and nine fold, say Nava Grahas; he is called eleven say Ekaadasha Rudras, or one hundred and ten and one thousand and twenty and so on! He is a symbol of Purity, purity of food, nature, memory, heart, thought, and action. Then Sanatkumara pointed to Narada about spiritual freedom to escape from darkness, impurities of ignorance, attachment to desire and to speed up the bandwagon of knowledge, mind, thought, resolve, meditation and introspection to discover Truth finally as Himself! Once that stage is reached, then he becomes ‘Bhagavan’ or God like and He knows the source and cause of Existence, its termination, the entries and exits, as also the knowledge and ignorance of Reality. Brahmarshi Narada had that conviction of Sanatkumara being a Bhagavan and hence approached him for guidance and thus the latter titled himself as Skanda, like Lord Kartika Himself!)

[This is the twentysixth and final section of the Seventh and penultimate Chapter]

Despite the non-dual Reality of the Self and the Supreme as exists in the Lotus Heart of ‘Daharaakaasha’ or the Small Space, one’s own body parts are responsible for deeds and the Self is but a mute spectator !

VIII.i.1) *Harih Om, atha yad idam asmin Brahmapure daharam pundarikam veshma, daharosminn antaraakaasha, tasmin yad antah, tad anveshtavyam, tad vaa va vijijnaasitavyam/* (Harih Om! There is a need to enable normal understanding to identify the Individual Self with the Absolute and Superlative Self; this is especially to conceive the Object with qualities like organs and senses in the mortal world viz. the Self, as juxtaposed with the Ultimate Reality in terms of Space, Time and other derivative features of the Pancha Bhutas or Five Elements. This is why normal knowledge of mortal conditions vis-à-vis the macro view of higher and applied situation becomes needed. Therefore then, a lotus like small space viz. ‘daharaakaasha’ within the dwelling place of Brahman is viewed for the understanding. The inference is that Brahman has manifested himself in the form of an Individual Soul called Existence and even as the latter is totally detached, there are officials of that abode who are responsible for the maintenance of that abode which is purely temporary ; once that Individual Soul-which is but a reflection of Brahman himself- is transferred then a new abode gets ready and the Manifested Brahman called Individual Self- is migrated too again on temporary duty. Thus the mirror images of the Original Brahman keep moving to varying abodes on purely temporary basis! But the original is always intact and the duplicate reflections are in circulation from birth to birth of the mortal bodies!) VIII.i.2-3) *Tam ched brhuyuh, yad idam asmin Brahma Puredaharam punadikam veshma, daharosminn atharaakaashah kim tad atra vidyate yad anvesh-vavyam yad vaa va vijijnaasitavyamiti sa bruyaat // Sa bruyaat: yaavaan vaa ayam akaashah, taavan eshontarhridaya aakaasha; ubhe asmin dyaavaa prithvi antar eva saahite, ubhavagnischa vaayuscha Surya Chandramasaav ubhau, vidyun nakshatraani yacchaasyehaasti yaccha naasti sarvam tad asmin saahitam iti/* (As one enquires that since at the abode of Brahman there was a lotus space then what would be that small space that would have to be realised! The reply has to be as follows: That specific space within the heart is as huge and cosmic as space outside within which are enveloped the heaven and earth,

Fire and Air, Surya and Chandra, lightnings and Stardom, and so on! Whatever one perceives in the Universe is but a part of the unknown!) VIII.i.4-5) *Tam ched bruyuh asminsched idam Brahma pure sarvam smaahitam sarvaani cha bhutaani sarve cha kaamaah yadaitajjaraa vaapnoti pradhvamsate vaa, kim tatotishisyataiti// Sa bruyaat: naasya jaraayaitajjeeryati, na vadhenaasya hanyate; etat Satyam Brahma puram asmin kaamaah samaahitaah; esha atmaa-pahata-paapmaa vijaro vimrutyur vishoko viji-ghaastopipaasah, satya kaamah satya sankalpah, yathaa hi eveha prajaa anvaavishanti yatha anushasha-sanam, yam yam antam abhikaama bhavanti yam janapadam, yam kshetra bhaagam, taam tam evopa jeevanti//* (The next query would be that if all aspirations and desires of the Beings are fulfilled in the abode of Brahman, then how about old age, diseases and such problems occurred, and what would be the answer to such natural mis-happenings! Then the answer would be that Brahman would not be victim of age, disease, death. Indeed this is always so in the true abode of Brahman where only positive blessings are derived. This is Brahman or the Self that has no decay, disease and death; it would be free from sins, and the resultant negative impact of sorrow, hunger, thirst, unfulfilled desires and unfailing will. But if the mind which is the head of body limbs misdirects vision, speech and the concerned senses, understandably the serving agents would obey their master and sins or virtues as the case might be are recorded on the balance sheet of Fate, while the Self or the Inner Conscience which for sure is not responsible for the acts of omission and commission would remain as a mute spectator! Eventually the Being with its body adjuncts would have to suffer or enjoy the consequences; the blame or blessing is thus not, repeat not, due to the Self or Brahman since both being the same of Purity, but perhaps to what is called Fate or the balance sheet account on the basis of the body actions!) VIII.i.6) *Tad yatheha karmajito lokah kheeyate, evam evaamutra punyajito loakaah kshayite; tad ya ihaatmaanam ananuidyaa vrajanti etamscha satyaan kamaan, tesaam sarveshu lokeshvakaama charo bhavati; atha ya ihaatmaanam anuidya vrajanti etaamscha satyaankamaan, tesaam sarveshu lokeshu kaamcharo bhavati/*(Just as the deeds of evil are exhausted the results get diminished, the impact of virtuous deeds too gets lessened. Therefore, those who depart from this world without realising the Self as instructed by teachers or on their own efforts continue to be in the endless chain of births and deaths . But the select handful who succeed enjoy freedom of movement and enjoy bliss)

[This is the end of the first section of the Eighth chapter]

He who gets equated to the Supreme Self brooks no barriers and his wishes become instant commands!

VIII.ii.1-10) *Sa yadi Pitru loka kaamo bhavati sankalpaadevaasya pitarah samuttishthanti tena pitru lokena sampanno maheeyate//Atha yadi Maatrulokakaamo bhavati sankalpaad evaasya Maatarah samushthanti tena maatrulokena sampanno maheeyate// Atha yadi Bhraatruloka kaamo bhavati sankalpaad evaasa bhraatarah samuttishthanti tna bhraatrulokena sampanno maheeyate// Atha yadi svashruloka kaamo bhavati sankalpaadevaasya svasarah samuttishthanti tena svasrulokena sampanno maheeyate// Yada sakhilokakaamo bhavati sankalpaadevaasya sakhaayah samuttishthanti tena sakhilokena sampanno maheeyate// Atha yadi Gandhamaalyaloka kaamo bhavati sanakalpaadevasya Gandhamaalyakaamo bhavati sankalpaad evasya Gandhamaalye samuttishatthantena Gandhamaali lokena sampanno maheeyate// Yatha yad annapaana loka kaamo bhavati, sankalpaadevaasyaanna paane samuttishthaah, tena anna paana lokena sampanno maheeyate// Atha yadi geeta vaadita loka kaamo bhavati, sankalpaad evaasya geetavaadite samushthisth tena geeta vaadita lokena sampanno maheeyate/ Atha yadi stree loka kaamobhavati, samkalpaad evaasya streeyaah samutthishtthanti tena stree lokena*

sampanno maheeyate// Yam yam antam abhikaamo bhavati, yam kaamam kaamayate, sosya samkalpaad eva amuttishthanti, tena sampanno maheeyate/ (Should one become desirous of Pitru Devatas as objects of desire, the forefathers appear by his very wish and he gets fulfillment of that wish. Similarly the mothers of previous births, brother, sisters, friends, or perfumes and flower garlands, food and drinks, song and music, women and so on would bow before them and abide by their wishes! Whatever place, object, desire that he then in that state of Brahman becomes his instant command at once. Such is the glory of the person who realises the Inner Self or the Supreme Consciousness!)

Falsehood covers inability and integrity begets courage in the realisation of Truth; the term ‘Satya’ denotes control of falsehood and vindicates the Truth

VIII.iii.1-5) *Ta ime satyaah kaamaah anrutaapidhaanaah, teshaam satyaanaam sataam anritam apidhaanam:yo yo hasyetah praiti, na tam ihadarshanaaya labhate// Atha ye chaasyeha jeeva ye cha pretaayacchaanyad iccham na labhate, sarvam tadatra gatvaa vindat, atrahi asyate satyaah kaamaah, sarvam tadatra gatvaa vindate, atra hi ayaite satyaah kaamah anritaapidhaanaah, tad yathaapi hiranya nidhim nihitam akshetrajnaa uparyupari sancharato na vindeyurevamevemaah sarvaah prajaa ahahragacchantya ete Brahma loam na vindanyanrutena hi pratyudhah// Sa vaa esha Aatmaa hridi tasyatadeva niruktam hridayamiti tamaad hridayam aharaharvaa evamvit swargam lokam eti// Atha ya esha samrasaadosmaat shareeraat samutthaaya param jyotir upaasampadyaa svena rupenaabhi nishpadyate, esha aatmeti hovaacha, etad amritam abhayam, etad brahmeti; tasya ha vaa etasya braahmano naama satyam hi// Taani ha vaa etaani trini akshraani sat-ti-yam iti; tad yat sat tadamritam, atha yat ti tan martyam, atha yad yam tenobhe yacchati yad anenobhe yacchati tasmaad yam, ahar ahar vaa evam vit swargam lokameti//* (Pretension and dishonesty are the facades of unfulfilled and suppressed desires; in one’s life dormant desires like excellent eating, clothing, women, earnings and fame but since these are not reachable, falsehood covers up the desires and excuses are given for want of effort, incapability and diffidence. Even when a relative or a dear friend departed, falsehood claims extreme distress since the show of loss might look for an opportunity of some gain! At the most it might be lip sympathy or a sign of self importance and bravado. In fact falsehood is so intense that the more a person is clever and worldly wise while truth is trampled and covered deep down! This is how pure knowledge is self effacing while ignorance passes off as so called ‘commonsense’ or worldly wisdom! Now the Self is what exists in the heart and clean knowledge which leads to virtue is a stepping stone for the heavenly world. When a person is peaceful and composed, then only he could rise up from his body and dwell in his true nature of virtue. Indeed that is the Self in purity with neither fear nor falsehood. That truly is the Truth with its everlasting and an equivalent expression of Self or Brahman. The Truth comprises three words: ‘Sa’ for Immortal-‘ti’ for mortal and falsehood and ‘yam’ the controller. Truly enough, one who meditates Truth and Heart in unmitigated form are stated to be in the precincts of heaven!

[This is the end of the third section of the eighth chapter]

Individual Self navigates to reach the bridge of faith from Darkness to Illumination

VIII.iv.1-3) *Atha ya atmaa, sa setur vidhritireshaam lokaanaam asambhedaaya naitam setum ahoraatre taratah, na jaraa na mrityur na shoko na sukrutam, na dushkrutam, sarve paapmaano to nivartante, apahata paapma hyesha Brahma lokaah// Tasmaad vaa etam setum teertvaandhah sannanandho bhavai, viddhah sannavidhho bhavati, upataapi sannanupaapi bhavati; tasmaad vaa etam setum teertvaapi*

naktam ahar evaabhi nishpadyate, sakrud vibhaato hyevaisha Brahma lokah//Tad ya evaitam Brahma lokam brahmacharyena anuvindati, tesham evaisha Brahma lokah, tesham sarveshu lokeshu kaamacharo bhavati// (Imagine that the Individual Self is a bridge to keep the two worlds of Maya or Unreality and Satya or of the Truth; this bridge serves a means of non-integration of the worlds as two lasting entities. The factors of day and night or of time concept, nor of age, illness, sorrow, evil or morality do not reach to bridge as the definitive divider of either of existences. Indeed, crossing the bridge, one lands in a totally distinctive world of Truth, Reality, and Genuinness. That is the world of Brahman! On crossing the bridge, miracles are encountered instantly as the blind gains vision, the wounded is healed, the person with sorrow, disgust, frustration and helplessness suddenly transforms with zeal for life, contentment, joy and enthusiasm. He then walks into a world of brilliance from pitch darkness: ‘*Tamasoma jyotirgamaya, mrityormaamritam gamaya*’ On reaching into this world through celibacy, virtue, sacrifice, and singular dedication to Brahman, that person attains Brahmatva and Bliss with freedom of movement and realisation of Totality!)

[This is the end of the fourth section of the Eighth Chapter]

A tribute to ‘Brahmacharya’/ Celibacy also named ‘Yajna, ‘Sattrayana’and ‘Anaashakaayana’leads to the bridge between the two Oceans of ‘Ara’ and’nya’!

VIII.v.1-4) *Atha yad Yajna iti aachaksate brahmacharyam eva tat, brahmacharyena hyeva yojnaataa tam vindate ata ishtamiti aachakshate, brahmacharyameva tat, brahmacharyena hi eveshvaamaatmaanam anuvindat// Atha yat Sattrayanam iti aachakshate brahmacharyam eva tat, brahmacharyena hyeva sata aatmanastaraanam vinate; atha yan mounam iti aachakshate brahmacharyam eva tat brahmacharyena evatat, brahmacharyena hi evaatmaanam anuvidya manute//Atha yad anaashakaayanam iti aachakshate brahmacharyam eva tat, esha hyaatmaa na nashyati yambrahmacharyena anuvidae; atha yad aranyaayanam iti aachakshate brahmacharyam evatat; Tad arashcha ha vai nyashchaarnavau brahma loke triteeyashyaam ito divi, tad airam madeeyam sarah, tad ashvatthah soma-savanah tadaparaajita puur brahmaanah, prabhuvimitam hiranyam// Tad ya evaitaav aram cha nyam chaarnavau brahma loke brahmacharyena anuvindati, tesham evaisha brahma lokaah tesham sarveshu lokeshu kaamacharo bhavati//*(The means of reaching the bridge mentioned before is defined as Brahmacharya of which one important component is ‘Yajna’ or sacrifice, literally meaning ‘Yah Jnaata’ or he who realises! Indeed brahmacharya is through Sacrifice; another explanation would be that ‘Yah - jna’ or he who has the knowledge of the Sacrifice. The next component of celibacy is named ‘Sattrayana’or deliberation and meditation of how to protect one self viz. trayana is protection and Sat is survival of existence; thus Brahmacharya is contemplation of how best to exist! The third component of Brahmacharya is Anushana or fasting; the third stanza above refers to a lake of sumptuous gruel made of food which could be enjoyed under a banyan tree named Somavana in the city of Brahman named Aparajita, where there is a Golden Hall presided by the Lord! In other words, while fasting is an active constitute of celibacy, the person practising fasting dreams of that permanent abode of Brahman, his golden hall, the banyan tree, and the golden city as the destination, by the practice of Brahmacharya! The next stanza refers to Ara and Nya viz. the Bridge between the two oceans by these names of Untruth and Truth!)

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

Body nerves issued from heart always interacting with Sun and Wind decide the manner of one's departure as also their destination!

VIII.vi.1-6) *Atha yaa etaa hridayasya nadyaah taah pingalassya nimmastishthanti, shuklasya neelayasya peetasya lohitasyeti; asau vaa aadityah pingalah esha shuklah, esha neelah, esha peetah, esha lohitah// Tad yathaa mahaapatha aatata ubhau graamau gacchhaatimam chaamum cha; amusmaad adityaat prataayante taaasu naadisushruptaah, aabhyo naadibhyah prataayante temusminn aatityashruptaah// Tad yatraitat suptah samastah samprasannah svapnam na viaanaati aasu tadaa naadeeshu shrupto bhavati, tam na kaschana paapmaa sprushati, tejas hi tadaa sampanno bhavati// Atha yatraitad abalimaanam neeto havati, tam abhita aasheena aahuh jaanaasi maam, jaanaasi maam iti; sa yaavad asmaacchareetad anukraanto bhavati, taavaj jaanati// Tadeshashloka: Shatam chaikaa cha hridayasya naadyah taasaam murdhaanaam abhinih abhinihshtraaika tayordhvam ayann amrithatvam eti vishvavam anya utkramane bhavanti, utkramane bhavanti//* (In the process of death, the status of the physical nerves and how Sun influences these is described. The veins in the body issuing out of the fleshy bulge called the lotus shaped heart that is meditated for Brahman is charged with subtle juices of varied colours akin to desires. The heat of Sun causes bile which when comes into contact with phlegm in the nerves assuming different colours as accentuated by wind contacts. The Wind-Phlegm mix brings about changes of colours, say blue with severe wind, white when excessive phlegm, yellow with their equal proportion and red on account of too much of blood count in the body. Thus the moods of a Being are changed as per the inputs involved. Now just as highways connect cities and villages, the rays of the Sun reach both the worlds; they enter human bodies as also places yonder the Sun. In the state of sleep, organs of the bodies are withdrawn. Similarly as death is drawn nearby, people around realise that he or she is no more. As the life departs, the Self goes upwards through the Sun rays. He reaches the Sun within the time that mind travels. Then the Soul of virtue goes upwards by making the sound of Om or downwards otherwise in the case of the unenlightened Souls. The gates of Brahma open to the blessed ones or shut to other Souls that search of their designated Lokas! In this connection, an apt verse is stated: The nerves connected to the heart are hundred and one. At the time of one's departure, one of the nerves of some blessed ones reach up to the crown of the head. Such of those going upwards through that nerve attain immortality while by various other nerves connecting other exit points totalling nine become the causes of departure; indeed they become the causes of departure!)

[This is the end of the sixth section of the Eighth Chapter]

Both Indra from Devas and Virochana from Demons after long penance approached Prajapati to show them Brahman and the latter showed them of their own faces in water and mirror!

VIII.vii.1-4) *Ya aatmaa apahata paapmaa vijaro vishoko vijighatso pipaasah satya kaamah satya samkalpah sonveshtavyayah, so vijijnaasitavyayah sa sarvaamscha lokaan aapnoti sarvaamscha kaamaan; yas tam aatmaanam anuvidya vijaanaati: iti ha prajapatir uvaacha// Tadd hobhaye Devaasura anuyubudhire: te hochuh; cha lokaan aapnoti sarvaamshcha kaamaan iti; Indro haiva devaanaam abhipravavraaja, virochanosuraanaam; tau haa samvidanaaveva samitpaani Prajaapati sakaasham aajagatuh// Tau ha dwaatrimshatam varshaani brahmacharyam ushatuh: tauha prajapatir uvaacha, kim icchantaav avaastam iti; tau hochatuh ya aatmaapahata paapmaa vijaro vimrityur vishoko vijighasto pipaasah satya kaamah satyasamkalpah sonveshtavyayah- sa vijijnaasitaravyayah, sa sarvaamscha*

lokaan aapnoti sarvaamscha kaamaan yastam aatmaanaam anuvidyaa vijaanati it bhavato vacho vedayante;tam icchhantaav avaastam iti// Tau ha prajaapatir uvaacha ya eshokshini purusho drushyata esha aatmeti hovaacha, etad amritam abhayam etad brahmeti; atha yoyam, bhagavah, apsu parikhyaa-yate yashchaayam aadarshē katama esha iti esha u evaishu sarveshvanteshu parikhyaa-yate iti hovaacha// (As one recalls that the Self rises to a state of tranquillity and composure vide VII.iii.4, Prajapati too desired to know the practical reasoning of attaining such a state when the Self would have no sin, no dishonesty no death, no displeasure, no hunger and thirst and no uncertain will! Then his desire came to be known from ear to ear and both Devas and Demons sought to ascertain the methodology of attaining such a status. Devas approached Indra to search the Self by realising as to which one would attain the status of freedom of movement all over the worlds and by which procedure this state could be achieved. The Demons too followed suit and commissioned Virochana among them to find out. Without the knowledge of each other both of the representatives performed Sacrifices to satiate Prajapati and observed celibacy for thirty two years. As they were finally visioned Prajapati and entreated him to teach various ways and means of accomplishing the state of such tranquility and bliss. Indeed both Indra and Virochana assumed of their deep knowledge, application of mind and practical abilities! Prajapati smiled instead of losing composure as otherwise neither of them should have been discontented. Thus he replied: *Yah esha akshini purushaha drishtyaa esha aatmeti!* That is: The person that is seen in the eye is this Self; this is Immortal, Fearless and that is Brahman indeed! He further quipped: This one is clearly seen in water and this one is in the mirror;whom do you think looks clearer! Then he declared in all seriousness: This one is **seen very clearly in all these!** Truly indeed the Individual Self and the Supreme Self are just the same!)

[This is the end of the seventh section of the Eighth Chapter]

On visioning their own reflections, Indra and Virochana left Prajapati as Self and the Supreme were same:

VIII.viii.1-5) *Uda sharaava aatmaanam avekshya yad aatmano na vijaanithah, tanme prabrutam iti tau hoda sharaave vekshaamchakraate;tau ha parjaapatiruvaacha: kim pashyatha iti;tau hochatuh, sarvam evedam aavaam, Bhagavah, aatmaanam pashyaava, aalomabhya aa nakhebhya pratirupam iti// Tau ha prajaapatir uvaacha, saadhvalankrutau suvasanau parishkrutau bhutvoda shaaraave vekshaam charaate tau ha prajaapatir uvaacha: kim pashyatha iti//Tau hochatuh, yathaivedam aavaam, Bhagavah, saadhvaalankratau suvasanau parishkrtau svah, evam evemau, Bhagavah saadhvalankritau suvaasanau parishkritaaviti; eshaatmeti hovaaha, etad amritam, abhayam etad Brahmeti, tau ha shaanta- hridayau pravavrajaatuh// Tau haanveekshya prajaapatir uvaacha, anupalabhyaatmaanam ananuvidyavrajatah; yatara etad upanishado bhavishyanti deva vaa asura vaa, te paraabhavishyanteeti; sa ha shaanta hridaya eva Virochanosuraan jagaama; tebhya haitaam upanishidam provaacha, aatmaiveha mahayyaah aatmaa paricharyah, aatmaanam evaiha mahaayann aatmaanam paricharann ubhau lokaav aapnotee - maam chaamum cheti// Tasmaad api adyaihaadadaaam ashraaddhaadhaanam ayaajaamaanam-aahuh, aasuro bateti; asuraanaam hi eshopanishat pretasya shareeram bhikshayaa vasanenaalankaare- neti samskurantanti, etenahiamum lokam jeshyanto manyante//* (On seeing their own reflections, both Indra and Virochana said that indeed these were their own reflections from top to bottom; both were well presented, well dressed and truly their own reflections, but how could the reflections of their own! Either Prajapati was being humorous or there might be a catch. As they both looked unconvinced, then Prajapati explained the reality that the Self was not to be confused with the body adjuncts including the mind even as one Deva or another ruled over various Indriyas but the Antaratma being a reflection of Paramatma

was totally one and the same and what Indra or Virochana witnessed was not, repeat not the mortal body and the Self and the Supreme were identical! Both Indra and Virochana were then convinced and desired to leave. But Prajapati stated that were leaving away but without attaining the Self and realising the Truth in practice! Then Prajapati advised them of the mystic teaching: The Self is as worship worthy as Brahman and instead of searching elsewhere for him, one needed to look inward itself as the Self was right within oneself ! It is unfortunate that little realising this Truth, one ignores Brahmacharya in the full sense - as explained in the very fifth section of this Chapter- as also practice of Charity, meditation, introspection, and practice of what virtue is all about! This would truly lead to freedom of movement and bliss!)

[This is the end of the eighth section of the eighth chapter]

Indra returned to Prajapati not fully convinced yet as the latter extended Indra's life for further enlightenment

VIII.ix.1-3) *Atha hendropraapyaiva Devaan etad bhayam dadarsha, yathaiva khalvayam asmin shareere saadhvalankrite bhavati, suvasane suvasanah, parishkrite parishkritah, evam evaayam asminn andhendho bhavati, sraame sraamak, parivrikne parivriknah; asaiva sharirasya naasham anvesha nasyati, naaham atra bhogyam pashyaamiti// Sa samit, paanish punar eyaaya, tam ha prajaapatir uvaacha, Mahgavan, yacchaanta hridayah praavraajih, saardham virochanena, kim icchan punar aagama iti; Sa hovaacha yathaiva khalvayam, Bhagavah:asmin shareere saadhvalankrite saadhvalankrito bhavati, suvasane suvasanah, parishkrute parishkrutah evam evaayam asminn andhendho bhavati, sraame sraamah, parivrikno parivriknah, asyaiva sharrasya naasham anvesha nashyati naaham atrabhogyam pashyaamiti// Evam evaisha, Mahgavan. Itihovaacha, etam tveva, te bhuyonuvyaakhyaasyaami; vasaaparaani dvaatrimshatam varshaaneeti; sa haaparaani dvatrimshatam varshaani uvaasa, tasmai hovaacha//* Having left Prajapati, Indra on way back to Devas who actually deputed Maghavan (Indra) to ascertain the ways and means of discovering the Self was partly satisfied with Prajapati's demonstration of the Self and the Supreme were identical, was however not fully convinced. No doubt the mirror / water reflection of himself was not too clear: if the body of the original was well dressed then the image reflection would be nice too but if the original was blind or lame, or crippled, the reflection too would be similar. This was not convincing that the Supreme and the Self could be the same, after all! So he returned to Prajapati once again reaching him back after Sacrifices and severe meditation. Prajapati replied that having been already convinced, as Virochana too did, why did you return again! When Indra expressed his doubt again, Prajapati explained : Since obviously the object of comprehension had some defect obstructing the understanding, his life would be extended by thirty two years!)

[This is the end of the ninth section of the Eighth Chapter]

Prajapati gave the analogy of a dream when the Self was unaffected as organs were withdrawn excepting mind so as to convince Indra that the Self was identical to Brahman

VIII.x&xi.1-4) *Ya esha sapne mahiyamaanash charati esha aatmaa, iti hovaacha; etad amritam abhayam etad Brahmeti; sa hashaanta hridayah pravavraja; sa haapraapyaiva devaan etad bhayam dadarsha; tad yadi apeedam shareerm andham bhavati, anandhahsa bhavati, yadi sraamam asraamah naivaishosya doshena dushyati// Na vahenaasya hanyate, naasya sraamyena sraaah, ghnanti tvainam, vicchhadayan-teeva apriyavetteva bhavati, api roditeeva, naaham atra bhogyam pashyaamiti// Sasamit*

paanih punar eyaava, tam ha Prajaapatir uvaacha: Maghavan, yacchaanta hridayah praavraajeeh, kim icchan punar aagame iti; sa hovaacha tad yadi apeedam, Bhagavah, shariram andham bhavati, anandhah sa bhavati, yadi sraamam asraamah naivaishosya doshena dushyati//Navadhenaasya hanyate, naasya sraamyena sraamah, ghnaanti tvevaim vicchaadayaanteeva apriyaavettaiva bhavati api roditeeva, naaham atrabhogyam pashyamiti, evam evaisha, Maghavan iti hovaacha etam tveva te bhuyo nuvyaakhyaa -syaami; vasaaparaani dvaatrimshatam varshaneeti; sa haaparaani dvaatrimshatam varshaani uvaasa, tasmai hovaacha// (Prajapati then explained the Self in two situations viz. one as the Self in a dream stage and another the Self as a Spirit; in these two situations an Individual Self would experience both external and internal objects while in the latter case the Self exists without such experiences. To the experience of Self in dream stage first and as the Absolute Self in the ensuing section. In the dream stage, the Self is free from his own body defects like being blind, deaf, lame, unintelligent, timid, disabled, stupid and so on and that he is handsome, strong, intelligent, confident, well appreciated and so on. In that dream stage again, he is not killed despite the feeling of actual death and once he regains consciousness he is alive after all! Indra felt that the dream situation not being real, he is not convinced of the Self being free from fear, does not face death in reality and so on. The Self is sinful, afraid, timid and unstable of mind. Therefore the dream situation is unconvincing about the significance of the Self! Then Prajapati argued that he cited the dream state example only to prove that just as in the dream stage, the Self remains unaffected even as the body would eventually perish and that was the simple message which wanted Indra to learn. But as Indra still remained unconvinced especially since organs, senses, and vital energies were intact in the dream state, the Prajapati accorded further extension of five more years of life to practise sacrifices, secure intense knowledge and perform further introspection, as they say normally Indra lived for hundred and one years; this is so because the dream state explanation did not impress and click! Prajapati once again asserted that there was nothing more than the Self!)

[This is the end of the eleventh section of the Eighth Chapter]

Immortal Self called the Supreme is like the horse drawing a cart as a spectator to the deeds by the body!
All the deeds of the Self are squarely responsible by the body/sensory organs that are mortal!

VIII.xii.1) *Maghavan, martyam vaa idam shariram aattam mrutyunaa, tad asya amritasyaaashareerasya aatmaanodhishtanaam, aatto vai sashareerah, priyaapriyaabhyaam, na vai sashareerayya satah priyaapriyaayor apahar asti, ashareeram vaa va santamna priyaapriye sprushtah/* (Do understand this Maghavan, said Prajapati: this body is mortal and is shrouded by death; that is also the place of the Self which is immortal but bodiless! Whatever is embodied as the body is subject to death as that encases the Immortal Self. This outer covering or the body is subject to pleasures and pains or desirable or nondesirable influences . But surely the unembodied Self is totally unaffected by the pluses and minuses or joys and sufferings. Thus the basic inner light has nothing to do the darkness or some occasional flashes of light as joys as retained in the encased body.) VIII.xii.2) *Asareero Vaayuh, bhram, Vidyut, Stanayitur ashareeraani etaani; tad yathaitaani amushmaad aakaashat samutthaaya param jyotir upasampadya svena svena rupenaabhi nishpadyante/* (Now, Air, clouds, lightnings, or thunders have no body and are established in their own forms or bodies. These have all the off shoots of the Sky having their own positions and forms yet reach to the Sun even being in their own positions) VIII.xii.3) *Evam evaisha samprasaadosmaat sareeraat samutthay param jyotir upasampadya svena rupena abhinishpa -*

dyate, sautamah purushah, sa tatra paryeti, jakshat kreedam ramamanaah sribhir vaa yaanair vaa jnaatibhir vaa nopajanam smarannidam shariram: sa yathaa prayogya aacharane yuktah, evam evaayam asmin shareere praano yuktah/ (In the same way as air, clouds, thunders with no body of their own reach up to Surya, so does the Self enjoys the pleasures and pains of the body parts as a mere inward spectator only and does not identify with the activities like the mouth that speaks, the ears that hear, the eyes that see, the skin that touches, the mind that thinks and so on. This serene and relaxing Self being established and identified its own image called the Supreme is a witness of the activities of the ‘jnanendriyas’ and ‘karmendriyas’: there the Self moves about laughing, sporting, enjoying women, riding vehicles, and so on in the same manner that a horse is harnessed to a cart; this is indeed the illustration of the Self and the Body! This truly sums up as: ‘Dehaadi vilakshanam Atmano rupam’ or the deeds and experiences of a body are the Witness Form of the Self!!) VIII.xii.4) *Atha yatraitad aakaasham anu vishannam chakshuh, sa chaakshusha purushah darshanaaya chakshu; atha yo veda: idam jighraaneeti, saaama gandhaaya ghraanam, atha yo veda: idam abhivyaaharaaniti sa atmaa, abhivyaahaaraaya vaak, atha yo veda; idam shrunavaaneeti, sa aatmaa, shravanaaya, shrotram/* (The one who is the Unique Observer is the Self and the Sense Organs are the instruments of perception. For instance vision by eyes integrated with space is for seeing. Likewise, the Self Consciousness smells with the nose, speaks with mouth, touches with skin and hears with ears) VIII.xii.5) *Atha yo veda; idam manvaaneetui sa aatmaa, manosya daivam chakshuh, sa va esha etena daivena chakshusaa manasaitaan kaamaan pashyan ramate/* (Now, the conscious-ness activates mind the divine eye as the agent of the Self ; the Self by itself does not initiate any action as all the actions are wrongly attributed to it; indeed all the actions are the handiwork of those organs which are associated with the Self. That body actions are initiated and executed by the Self is a gross misrepresentation of facts!) VIII.xii.6) *Ya ete Brahma loka tam vaa etam Devaa atmaanam upaasate, tasmaat tesham sarve cha loka aatthaah sarvecha kaamaah, sa sarvaamscha lokaa aapnoti sarvaamscha kaamaan yastam atmaanam anuvidya ijaanaat, iti ha Prajaapatir uvacha, Prajapatir uvaacha/* (Undeniably indeed, the entire Universe inclusive of all Divinities do esteem and worship the Self by the might of knowledge, resolve, introspection backed by Sacrifices, Deeds of Virtue and unified meditation. He who visions within secretes the worlds: this was what Prajapati asserted and again to Indra! This magnificent Brahma Vidya about the splendour of the Self is so easy to know but unattainable to digest!)

[This is the end of the twelfth section of the Eighth Chapter]

An ecstatic rapture expressed on the splendid vision of the SELF!

VIII.xiii.1) *Shaamaacchabalam prapadye shabalaacchhaayaam prapadye ashva iva romaani vidhuya paapam, Chandra iva Raahor mukhat pramuchya,dhutvaa shariram, akrutam kritaatmaa Brahma lokam abhi sambhavami, abhisambhavaami/* (This is an outstanding Mantra of Achievement whose Declaration grossly implies as follows: From the darkness of Unreality, I discovered the Truth; I have shaken off ignorance as a horse shakes off its manes and as Chandra is freed from the clutches of Rahu! Now, I will surely attain Brahman even as I will leave the mortal body to Immortality! I will most certainly attain!)

[This is the thirteenth section of the Eighth Chapter]

The departing prayer to attain glory of lasting Existence and never to enter the slippery place of rebirth!

VIII.xiv.1) *Aakaasho vai naama naama rupoyor nirvahitaa te yadantaraa tadbrahma, tadamritam sa aatmaa, Prajapateh sabhaam veshma prapadye, Yashoham bhavaami braahmanaanaam, yasho raajnaam yasho Vaishaam yashohaam anupraapatsi: sa haayam yashashaam yashah shyetam adatkam adatkam shyetam lindu maabhigaam, lindu maabhigaam*/(To enable meditation, one looks up to that which is Space since that is believed as the name and form of Brahman. That is not only omni- present but Immortal. That now as per present realisation is the Self! May I now pass the assembly hall of Prajapati and his abode! May I secure the glory of Brahmanas, Kshatriyas and Vaishyas too! Truly indeed, I am the fame of fames. May I never ever enter the slippery place of rebirth!

[This is the fourteenth section of the Eighth Chapter]

Brahma instructed the Supreme Vidya of Brahman to Prajapati who in a chain bestowed to Manu and to Teachers further

VIII.xv.1) *Taddhaitad Brahmaa Prajaapataya uvaacha, Prajaapatir manave, Manuh prajaabhyah, Aacharya kulaad vedam adheetya yathaa vidhaanam, Guroh karma atisheshena abhisamaavritya kutumbe sthitvaa, shuchau deshe svaadhyayam adheeyaanah, dhaarmikaan vidadhat, aatmani sarvendriyaani sampratishthaapya ahimamn sarva bhutani anyatra teertebhyah sa khalvevam vartayan yaavad aayusham Brahmaloam abhisampadyate, na cha punaraavartate, na cha punaraavate*// (Brahma instructed this unique awareness to Prajapati who in chain to Manu and to the Teachers. Practising Brahmacharya by study of Vedas and Scriptures and other duties the Student returns home and become a householder, train his students, beget sons and help them with discipline and virtue. Then withdraw his organs into the Self, practise introspection, terminate into Brahma never to return. This is the True Essence of Mortal Existence and the Beginning of Eternal Bliss!!)

[This is the end of the fifteenth section of the Eighth and closing Chapter of Chaandogya Upanishad]

OM TAT SAT