

ESSENCE OF AITAREYA UPANISHAD

**V.D.N.Rao, former General Manager, India Trade Promotion Organisation, Pragati Maidan,
New Delhi, Ministry of Commerce, Govt. of India settled at Chennai.**

Other Scripts by the 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 Sahasranaama:

- a) Devi Chaturtha 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 Puranas respectively**

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 Brihadaranyaka Upanishad

Essence of Chhandogya Upanishad

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

ESSENCE OF AITEREYA UPANISHAD- CONTENTS

Page

Invocation **3**

I.i)

Supreme Power ‘Paramatma’ got self manifested and created Lokaas

The Worlds that He created were Ambhas-Marichi-Mara- Apa or Heaven-Sky-Earth and Water

Paramatma materialises ‘Loka Palakas’ and creates a Virat Swarupa or Human Proto Type

He designed body organs and their resultant functions of the Virat Purusha

I.ii) **6**

Virat Swarupa and concerned Ruling Elements clamoured for food and abodes and then Supreme conferred the concepts of ‘Karma’ and ‘Prapti’ viz. Desire/Deed and Fruit/ Eligibility

Almighty created a cow and a horse but Devas were reluctant to enter their bodies

Then He materialised a human being as per the design of Virat Purusha and they readily entered it

Various Devas entered respective stations like Agni in the mouth’s speech, Vaayu in nose’s praana, Surya in the eyes as vision, Dishas in the ears as hearing faculty, Vanaspati in skin’s touch, Chandra in mind and heart, Mrityu as outbreath and Varuna /Jala Deva as excretions and progeny

Bhagavan also accommodated hunger and thirst to share the body organs as these were not Devas

I.iii) **7**

In the process of Creation, Brahman created food and Lokas and Loka Palakas or corresponding Devas ruling the body organs and senses to appease their hunger/ thirst

He concentrated on Water and resultant product viz. food was generated

Having materialised food, Brahman tried body organs to absorb but none of the organs or sense extensions evinced ready interest

The first body part and its sense organ viz. nose and smell rejected food as neither is in the need although the smell is inviting

Another Karmendriya or body part and the Jnaanendriya or the sensory organ viz. the eyes and their vision too failed acceptance of food although the the look of food is attractive

Ears and good hearing failed to attract the worth of good food except extol its taste

The body skin and touch of food does not evoke ready interest but for its feel

Mind and thoughts of good food have only academic interest but does not have compelling desire

Reproductive organ too is not enamoured of food except the excretory organ has a reverse interest

Finally, it was the Vital Energy that responded to the need of food as that indeed was the devourer of food

How does Bhagavan then enter the body of a Being!

Bhagavan then decides to enter as the Consciouness through the tiny cleavage of 'Kapaala' or the skull and enjoys three abodes of a human being viz. awakeness-dream stage- deep sleep / 'sushupti'

Thus Bhagavan enters the human body as the 'Antaratma' or Inner Consciousness of the Individual Self

Designated as Idindra or Indra is the Antaratma which is Paramatma alone!

II.i

9

The Individual Being is conceived by the vogour of male-female interaction and the semen leads to birth

The woman nourishes the foetus, protects and delivers a baby

The man assumes responsibility to the wife, baby and continuity of generations

The fathe teaches the son about the performs of good deeds by way of redeeming the three debts to Devas, Pitras/Parents and the Seers

The Eternal Truth as expressed by the Soothsayers is about the transmigration of Souls

Indeed a person of that Awareness of Truth would certainly fulfill of what all Life is expected of and would have no rebirth

III.i

11

'Kaha yam Atma'? or which is that Self worthy of worship!

The reply would be that the Antaratma or the Inner Consciouness is permeated from Brahma to a grass piece

Ascent of Self Consciouness submerges into Brahman the Supreme once mortals attain Immortality or at least intervals of it!

ESSENCE OF AITEREYA UPANISHD

Invocation:

Vanme manasi pratishtha, Manome vaachi pratishtham; aaviraavirmaa edhi: Vedasya maa aanishthah; Shrutam me maa prahaashih/ Anenaadhetenaahoraatraan samdaadhyaadhaami, Ritam vadishyaami Satyam vadishyaami/ Tanmaan avatu tad vaktran avatu, avatumaam avatu vaktaaram avutu vaktaaram/Om Shantih Shantih Shantih/ (Speech is firmly set in Mind, Mind is well set in Expression; May my expression be well positioned in the framework of Vedas and Learning as embedded in Truth; indeed let this be sustained always irrespective of day or night; let me think of, speak of and feel of Truth alone which should protect the Speaker, Thinker and Doer forever; indeed let Peace, Peace alone and Peace always prevail)

Supreme Power 'Paramatma' got self- manifested and created the Lokas

I.i.1) *Om Atmaa vaa idameka evaagra aaseet, Nanyat kinchanamishat, Sa ikshata lokaannu srijaa iti/* (Om, At the very outset only Paramatma or the Absolute Self in Unique Glory was self manifested and that Eternal Spendour decided to generate the Universe)

The Worlds that He created were Ambhas, Marichi, Mara and Aapa or Heaven, Sky, Earth and Water

I.i.2) *Sah Imaam Lokaanasraja/ Ambho mareechirmaraapombhaha parena Divam Dyouh pratishthaantari- ksham Marichayah Prithivi Maro ya adhastat taa aapah/* (That Supreme Self crafted these 'Lokaas' viz. Heaven, Sky to support the Heaven, the Earth and the Water beneath the Earth. Indeed Higher Lokas apparently constitute Bhuvan Loka, Swar Loka, Mahar Loka Janar Loka, Tapo Loka and Satya Loka, besides Bhu loka and the Sapta Patalas under Water are Atala, Vitala, Sutala, Talaatala, Mahatala, Rasaatala, Patalas.

Paramatma felt that he should materialise 'Loka palakas' or the Chief Administrators of each of the Worlds so generated; he also created a Virat Swarupa being the prototype of Human Beings

I.i.3) *Sa ikshateme nu Lokaa Lokapaalannu srija iti, Sodabhaya eva Purusham samuddhrirtya mur - chayat/* (Paramatma then felt that having materialised the various Lokas felt the need for Loka Palakas to administer and safeguard these assets thus created; the 'Ashta Palakas' or the Eight Governors were Indra, Agni, Yama, Nirruti, Varuna, Vayu, Kubera and Ishana. He also generated from the Waters, the concept of a prototype human form -Virat Swarupa-as a Purusha or a Being and gave a shape to him endowed with limbs and sensory organs)

Paramatma designed body organs and their resultant functions of the Virat Purusha

I.i.4) *Taam abhyatapat, Tasyaabhitaptasya mukham nirabhidyataptasya mukham nirabhidyayata yathaandam: mukhaad vaah, Vaachognir naashike nirabhidyetaam naasikaabhyaam praanah, pranaad vaayuh, akshini nirabhidyetaam, akshibhyaam chakshuhu, chakshusa aadityah, karnou nirabhidyetaam, karnaabhyaam shrotram, shrotaad dishaa, twan nirabhidyata, tvaacho lomaani lomaabhya oushadhi-vanaspatayah, hridayam nirabhidyata, hridayaan manah, manasa chandramaah, naabhir nirabhidyata, naabhyaa apaanah, apaanaan mrityuh, shishnaam nirabhidyata, shishnaad retah, retasaa aapah/* (The Supreme Self designed the process of creation as follows: from his ‘Mukha’ (face), the mouth surfaced ‘vaak’ the vocal chord from which emerged sound and speech; from the faculty of speech materialised Fire; as the Supreme Self’s nostrils parted, the sense of smell and the resultant Vayu or Air got generated. Similarly His ‘Akshini’ or two eyes turned up vision and eye sight; from the latter emerged Surya or the Sun; from the ears generated sound and the faculty of hearing and the sense of Dishas or directions. From the skin came the sense of touch, herbs and trees. From the heart the mind and Chandra or the Moon. The navel of the Supreme’s physique the organ of outbreath and resultant death to the Beings; The Lord’s seat of generative organ came procreation and semen which materialised water). This was how the cycle of Panchendriyas of the Supreme Self caused Pancha Karmendriyas, Pancha Jnanendriyas and Pancha Bhutas viz. the Body Parts of Deed, Sense and Elements in their respective Places!

[This ends the First Section of the First Chapter]

The Virat Swarupa and the concerned ruling Elements clamoured for Abodes and Food and the Supreme conferred the concepts of ‘Karma’ and ‘Prapti’ viz. Desire and Deed and Fruit and Deservedness

I.ii.1) *Taa etaa Devataah srushtaa asmin mahatarnave prapatan tam ashanaaya pipaasaabhyaam anavaarjat; taa enam abruvaan aayatanaan nah prajaaneeh yasmin pratishthaa annam adaa eti/* (The Virtat or the prototype Human Being, besides the various Devatas as created were intially abandoned into an Ocean of Existence or ‘Samsara’ and were subjected to hunger and thirst; they all prayed to the Supreme Creator as to where would be their abode and hunger that could fulfil their sustenance and satisfy their basic needs of existence. They stated that the World was like an Ocean full of hunger, thirst, sorrow and disease and then two objects were hurled down into the ocean of ‘Samsara’ viz. ‘Karma’ and ‘Praaptam’ or Action and Result! Thus the fate of each Being has been decided on the basis of Its own Deed and Fruit! To enable sustenance of the Beings, these two foremost inputs or criteria became evidently revealed. Each individual as has been provided common body parts and senses and were left for themselves to utilise the facilities and opportunities intelligently for their betterment or unwisely for their onw ruin! The quantum, quality of opportunity is indeed common to one and all but the sagacity or foolishness of each Being’s actions decide their individual proclivities!

Almighty created a Cow and Horse, but Devas felt that these were woefully inadequate

I.ii.2) *Taabhyo gaam aanayhat taa abruvan, na vai noyam alam iti, taabhyoshvam aanayat taa abruva, na vai noyam alam iti/* (Bhagavan then materialised a cow but Devas replied that it might not be enough to fulfill their requirements; He showed a horse but still they were not too happy)

Then He materialised a human being and Devas were extremely delighted and entered into the Human Body

I.ii.3) *Tabhyah purush aanyat taa abruvan, sukrutam bateti purusho vaa vasukrutam, taa abraveed, ythaaya taanam pravishaateti* (Then He brought the prototype ‘Virat’ or the human being and Devas felt extremely happy as the principle of ‘Sukruta’ or ideal Abode was perfectly suited in the three senses of being a model Product of ‘Maya’ or Illusion created by Him, the Principle of Virtue and the Creator as Paramatma himself! ; then Bhatgavan asked them to enter into their respective abodes of the Virat Purusha)

Various Devas entered respective stations like Agni in mouth’s Speech; Vyayu as nose’s Praana; Surya in Vision and Eyes; Dishas as ears and hearing; Vanaspati in skins and touch; Chandra in heart; Mrityu in Out Breath and Jala Deva as excretions and progeny!

I.ii.4) *Agnir vaak bhutwaa mukham praavishad, Vaayuh praano bhutwaa naashike pravishad, Adityah chakshur bhutwaakshini pravishad, Dishah shrotram bhutwaa karnou praavishann, Aoushadhi vanaspatayo lomaani bhutwaa twascham praavishaamsh Chandramaa Mano bhutwaaa hridayam praavishan, Mriyur apaano bhutwaa naabhim praavishad, aapo reto bhutwaa shishnam praavishan/* (Agni Deva entered the mouth of the Beings in the form of Voice or Speech; Vayu Deva made his entry into the nostrils and not only as Praana or Life but also as the capacity to smell; Surya Deva entered the eyes and afforded vision or the sense of sight; Dasha Disha Deva or the Lord of Directions entered the ears and bestowed the sense of hearing; Vanaspati Deva or the Lord of herbs, plants and trees entered the pores of skin and hairs and granted the sense of ‘sparasha jnana’ or that of touch and absorbing power; Chandra Deva firmly entered into the heart and mind to control the psyche and of reactive mode of behaviour; Mrityu Deva the God of Death entered the navel in the form of Apaana or the compressed air which indeed is the control of Life Force and of out-breath. And finally Jala Deva or the God of Water, as also of the urge of urination of the generative organ and passion that results in the discharge of semen through it.)

Bhagavan also accommodated hunger and thirst to share body organs since these are not Devas

I.ii.5) *Tam ashanaaya pipaashe abrutaam aavaabhyaam aviprajanaaneeheeti te abraviit, etaasva eva vaam Devataashvabhajaami, etaasu bhaaginnou karomiti: tasmaad yasyai kasyai cha Devataayai havir gruhyate bhaaginyaa vevaasyaam ashanaaya-pipaashe bhavatah/* (Bhagavan having thus accommodated berths in the body of the Beings to various Devas, heard the voices of hunger and thirst and pacified them too and directed them to share the senses of various organs like speech, breathing, hearing, touching, mental energy, and reproduction; indeed these are but feelings; as and when human beings perform oblations in respect of various Devas, then hunger and thirst are become an integral part of the oblations as cooked food and ghee!)

[End of Second Section of the First Chapter]

In the process of creation, Bhagavan created food to Lokas and Loka Palakas or the corresponding Devas ruling the body organs and senses to appease their hunger and thirst

I.iii.1) *Sa Ikshateme nu Lokaascha Lokapaalakaaschaannam ebhyah shrijaa iti/* (Bhagavan then said to Himself that since Lokas and Loka Palakas have thus been placed properly, creation of food to sustain the worlds has now to be addressed to).

He concentrated on the Water and the resultant product viz. food was generated

I.iii.2) *Sopobhyatapat:taabhyobhitaptaabhoy murtir ajaayata, yaa vai saa Murtir ajaayataannam vai tat/* (The Lord considered in deep thought of water and therefrom a solid form viz. food got resulted; this indeed was the support base of ‘Charaachara Jagat’ or the sustainer of all the Moving or Unmoving Beings from Brahma to grass pieces.)

Having materialised food, Bhagavan tried to seek its ready absorber/ taker among the body organs and their sense extensions

I.iii.3) *Tad enad aabhisrushtam parantya jighaamyamshat tad vaachaa jighrikshat tannaashaknod vaachaa graheetum; sa yad hainad vaacha grahaishyaad abhivyaahritya haivaannam atrapsyat/* (The food thus got created was not palatable and hence he sought to persuade it with encouraging speech and conversation but still could not succeed);[the food remained unconsumed despite the efforts of nice breathing; it remained uneaten even by the help of good vision or by its attractive sight; no satisfaction of nice appreciation of the quality of food tempted the consumer; no touch of the food helped to generate interest to actually consume it either; the mind nor the generative organ helped interest in the actual consumption of the food, but finally the out breathing of Vayu or Air did the trick.]

The first body part and its sense organ viz. nose and breathing rejected food as neither of these are in need of food although its smell is inviting

I.iii.4) *Tad praanenaajidhrikshat, tan naashaknot praanena grahitum, sa yad hainat pranena grahitum; sa yadhainat pranena grahaisyad abhi pranyaa haivanam astrapsyat/* (The food was sought to be eaten by breathing but could not since breathing did not help the consumption of food, although its smell was inviting)

Another Karmendriya or body part and the corresponding Jnaanedriya or the sensory organ viz. Eyes and Vision too failed acceptance of food, albeit the look of food might be nice

I.iii.5) *Tat chakshushaa jighrukshat tannaakshano cchakshushaa graheetum sa yaddainat chakshusaa ghraishyad drushtwaa haivannam atrapsyat/* (Bhagavan desired to absorb food by the good sight of the eyes. But he did not succeed to eat food by sight of scenic beauty and excellent viewing but one would be contented by merely seeing the food only!)

Ears and good hearing failed to attract the worth of good food except extoll its taste

I.iii.6) *Tat chhotshotrenaa jighrakshat tan nashakashenoc chotrena grihnetum sa yaddainacchotrenaagrahasis cha charutwaa haivaannam atrapsyat//* (Then he tried to eat food by good hearing but realised that enjoyment of music and cadences of wonderful hearing does not accentuate hunger)

The body skin and touch of the food too does not invoke ready interest but for feel of food

I.iii.7) *Tat twachaajighra tan naashaknot twachaa graheetum; sa yad hainat twachaagrahaishyat sprushtawaa haivaannam atrapsyaat/* He then tried the medium of ‘sparsha’ by soft skin like the flowery silkiness which would indeed be in different contexts but one if famished of food and the pangs of hunger are on top of the mind, and velvetness of touch is simply ignored!

Mind and thoughts of good food are only of academic interest but are not of such compelling desire to grab it!

I.iii.8) *Tan manasaa jighrakshat, tan naashaknon manas grahitum; sa yad hainan manasaagrahaishyaad dhyaatwaa haivaannam astrapsyat/* The next medium that he tried is to engage one's mind and deep thoughts that should draw his attention to food, but as the thoughts fill up his mind he felt that food might not be the sole prize of attention as he is by now unable to concentrate on 'Annam' only at this stage, since all other body parts have also not evinced great interest, let alone craving for it!

Reproductive organs are not enamoured of food and if at all the excretory organ might have a reverse interest of it

I.iii.9) *Tat shishnena jighrukshat tannaashaknochcishnena graheetum; sa yad hainach chishnenaagrahaishyaad visrujya haivaanam atrapsyat/* (The temptation of sex by holding one's own generative organ failed too; he was not able nor interested in holding the organ, and even the emission of fluid / body reject would far outweigh the mere yearning of food!)

Finally, it was the Vital Energy that responded to the need of food as that indeed is the devourer of food

I.iii.10) *Tadapaanena jighrakshat, tad aavayat, saishonnasya graho yad vayur annayur vaa esha yad vaayuh/* (Finally, the person concerned sought to hold the out breath of the Vital Force Praana which indeed craves for food as created by Paramatma. The gasper of breath is truly the food and food alone and hence one's existence is not by excellent vision, good smell, capacity to hear and enjoy it, wonderful touch by skin, nicety of taste, an even the enjoyment of sex but ultimately the real fact of existence is 'Apaana' of the 'Pancha Praanas of praana-apaana- vyaana-udaana-samaana' 'Vaayu' / Air sustained by food!)

How does Bhagavan then enter the Body of a Being!

I.iii.11) *Sa ikshata katham nvidam madrate syaaditi sa ikshata katarena prapadya iti, sa ikshata yadi vaachaabhi vyahatahrtam yadi pranenaabhi praanitam yadi chakshusaa drushtam yadishrotrena shrutam yadi twachaa sprushtam yadi manasa dhyaatam yadyopaanenaabhya paanitam yadi shish vistrushtam ata kohyamiti/* (Bhagavan then felt that if all the tasks are performed by various Devas concerned and if food too as the sustaining source is provided, then how himself could enter the body! If expression is through the organ of speech, breathing is through the nose, vision is through eyes, hearing is through ears, touching is by skin, and thinking is through my mind, and emission is by the reproductive organ, food is absorbed by the Vital Force, then what is the role by Bhagavan! Indeed in this cycle of cause and effect syndrome, does Bhagavan get ignored as the Ruler has appointed agents and the latter steal the show of existence instead! Also, He should witness the continuous fun of the organs and senses that each Being experiences by way of speech, smell, vision, hearing, touch experience, reproduction and the role of the monitor of mind!

Bhagavan then decides to enter as Consciousness through the cleavage entrance of 'Kapaala' or the mid-portion of human head and enjoys three abodes of each Human Being viz. awakeness-dream stage and deep sleep of 'Sushupti'!

I.iii.12) *Sa etam eva seemaanam vidaryata dwaaraa prapadyata, saishaa virdrutirnaama dwaah tadetan naandayanam, Tasya traya aavasayaastraayaha swaapnaah, ayam aavasatoyam aavasata iti/* (After opening that very end, Bhagavan enters through the opening known as ‘vidriti’ or the gap or the crevice which indeed is very delightful; that cleft at the parting portion of hair on the ‘crown’ area would indeed be appropriate as eyes-ears-nose are the abodes of Staff Members. Further, He has ‘trayah swapnah’ or three kinds of Abodes viz waking, dream and deep sleep! It is stated that the right eye signifies the waking state or of full consciousness, the mind represents the dream state and the space within the human heart functions as deep sleep stage.

Bhagavan thus enters the human body as the ‘Antaratma’ or the Individual Soul!

I.iii.13) *Sah jaatobhutaani abhivyaiktyaat kim ihaanyam vaavadishad iti, sa etam eva Purusham Brahma tataamamapashyat idamadarsham iti/* (As soon as a Being is born, Bhagavan enters the body of all but the awareness as the individual Soul or ‘Antaratma’ is perceived mostly in human Beings. He or she identifies with the Self and realises of being a man or woman, the state of mind of being happy or otherwise, body defects or abilities and so on. In other words, the Self owns the pluses and minuses of existence. As Almighty enters the body, the Purusha inside realises this awareness indeed; the Antaratma or the Individual Self recognises too but as camouflaged by organs and senses does conveniently perform indiscretions !)

Designated as Idindra or Indra is indeed the ‘Antaratma’ which is ‘Paramatma’ alone!

I.iii.14) *Tasmaad Idandro naamedendro ha vai naama tam idindram santam Indra ityaachakshate parokshena, Parokshapriyaa ivahi Devaah, Parokshapriyaa ivavi Devaah/* (Thus His name is Idindra; indeed He is truly known as Indra as Devas call him as Indra for short; these Devas are fond of such indirect names as Indra for Idindra but basically this Antaratma is indeed that Paramatma Himself! The Truth and Reality as Paramatma the playful Creator-Preserver-Destroyer enters the Bodies of Beings as the Individual Self.)

(This is the third section of Prathama Khanda or the First Chapter)

The Individual Being is conceived by the vigour of a male-female interaction and the semen leads to a birth

II.i.1) *Om Purusheha vaa ayamadito garbho bhavati yadehadretad etat sarvebhyongebhyastejah sambhutam, Atmane evaatmanaam vibharti,tad yathaa striyaam sinchate athaiyajjanayati, tadasyprathamam janma/* (In the case of every human being, the very first stage of birth is that of an embryo, as a result of the strength of semen that a male yields to a female).

The woman nourishes the foetus, protects and delivers a baby

II.i.2) *Tat striya atmabhuyam gacchati yathaa swam angam tathaa, tasmad enaam na hinasti, saasyatam atmaanam atra gatam bhaavayati/* (As the man and woman are united with limb to limb, she too enjoys as much as the male)

The man assumes responsibility to the wife, baby and for continuity of generations

II.i.3) *Saa bhaavayatri bhavativya bhavati, tam stree garbjham vibharti, sograeva kumaaram janmanogredhi bhhaavayati, sa yat kumaaram janmanogredhi bhavayati aatmaanameva tad*

bhaavayatiasham lokaanaam samtatya evam samtataa hime lokaah tat asya divityam janma/ (As she is the nourisher being the one responsible to nourish the embryo, she needs to be nourished too; the father is therefore responsible to nourish the mother as also the embryo, quite apart nourishing himself to ensure the second birth after the actual delivery of the child, which indeed is the second and formal arrival of the child into the world so that there would be a continuity of the generations)

The father teaches the son about the performance of good deeds by way of redeeming of three debts to Devas, Parents and Seers

II.i.4) *Sosyaayam atmaa punyebhyah karmaabhyah pratidhiyate, Athaasyaayam itara aatma kritha krityo vayo gataah praiti, sa itah prayanneva punar jaayate, tad asya triteeyam janm, tadyukta mrishnaa/* (The son as he grows becomes the substitute of the father to get trained to perform virtuous deeds and redemption of three debts; as the father gets aged, looks after him till the father's departure of his life; indeed this is the third stage of the son's life time as the cycle of life and its evolution is ever dynamic and eternal: this is the Truth of Existence, says the Seer!)

The eternal Truth as expressed by the Soothsayer is about transmigration of Souls

II.i.5) *Garbhe nu swannanveshaam avedam aham Devaanaam jaanimaani vishwaa, Shatam maa pua aayashirakshanan aghah sheno jivasaa niraadiyamiti, Garbha evaitadchayano Vamadeva evamuvaacha/* (While in the state of pregnancy lying in the mother's womb as hundred strong holds of steel guarded the embriyo in a cage, the latter realises of what Devas are all about but once like a hawk when the baby bursts out kicking out of the womb, the awareness of Devas and of the aftermath of birth, the memories of the child are fully expunged as the screen of 'Maya' envelopes the child, asserts Vamadeva the reputed Teacher!)

Indeed a person of this awareness of Truth would most certainly fulfill what all a life is expected from it would have no rebirth!

II.i.6) *Sa evam vidwaan asmad Charita bhedaad urthwa utkramyaamunishmin swarge loke sarvaan kaamaan aaptaamritah samabhavatah sambhavat/* (Any Vidwan who is aware of this everlasting truism of Life as springs up from its shackles that when his physique ends up after fully enjoying existence and fulfils its obligations is deemed indeed as immortal, never to return to existence again!)

(End of Chapter Two)

'Kah ayam atma? Or which is that Self worship worthy!

III.i.1) *Om koyamaatmeti vayamupaasmahe katarah sa atmaa, yena vaa pashyati, yena vaa shrunoti, yenavaa gandhaanaajighrati, yenavaa vaacham vyaakaroti, yenavaa swaadu cha vijaanaati/* (These questions are indeed relevant: Who is this that one needs to worship: The Antaratma or the Self! If so which one is this Self! Is this Self by whom one sees, smells odours of, one who hears about, by whom from one converses with, or by whom one distinguishes as of sweet or sour nature! Are there two Souls on this body, one with praana or the Vital energy or a distinctly another!)

The reply would be the 'Antaratma' or Inner Conciousness

III.i.2) *Yad etad hridayam manaschaitat, Samjnammajnaam prgjanam medaa drishtir dhartir matir maneasha juutih smritih sankalpaah Kraturasuh kaamo vasha iti, Sarvaani evaitaani pragjnaanasya naama dheyaani bhavanti/* (The various nomenclatures of mental power called Intellect are the heart can assume ' Samjnam' or emotive sentience being the state of consciousness, 'Aagjnaanam' or Authority,

‘Vigjnaanam’ or worldly awareness or knowledge, ‘pragjnaanam’ or instant mental responsiveness, ‘medha’ or brain power and retention capacity, ‘dhrishti’ or discernment and perception through senses, ‘matih’ or capacity to think pros and cons, ‘manisha’ or mastermindedness skill planning, ‘juutih’ or capacity of forberance, ‘smriti’ memory power, ‘sankalpa’ or ability to initiate and decide, ‘kratuh’ or determined tenacity and dedication, ‘asuh’ or calculated sustenance, ‘kaamah’ or craving obsession, and ‘vashah’ or forceful possession. All these are in short rolled into one word viz. **Conscience**. Indeed, its essence is heart and mind. Heart is the product of Varuna and water while heart emerges from mind. Mind is the offshoot of Chandra. Together, these constitute praana or the Vital Energy. Now the conscience as super imposed with various forms of senses viz. speech, vision, hearing, touch, taste and generation could cognize the Self while Brahman per se cannot be done so)

Self Conciousness is permeated from Brahma down to a piece of grass!

III.i.3) *Esha Brahmaisha Indra esha Praja Patir ete sarve Deva imaani cha Pancha Maha Bhutaani Prithivi Vaayuraakaasha Aaapo Jyotisheetyetyetaaneemaani cha kshudra mishraaneeva/ Beejaanitaraani chetaraani chandjaani cha jaarujaani cha swedajaani cha chodbhujjaani chashwaa gaavah Purushaa hastino yaatkincheda Praani jangamam cha particha yaccha sthaavaram sarva tatpragjnaanetram pragjnaane pratishthitam pragjnaanetro likah pragjnaa pratishthaa pragjnaanam Brahma/* (This Self or Conscience is alike Brahma, Indra, Prajapati, all the Devas; Pancha Bhutas or Five Elements of ‘Prithivyaapastejovaayura akaashas’ or Earth, Air, Fire, Air and Sky; besides the huge creations as also tiny creations like Yonija or born of womb, Andaja or born of eggs, Swedaja or born of sweat, Udbhuja or born of sprouts of earth; also four legged and two legged creatures, like horses, cows, elephants, human beings, and those of Charaachala or beings of mobility and stationary fixtures like mountains and hills. This entire ‘Srishti’ or Universal Creation is indeed guided by the Supreme Conciousness, set up by the Supreme Conciousness, guided by the Supreme Conciousness and supported by the Supreme Conciousness. Indeed all the Jnaanendriyas, Karmendriyas, Pancha Bhutas, Organs and Functions, in fact each and every attribute and action of the Totality of Universe is the Supreme Self that rolls the functions of Karta-Karma-Kriya!)

Ascent of Self-Consciousness submerges into Brahman once mortals attain intervals of Immortality

(II.i.4) *Sa etena pragjnenaate manaasmaal lokaad utkaryaamumishmin swarge loka sarvaan kaamaan aapta -amiritaah sambhavat sambhavat/* (The Self or the Inner Conscience flies up to submerge into the Supreme at the end of mortal life span of the native and once again regains the status of Immortality!)

OM TAT SAT