

ESSENCE OF BRIHADARANYAKA UPANISHAD

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Other Scriptures by same Author

Essence of Puranas:-

Maha Bhagavata, Vishnu Purana, Matsya Purana, Varaha Purana, Kurma Purana,

Vamana Purana, Narada Purana, Padma Purana; Shiva Purana, Linga Purana,

Skanda Purana, Markandeya Purana, Devi Bhagavata;Brahma Purana;

Brahma Vaivarta Purana, Agni Purana, Bhavishya Purana, Nilamata Purana;

Shri Kamakshi Vilasa

Dwadasha Divya Sahasranama:

a) Devi Chaturvidha Sahasra naama: Lakshmi, Lalitha, Saraswati, Gayatri;

b) Chaturvidha Shiva Sahasra naama: Linga-Shiva-Brahma Puranas and Maha Bharata;

c) Trividha Vishnu and Yugala Radha-Krishna Sahasra naama; Padma-Skanda-Maha Bharata and Narada Purana.

Stotra Kavacha-A Shield of Prayers

Purana Saaramsha

Select Stories from Puranas

Essence of Dharma Sindhu

Essence of Shiva Sahasra Lingarchana

Essence of Brahma Sutras (awaiting release)

Essence of Amaranatha Yatra

Essence of Paraashara Smriti

Essence of Pradhana Tirthas

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

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

PREFACE

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

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

It is stated that there are as many as 108 Upanishads as follows: 1) *Mukhyopaniashads*: Atreya, Brihadaranyaka, Chhandogya, Isha, Katha, Kaushitaki, Kena, Maitriya, Manduka, Prashna and Mandukya Upanishads; 2) *Samanyopaniashads*: Atmabodha, Mudgala, Vajra soochi, Mahad, Savitri, Sarvasaara, Skanda, Shariraka, Ekaakshara, Akshi, Praanaagnihotra, Subala, Manitraka, Niraalamba, Pingala, Adhyatmika, Muktika, Surya, Atma Upanishads; 3) *Sanyasopaniashads*: Nirvana, Aruneya, Maitreyani, Maitreya, Sanyasa, Kundika, Brahma, Swetashwatara, Garbha, Tejobindu, Avadhuta, Katha Rudra, Varaha, Jabala, Parama hamsa, Advaya taraka, Bhikshu, Turiyaatika, Yagnyavalkya, Satyayani, Narada Parivrajaka, Parama hamsa parivrajaka, Parabrahma, Tripura Upanishads; 4) *Shaaktyopaniashads*: Tripuyra, Soubhagya, Bahvarcha, Saraswati Rahasya, Sita, Annapurana, Devi, Tripuraatapaani, Bhavana Upanidhads; 5) *Vaishnavopaniashads*: Vaasudeva, Avyakta, Narayana, Kali santaarana, Taaraasaara, Narasimhataapani, Tripadvibhuti, Rama -rahasya, Ramaataapani, Gopaalataapani, Krishna, Hayagriva, Dattatreya, Garuda Upanishads; 6) *Shaivopaniashads*: Akshamaalika, Rudrakha, Jaabala, Swetashvatara, Kaivalya, Kalagni Rudra, Dakshinamurti, Rudra hridaya, Pancha Brahma, Shira, Atharva shikha, Brihad Jabala, Sharabha, Bhava, Ganapati; and 7) *Yogopa -nishads*: Nadabindu, Yogakundalini, Hamsa, Trishikhi, Mandala Brahmana, Shandilya, Paashupata, Maha Vakya. The plan is to profile the Mukhyopaniashads in the Series of Essence of Pradhanopaniashads being planned.

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

VDN Rao

Chennai

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ESSENCE OF BRIHADARANYAKA UPANISHAD

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

Ashwamedha Yagnya

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

Asuras and Ashwa Medha for human beings. Indeed, Sea is the common relative for Devas, Gandharvas, Asuras and human beings alike!)

(This is the end of the First Brahmana)

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

I.ii.1) *Naiveha kimchanaagra aseet, Mrityunaivedaamaavritamaaseet, Ashanaayaya, Ashanaayaaya hi mrityu;*, *tanmano -kuruta, Atmanvi syaamiti, Sorchannacharat, tasyaarchata aapojaayanata archate vai me kam abhud iti; tad evaarkasya arkatwam; kam ha vaa asmaibhavati, ya evam etaad arkasya arkatwam veda/* (Since nothing at all existed at the very start, except Mrityu or Death renamed as hunger, Bhagavan Hiranyagarbha materialised Consciousness or Mind and in the thought process of concentration there emerged water and its synonym viz. happiness and eventually 'Arka' or Fire) (I.ii.2) *Apo vaa Arkah tadyad apaam shara aseet, tat samahyanta, sa prithivi abhavat, tasyaam ashraamyat, tasya shraantasya taptasya tejo raso nirvartataagnih/* (While Arka is water, its froth got solidified as Bhumi / Earth, on which Bhagavan rested and warmed up by further cogitation and the concentration became bright and thus Agni or Fire got materialised). (I.ii.3) *Sa tredhatmaanam vyakuruta, Adityam triteeyam, Vayum triteeyam; sa esha pranastredhaa vihitah, Tasya prachi dik shirah, asau chaasou chaimo, athasya prachiti dik puccham, Asou chaasou chermoucha shakthyau; dakshinaa chodichi cha parshve, dhyouh prushtham, antarikshnudaram, iyam urah, sayesopusu pratishthitah, yatra kva chaiti tadeva pratishthatevam vidwaan/* (Bhagavan differentiated himself into three parts, as Agni, Surya and Vayu. The Viraja Bhagavan or Life Force viz. Praana is in three directions viz. head as the East, his hands as north east and south east, his rear portion as the west, his hip bones as north west, southern and northern directions as his side portions, Sky as the 'udaram' or stomach; and Earth as his chest. The Almighty rests cosily on sheets of water. Those who realise the above facts would indeed become aware of where He resides!) (I.ii.4) *Sokaamayata, dwiteyo ma Atmaa jayeteti, sa manasaa vaacham mithunam sambhavadashanaayaa Mrityuh; tad yat retaa asheetsa samvatsaro bhavat, naha puraa tatah samvatsara aasa; tametaavantam kaalamavibhah, yaaaansamvatsarah, tam etaavatah, kaalasya parastaadam asrijat/ Tam jaatamabhivyaadadaat, sabhaanakarot, saiva vaagbhavat/* (Bhagavan decided to manifest himself in an alternate form : along with the interaction of death and hunger, he desired to create another form of existence which created 'Kaalamaana' or Time Measurement in the denomination of Samvatsara or a Year. Death reared the babe named the Year but after this duration opened its jaws and mouth to devour the babe; the latter out of sheer fright cried and the shrieks thus created 'bhaan' and indeed that sound of distress led to the creation of speech). (I.ii.5) *Sa aikshata yadi vaa imamabhimasye, kaniyonnam karishya iti sa tayaa vaachaa tenaatmanedam sarvam ashrajata yad idam kim cha, richo yajushi saamaani cchanadaamsi yagjaan prajaah pashun, sayadyaddevaasrujata tat tad attum adhriyata; sarvam vaa attiti tadaditer adititwam; sarvasaitasyaattaa bhavati, sarvam asyaannam bhavati, ya evam etadaditer atititwam Veda/* (He pondered that if the baby were to be killed then it might not serve any purpose; on the other hand, with the help of speech since now created might be useful to develop hymns of Rig Veda, the formule of Yajur Veda, the chantings of Sama Veda, the meters of Chando Shastra comprising the Seven meters like Gayari, details of Sacrifices like Ashwamedha Yagna, as also create men and animals. Moreover, he resolved to eat the food available, and for that matter he would eat any kind of palatable food of Aditi type for whom every thing would become food for him.) (I.ii.6) *Sokaama -yata bhuyasa yagnena bhuyo yajeyati; so shraamyat, sa tapotapyata: tasya shranatasya taptasya yasho veeryamudukraamat, praana vai yasho veeryam; tatpraneshutkranteshu shariram shayutum adhriyata*

tasya sharira eva mana aseet/ (He then resolved to execute a Great Sacrifice; he meditated and rested for a while, practising rigorous Tapasya or austerity; even as he relaxed and concentrated, his distinction and great renown got invigorated. Indeed, his body showed symptoms of fatigue and swelling as the extreme nature of Tapasya was like ‘tapotapyata’ or of burning extremity). (I.ii.7) *So kamayata, medhyam ma idam syaat, atmanvi anena syamiti, tatoshvah samabhavat yadashwat, tan madhyemabhuditi, tadevaashvame - dhavasyaa medhatvam, yesha ha vaa ashwamedham vedaya yanmevam veda, tam anavarudhyai vaamanyata, tam samvatsarasya parastaad atmana aalabhata, pashun Devataabhyah pratyohat, tasmaatsarva Devatyam prikshitam Praajaapatyam alabhante; esha ha vaa Ashwamedho ya esha tapati: tasya samvatsara atmaa, Ayam Agnir Arakah, tasyame lokaa atmanah; taavetaavaarkaashvamedhou/ So punarekaiva Devataa bhavati mrityureva; apa punarmrityum jayati, nainam mrityuraapnoti mrityurasyatmaa bhavati, etaasaam Devataamaneko bhavati/* (Hiranyagarbha Bhagavan decided to sacrifice his body and thus materialised a Horse and decided to perform Ashwa medha Yagna; indeed whoever realises the implication of the Great Sacrifice is thus aware of Ashwamedha. Imagining himself as the Sacrificial Horse, he let it free for a year and allowed it to be sacrificed; thus till date, the priests performing the horse sacrifice do realise the implication that Bhagavan Hiranyagarbha himself is sacrificed in the Arka or Fire and his own limbs are dedicated to Devas for ‘Loka Kalyan’ or for Universal Well Being. Those who do realise this hidden implication conquers Mrityu / death since death can never ever overtake him and becomes the Great Self Himself!) In retrospective of this Chapter, one would appreciate that Hiranyagarbha’s own body parts like head, hands, stomach and so on are the Universe in totality)!

(This is the end of the Second Brahmana)

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

(I.iii.1) *Dwayaaha Praajaapatyaah Deveshcha-asuraaschya tatahkaaniyasaa eva Devaah jyaayasaa asuraah; ta eshu lokeshwaspardhant; te ha Devaa uchuyuh hantaasuraanyagjna udgithenatyayaameti/* (The descendants of Prajapati Brahma are classified as Devas and Asuras and while the former are few in number and younger in age, Asuras are larger and older. They vie with each other for Supremacy over each other. Then Devas decided in mutual agreement to dominate in the Lokas by way of performing Sacrifices viz. Jyotishtoma through ‘Udgitha’ or through identity with Vital Energy as prescribed in Scriptures delivered by Brahma himself and as per the repetition of the relevant Mantras). (I.iii.2) *Te ha vaacham uchuh, twam na udgaaya iti tatheti, tebhyo vaag udgaayat, yo vaachi bhogastam Devebhya aagaayat,yat kalyaanam vadati tadaatmane, te viduranena vai na Udgaatraatyeshyanteeti tam abhidrutya paapmaana –avidhyan; sa yah sa paapmaa, yade vedamapratirupam vadati sa eva sa paapmaa/* (Devas decided that the speech and correct pronunciation and chanting with intonation in Udgitha is the most essential aspect of the Mantras and Asuras too are well aware that precision in this respect would be excelled by Devas; the rest of the Yagna is meditation and ‘karmaacharana’ or the execution of the work involved in the worship which Asuras too might perform as well. Hence Devas mutually resolved to control the tongue and text of the Mantras with extreme perfection. Any slip of the Udgitha could pierce with evil and hence the extra caution!) (I.iii.3) *Atha ha praaam uchuh, twaam naUgyaata iti, tebhya praana udagaayat, Yah praane bhogasstam Devebhya aagaayat,yat kalyaanam jighnati tadaatmane, Tey viduranena vai na udgaatraatyepyanteeti tamabhidhrutya paapmanaa -vidhyan; sa yah sa paapmaa, yavedamapratirupam jighnati sa yeva paapmaa/* (Then Devas asked Praana to chant Udgata, then the nose responded and whatever happiness is possible for the Devatas was enjoyed by

them by the chanting; Asuras no doubt knew well that when udgata is rendered by the nose it would indeed be perfect, yet they tried to spoil by evil smells which were improper) (I. iii.4) *Atha ha chakshuruchuh, twam na udgaayeti, tayeti tebhya schakshurudagaayat, yaschakshushi bhogastam Devebhya aagaayat, yat kalyaanam pashyati tadatmane, te viduranena vai na udgaatraatreshyanteeti, tamabhidrutya paapmanaavidhyan, sa yah sa paapmaa, yadevedamapratirupam pashyati sa eva sa papmaa/* (Devas asked the eyes to chant Udgata for them and the eyes responded likewise and Devas enjoyed the satisfied looks of the chanters, while Asuras too were aware that the looks of the chanters yet tried to distract their looks from evil sources.) (I.iii.5) *Atha ha shrotramuchuh, twam na udgaayeti; tebhya shrota muda gaayat; yah shrotre bhogasta Devebhya aagaayat, yat kalyaanam shrnuteti tadaatmane, tey viduranena vai na udgaatraatyepyanteeti, tamabhidrutya paapmanavindhyan; sa yah sa paapmaa, yadevedamapratirupam shrnuteti sa eva sa paapmaa/* (Devas enquired of the ears to chant Udgata and they readily responded as Devas were thrilled at the cadence and rhythm of the sonorous chanting, even as Asuras while fully knowing the ideal rendering still tried to divert the attention of the chanters and failed) (I. iii.6) *Atha ha man uchuhu, twam na udgaayeti; tatheti tebhya mana udgaayat; yo manasi bhogastam Devebhya aagaayat, tatkalyanam sankalpayati tadatmane, tey viduranena vai na udgaatraatepyayanteeti, tamabhidrutya paapmanaa vindhyan; sa yah paapmaa yadevedamapratirupam sankalpayati sa eva sa paapmaa, evam khalvetaa Devataah paapmabhi rupaa -srujan, evamenaah paapmanaa vindyan/* (Devas consulted the minds of the Udgata chanters and as they obliged with the chanting as their minds were so clean that Devas had no bound of joy and the minds were not wavering except the concentration on the chanting; the Devils wondered at the purity of the minds of the chanters but still tried their utmost to distract the attention but could not) (I.iii.7) *Atha hemamaanasanyam praanamuchuh, twam na udgaayeti, tatheti, tebhya eshapraana udgaayat; te viduranena vai na udyagatraatyeshanteeti, tamabhidrutya paamnaavidhyayan.; sa yathaashmaanmrutwaa loshto vidhvamset, evam haiva vidhwamsamaanaa vishvancho vinesuh, tato Devaa abhavan paraasuraah, bhavatyatmaanaa, parsaya dwishanbhratuvyo bhavati ya evam Veda/* (Devas also enquired of the Vital Force in throat to chant the Udgata for them and the priests readily agreed and rendered it which was set to perfect rhythm and tempo ; it was so attractive that despite the disturbances by demons, it was extraordinary and the evil images by Demons failed to get Devas distracted; in fact like a piece of Earth gets crushed by the onslaught of rocks the evil influences by Asuras got crushed and perished). (I.iii.8) *Te hochuuh kva nu sobhuudyo na ityamasakteti; ayamaasyentriti; soyaasya Angirasah angaanaam hi rasah/* (When asked as to who was the chief promoter that sustained their divinity they realised that the vitality of the mouth of the chanters called Ayaasya Angirasa, the essence of the body parts is of significance. Indeed, one's own Self with perfect intentions and firm resolve could withstand all kinds of evil powers); (I.iii.9) *Sa vaa eshaa Devataa durnamaa, duram hi asyaa mrityuh; Duuram ha vaa asmaan Mrityuh; Duram ha vaa asmaan mrityurbhavati ya evam Veda/* (The Deity named 'Duur' is what resisted the evil energies sought by the Asuras and this Deity is a perfect antithesis of the evil efforts and far from Mrityu /Death too.) (I.iii.10) *Saa vaa esha Daivataasaam Devataanaam paapmaanam mrityum apahatya, yatraasaam dishaam antah tad gamyaam chakaara tad aashaam paapmano vinya dadhat, tasmaan na jaanam iyaat, naantam iyat, net paapmaanam mrityum anvaayaaneeti/* (Indeed that Deity is intolerant of evil from any source, even inclusive of Devas, and would go any far till its logical end; one should never ever enter that territory of no return by any body since that borders on Mrityu or Death and total destruction!) (I.iii.11) *Sa vaa eshaa Devataitaasaam Devataanaa paapmaanam Mrityumapahath yaarathainaa Mrityumapatyavahat/* (This unique Deity after destroying death as also even the negative influences of Devas would liberate far beyond the realms of death) (I.iii.12) *Sa vai vaachameva*

prathamaam atyavahat; saa yadaa mrityumatyamuchyayt sognirabhavat; soyamahnih parena mrityumatikraanto deepyate/ (This Deity carries the organ of speech and once speech is freed from death then at that stage turns into Agni Deva) (I.iii.13) *Atha paanamayavahat; sa yadaamrityumatyamucchayat sa Vaayurbhavat; soyam Vaayuh parena mrityumati -kraantah pavate/* (The Deity called ‘Duur’ resists imperfections of another body organ viz. nose and once all the impurities of nose are cleared of the fear of death or destruction, then that stage is stated to materialise Air or Vayu Deva.) (I.iii.14) *Atha chakshuratya vahat,tadyadaa Mrityumatya -muchyayat sa Adityobhavat; sosvadityah parena Mrityumati -krantastapati/* (The Deity then purifies the eyes and the vision of death when that stage leads to Surya the epitome of high luminosity!) (I.iii.15) *Atha shrotramatyavahat; tadyatadaa mrityumatyamucchat taa dishobhavan taa imaa dishah parena mrityumatikrantaah/* (The Deity then purifies the ears and the threat of death in a person when those territories cross beyond all limits); (I.iii.16) *Atha manotyavahat; tadyadaa mrityumatyamucchayat sa Chandramaa abhavat; sosou Chandrah parena mrityumatikraanto bhati; evam ha vaa enmeshaa Devataa mrityumativahati ya emam Vedaa/* (The Deity then carried the mind whose aberrations and impurities are cleared and also overcome by the fear of death). (I.iii.17) *Atha atmanennaadyamaagaayat; yaddhi kimchaannam adyate anenaiva tad yadyate, iha pratishthati/* (Then the organ of speech and its origin viz. throat and tongue yearned for and chanted of food and whatever is consumed is converted as its essence in the form of the life force). (I. iii.18) *Te Devaa abruvan etaavad vaa idam sarvam yad annam tadaatman aagaaseeh, anunosmin annan aabhajasviti, te vai maabhi samvishteti, tatheti: tam samantam parinyavishant, tasmaadyanenaannam atti, tenaitastrupyanti, ye ha vaa yenam swaa abhishanvishanti, bhartaa swaanam sheshthah pura yetaa bhavatyannaadodhi patirya evam veda; Ya vu haivamvidam sweshu prati patirbubhashati na haivaalam bharyebhyo bhavati; atha ya aivatamanubhavati, yo voutamanu bharyaan bubhurshati, sa haivaalam bharyabhyo bhavati/*(An assembly of Devatas mentioned for mutual benefit that the food available be shared since that much of quantity of food has been earned by the chantings; then the collective Vital Force asked the Devas to sit around and share it. Then the Vital Force stated that among those present one leader be named and the qualification of the leader would be to necessarily support his dependents even if his qualification is to eat the maximum food. Only he who is to be followed and needs also be selected but he should be such as to maintain the dependents too under such a leader). (I.iii.19) *Soyasya Angirasah, angaanaam hi rasah; Prano vaa Angaanaam rasah, Prano hi vaa angaanaam rasah; tasmadyasm aatkaramaaccha angrat praana udgaamati tadeva tacchshyati, esha hi vaa angaanaam rasah/* (The vital force which is the essence of the members of the body is called ‘Ayaasya Aangirasa’; whichever part of the body is the Vital Force, that very part of the body withers and that constitutes the essence of the members. The Vital Force in a Self is not only the body and limbs but also of the essence of Vedas of Rik-Yajur-Saama and is thus worthy of meditation, since that is indeed the ‘Antaratma’ or the Inner Consciousness) (I.iii.20) *Esha vu eva Brihaspatih, Vaagve Brihati, tasyaa esha Patih, tasmad Brihaspatih/* (The Vital Force under reference is Angirasa and is also Brihaspati or ‘Brahmanah pati’ and the embodiment of speech comprising 36 syllables signifying ‘Chhandas’ viz. Anushtubh, Brihati, Trishthubh, Jagati, Ushnik, Gayatri, and Pankti, particularly the former two specially mentioned in Taittiriya and Aitareya Upanishads) (I.iii.21) *Esha u eva Brihaspatih, Vaagvai Brahma, tasmad Brahmanaspatih.* (This Brihaspati the Deva Guru indeed is the Lord of Yajurveda and the originator of Speech) (I.iii.22) *Esha vu eva Saama; Vaagvaisaameshah, saachamshteti tatsaamnah saamatwam; yaddaiva samah plushinaa, samo naagena, sama aibhistribhi lokaih, Samonena sarvena, tasmaaedeve saama, ashnute saamnah, saayujjyam salokataam ya yevame tasmaam Veda/* (Speech thus is Saama Veda ie; ‘Sa’ standing for Speech and ‘Ama’ for Vital Force, thus Saama; Saama is akin to a white ant; a mosquito, an elephant and to the

Trilokas-indeed of the entire Universe) (I.iii.23) *Esha vu vaa Udgeethah, Praano vaa uta, Praanena heedam sarvamuttabdham, Vaageva geetha, uccha geethacheti sa Udgeethah/* (The Vital Force and Speech are just the same since ‘Ut’ stands for Vital Force and Geeta is Speech; hence Udgeetha) (I.iii.24) *Tadyapi Brahmaddutta chaikitaaneyo Raajaanaam bhakshayannuvaacha, ayam tasya Raajaa murthaanam vipatayataat, Yaditoyasya Angeerasonyenoda gaayat iti, vaachaacha hi eva sa praanena chodagaayaditi/* (In this context, the story of Brahmaddutta the great grand son of Chikitaana is relevant: while taking Somarasa Brahmaddutta made a statement meaning ‘let my head roll off if Aayasya Aangirasa chanted the Udgeeta through any medium other than this Vital Force and Speech! Thus in other words, the chanting of Udgeeta is possible of being rendered only through vital force and speech) (I.iii.25) *Tasya haitasya saamno yah swam Veda bhavati haasya swa, tasya vai swara eva swam, tasmaad aartvijyam karishyan vaachi swaram iccheta tayaa vaacha swara sampannayaatvartjyam kuryaat; tasmaad yajne swaravantam didrukshanta eva; atho yasya swam bhavati; bhavati haasyaswam ya evam etat saamnaah swam veda/* (The person who knows Saama Veda realises about Vital Force and wealth too; excellent rendition of Saama in rich tones is what that one seeks to hear among the priests like one who possesses good wealth, since good voice is good wealth; in other words he who knows the wealth of Saama attains wealth!) (I.iii.26) *Tasya haitasya saamno yah suvarnam veda, bhavati haasya suvarnam, tasya vai swara eva suvarnam; bhavati haasya suvarnam ya evametaat -saamnaah, suvarnam Veda/* (Whosoever is an adept of Saama Veda is a wealthy possessor of Gold and who has the sonorous tone of Sama Veda is indeed replete with gold!) (I.iii. 27) *Tasya haitasya Saamno yah pratishtha Veda prati ha tishthatih, tasya vai vaageva pratishtha, Vaachi hi khalvesha etatpraanah pratishthito geeyate, anna iti u haika aayuhu/* (Such persons who are aware of the support of Saama or the Vital Force are able to a nice resting place; indeed speech provides the support and vital force provides it too which is generated from food) (I.iii.28) *Atthatah pavamaanaanam evaabhyaarohah, sa vai khalu prastotaa saama prastouti, saya traprastuyaattadetaani japet: Asato maa sadgamaya, Tamasomaa Jyotir gamaya, mrityor maa Jyotirgamaya; sa yadaahaasato maa sadgamayeti, mrityurmaa asat, sadamritam, mrityormaamritam gamaha, amritam maa kurvite evaitad aaha, tamasomaa jyotirgama-yeti, mrityurvai tamah, jyotiramritammrityoramritam gamah amritam maa kurvityevaitadaaha; tamasio maa jyotirgamayeti, mrityormamritam, mrityormaamritam kurvityevaita daah; mrityorma mritam gamayeti, naatraa tirohitam ivaasti, atha yaanitarानी stotraani teshwaatmanennaadyama -agaayet; tasmad u teshovaram vrineeta yam kaamam kaamayattam, sa esha yevam vid udgaataatmane vaa yajamaanaanaaya vaa yam kaamam kaamayate tamaagaayati; taddhaitaalloka- jid eva; naa haiva lokyaataayaa aashasti ya yevametaadsaamaveda/* (Repetition of hymns in Abhyaroha or Pavamaanas is done now in Saama Veda by the Priest viz. Prasota; the repetition as follows: Lead me from evil to goodness ie. from death to immortality, from darkness to illumination. The repetition lays emphasis. Then next mantra lays significance on securing eatable food by chanting; in the course of the chanting, the Chanter as also the Karta of the Sacrifice seeks boons and indeed this meditation and worship addressed to Hiranya garbha should certainly result in the fulfillment of worldly desires as also lead them to the right path of virtue to immortality !)

(This is the end of the third Brahmana)

Prajapati’s ‘Ahamasmi’ or ‘I am myself’ that manifests Purusha and Prakriti- Creation of Beings including Upadevas like Rudraadityas)

(I.iv.1) *Atmaivedam agra aaseetpurushavidhah, sonuveekshya naanyadatmanopashyat soham asmite agre- vyaharat,tatoham naamaabhavat, tasmadapi etarhi amantritah, aham ayam iti evaagra uktwaa, athaanyan naama prabhurte yadasya bhavati, sa yat purvosmaat sarasmaat sarvaan paapmana aushat, tasmaat purushah,oshati ha vai sa tam,yosmaat poorvo bubhushati,ya evam veda/* (At the beginning, it was only the Purushaakaara or human like Atma who found that there was none else and thus he pronounced himself as ‘Ahamasmi’ or ‘I am Myself’. Till date one addresses the self likewise. Since he would have practised Dharma in his earlier incarnation and now he was the very first without a contender, he said to himself that whatever evils might have existed in the past would have been burnt and as such he claimed the status of Purusha the Virat or Viraja.) (I.iv.2) *Sovibhet tasmaadekaaki bibhiti sa haayameekshaam chakre yanmanyannasti kasmaannu vibhemeeti tata yevasya bhayam veeyaaya kasmaad hi abheshyat dwiteeyaam vai bhayam bhavati/* (Initially he was afraid of loneliness but eventually satisfied himself that since he did not visualise anybody else then there was absolutely no threat to his claim of being the independent Prajapati himself!) (I.iv.3) *Sa vai naiva rame tasmaadekaaki na ramate sa dwiteeyam aicchat, sa haitaa vaanaas yatha stree pumaamsau samparishvahtou, sa inaatmatmaanam dvedha -apaatayaat tatah patischa patni chaambhavataam tasmaadidam ardhabragalam iva swaha iti ha smaaha Yagjnyavalkya, tasmad ayam aakaashaah striyaa puryata eva taam ambhavat, tato manushya ajaayanta/* (Yet, he was not too happy and hearty as he was a lonely Purusha and he felt like creating a Prakriti with whom he could keep company with; he therefore tore off half of his body into two and thus created a husband and wife and as such an ‘arthabrigal’ or two halves of same food emerged, as explained by Yagjnyavalka, same the total space was occupied two manifestations, and from their union, human beings were born.) (I.iv.4) *So heyham eeksham chakre katham nu maatmana eva janayitwaa sambhavati haina tirosaaneeti saa gaura haniya tirosaaneeti,saa gaur abhavat, vrishabhaa itarastaam sam evaabhavat, tato gaavo jaayantaa,vadavetaraabhavat, Asyhwa-vrusha itarah, gardabhitara gardhabha itara, taam sam evaabhavat tataacha saphalam ajaayata;ajetaraabhavat, vatsaa itaraah avir itaraa mesha itarah, taam samevaabhavat tato jaayavo jaayant; evam eda yad idam kim cha mithunam, aapilikaabhyah tat sarvam ashrajata/* (This Shatarupa viz. the Prakriti Swarupa female realised that as to how the Purusha who tore off himself into two could create her and still has had physical union with her and thus out of shame hid herself in the form of a cow; but still found out the truth and albeit with her half consent gave birth to an ox; then Shatarupa took the form of a horse then their union procreated horses; in the same way as Shatarupa became a donkey then the generations of donkeys emerged; she became a goat and that species too got created; sheep too got produced like wise and so on till even ants were born). (I.iv.5) *Sovet aham vaava srishtirtasmi aham heedam sarvamasruksheeti, tatah srishtir abhavat, Srishtyaam haasyaitatasyaam bhavati ya evam veda!* (Thus as Srishti or Creation of the entire Universe got manifested and thus Prajapati declared that since he created the various species in the worlds, he is indeed the Creator!) (I.iv.6) *Atheti abhyamantat, samukaachha yoner hastaabhyaam chaagnim asrajata; tasmad etad ubhayam alomakam antaratah, alomakaa hi yonir antaratah, tad yad idam aahur amum yaja, amum yejate aikaym devam, etasyivasaa vishrutih eshu hy eva sarve Devaa,atha yat kim chedamn aardram, tad retaso ashrajataa, tad u somah, etaavad vaa idam sarvam annam chaivaannaa daschacha, Soma yevaannam,Agnir annaadah saishaa brahmanotisrishtih, yacchreyaso Devaan ashrajaataa: atha yan martyaah sann amritaan asrajata, tasmad atishrishthih atisrishtyaam haasaitashyam bhavati yaevam vedaa/*(Then he rubbed back and forth and created Agni and Brahmanas from his face and mouth; since both these limbs of his body were hairless, these creations are devoid of hairs too. [Further inference is his powerful hands created Indra and Devatas as also Kshatriyas, thighs the Trading Class and Vaishyas and the Service Class from his feet] As it was felt by some ignorant persons, one should perform

Sacrifices in favour of specific Devas like Indra, or Agni or Vayu and so on, those who said so were highly mistaken since all the Devatas were but his own extensions and his own seed produced Soma. Indeed Soma is food for Devas and Agni is the major recipient of it and through him to Devas and the ‘yagnaphala’ or the Fruits of the Sacrifice is distributed among Devas. The Super Creation of Brahma indeed is food; while Soma is food for Devas, even as the Super Creation of mortal Viraj -who created the immortal Devas- created food of mortals too.[There is a difference of opinion: Some say Hiranyagarbha is the Supreme Self and others opine that Indra is superior to Viraja while Manu Smriti feels that Agni is superior to Manu and Viraja] (I.iv.7) *Tadvedam tarhi avyaaakritam aasiit tan naama rupaabhyaam eva vyakriyate asou naama ayam idam rupa iti; sa esha iha pravishtha aa nakaagrebhyah yathaa kshuurah kshuradhaane vahitaah syaat vishwam bharo vaa vishyambhara kulaaye, tam na pashyanti/Akritisno hi sah, praanaanveva praano naama bhavati, vadan vaak pashyamshu chakshuh, shruvan stotram manvaano manah, taani asyaitaani karma naamaani eva/ Sayota aikam upaaste, na sa veda, akritisno hi eshota ekaina bhavati, atmtyevopaaseeta atra hi ete sarva ekam bhavanti / Tadatad padaneeya masya sarvasya yad ayam atmaa, anena hi etat sarvam veda, thaa ha vai padenaanuvindetat, evam kirtim shlokam vindate ya evam vedaa/* (At that time, this Universe was not differentiated as of proper name and form; then this unique Self entered all the Beings into all the limbs of their body-systems deep inside and like Agni within so that they all tick on like the Vital Force, speech, vision, hearing, and thinking; only the Self or the Soul within needs to be prayed to enable the various functions, since the Self or the Inner Conciousness controls all the sensory organs. The identity of the Self is such that one knows the kind of animal is known by its footprints and the specific individual is for his fame or or his/her own characteristics or associations.) (I.iv.8) *Tadetpreyah putrat, priyo vittaat, pryonyasmaat sarvasmeeti, antaratah yadayamatmya, sa yonyamaatmana priyam bruvaanam bruyat, priyam toratasyaneeti, Ishwaroh tathaiva syaat; Atmaanameva priyamupaaseet; sa ya Atmaanayeva priyamupaste na haasya pranaayukam bhavati/* (Indeed each and every Self is in essence, less important than even one’s own children, wealth or any thing else and as such one needs to exist for himself or herself. That is why one needs to meditate the Self or Jeevatma- the Inner Soul, for its well being and longevity as the rest are of lesser priority) (I.iv.9) *Tadaahuhu yat ‘Brahma Vidyayaa sarvam bhavihyantah’ Manushyaa manyante, kimu tatbrahmaavedyasmaattat sarvam bhavaditi/* (The Seekers of Brahman feel frustrated due to the impossibility of breaking the cycle of births and deaths, wish to realise the Truth and realise what this Brahman who is the final solution to be approached to relieve them is all about, as also how to concentrate on the knowledge about him: some say that He is unknown, unseen and unfelt but how does indeed to even guess of Him! How indeed to know about him if he is complex to realise and remains an amorphous substance! What is this Brahma Vidya!) (I.iv.10) *Brahmavaa idamagra aaseet, tadaatmaanmevaavet, **Aham Brahmaaseeti**, tasmaat sarvam abhavat; tadyoyo Devaanaam pratyabuddhyata sa eva tad abhavat, tatharsheenaam, tathaa manushyaanaam; taddaitat pashyaan rishir vaama devapratipade, aham manurabhavam suryas cheti , tad idam api etarhi ya evam veda, aham brahmaasmiti sa idam sarvam bhavati, tasya ha na Devaashchanaabhuyatyaa Ishate Atmaa hoshyam sa bhavati; atha yotnyaam devataamupupaste, anyosavanyohmasmeeti, na sa veda, yathaa pashurevam sa Devaanaam, yathaa ha vai bahavah pashavo manushya bhunjyuh; evamekaikah purusho Devaan bhunakti, ekasminneva pashaavaadeeyamaanopriyam bhavati kim bahushu?Tasmaadeshaam tatra priyamyaden manushyaa vidyuh/* (Indeed this enigma continues for ever till one does not realise that the Self himself is Brahman always at the beginnng of Creation or now and forever. One has to realise Him from within. He is thus known from within, since he is oneself as Devas discovered him too. The Sage Vamadeva realised after long cogitation and introspection that Brahman is That, viz. the Manu or the Sun within which

indeed is a reflection of himself. Little does one understand more than that simple Truth that animals or also Gods; this is how animals would think that human beings are like Gods but indeed God is in the animals and human beings alike. This fundamental fact if one realises then the same awareness should enable one to realise what Brahma Vidya is all about! True Knowledge is not indeed to confuse but to enable the eradication of ignorance and to enable this realisation are various means like introspection, devotion, Sacrifices, meditation, daana dharmas and so on to ascertain the Absolute Truth of *Aham Brahmaasmi!*) (I.iv.11) *Brahma vaa idamagra aaseetekameva; tadekam san na vyabhavat, tat chreyo rupam atyasrujata kshatram naanyetaani Devatraa khsartaani-Indro Varunah Somo Rudrah Parjanya Yamo Mrityureeshaana iti/ Tasmaakshtraatparam naasti; tasmaadbrahmaanah Kshatriyamadhastad - yupaaste raajasuye, Kshatra eva tadyasho dadhaati;saishaa Kshatrasya yoniryadbrahma, tasmaadya - dyapi raajaa paramataam gacchati Brahmaivaantata upanishrayati swaam yonim; ya vu yenam hinistati swaam yonimrucchati, sa paapiyansamhimsitwaa/* (At the beginning there was only Brahman or Viraj only who all included all the castes. He did not become prominent since he was all by himself; quite soon he created the class of Kshatriyas who were all the devas like Indra, Varuna, Chandra, Rudra, Parjanya, Yama, Mrityu and Ishana- all heading their own responsibilities and as such they were of a superior category. This was how they came to be in status and distinction since Brahmanas accorded them importance while conducting Rajasuya Yagnas. But basically Brahmanas were the source of knowledge and the methodology of conducting Sacrifices. Paradoxically indeed Kshatriyas as a clan thrived because Brahmanas allowed them to do so and in course of generations, the former claimed superiority, although they were kept aloft and as such turned arrogant and immoral). (I.iv.12) *Sa naiva vyabhavat, sa vishamasrujat, yanyetaani Devgajataani ganasha aakhyaayante-Vasavo Rudraa Adityaa Vishvedeva Marut iti/* (Viraja Deva no doubt allowed Brahmanas the source of Learning and Knowledge to provide Kshatriyas a superior status in the Society but the could not always keep up that position and tended to misuse; all the same the Virat Purusha decided to create another class of the Society viz. Vaishyas with a view to attain and amass wealth for the benefit of all the classes of the Society.The Maha Purusha also created Devas like Ashta(8) Vasus, Ekadasha(11) Rudras, Dwadasha (12) Adityas , Trayodasha (13) Vishwadevas and Navachatvaaravimshat (49) Maruts too) (I.iv.13) *Sa naiva vyabhavat, sa shoudram varnamasrujat pushanam; iyam vai pushaa, iyam heedam sarvam pushyati yadidmam kimcha/* (Viraja Deva felt that though Kshatriyas, Brahmanas, and Vaishyas are created, the Service Class called Pushan ought to be created as Pushan indeed is the Earth which nourishes and maintains all that exists.) (I.iv.14) *Sa naiva vyabhavat, taccheyorupamatyasrujat Dharmam; tadetat Kshatrasya kshatram yaddharmah, tasmaadharmaatparam naasti; atho abaliyaan baleeyamsamaasamsate dharmena yathaa raajaivam; yo vai sa dharmam satya vai tat, tasmaat satyam vadantamaahuh dharmam vadateeti dharmam vaa vadantam satyam vadanteeti, etad hi evaitad ubhayam bhavati/* (Even after creating all the Varnas as described above, Virat Deva had still not been contented and as such projected the Path of Dharma or Righteousness which indeed is the Truth as defined in the Scriptures that is the conventional sense of conduct which is the approved way of controlling all the classes of the Society viz. the Kshatriyas to protect and guard the good conduct, Brahmanas to analyse and enunciate the principles of such a conduct, the Vaishyas to secure the business interests of such conduct and the working class to service the implications of Dharma.) (I.iv.15) *Tadetat Brahma Kshatram Vit Shudram tadagninaiva Deveshu Brahmaabhavat; Brahmano manushyeva, Kshatriyo kshaatriyo, Vaishyena vasishyah, Shudreni shudrah, tasmagnaaveva Deveshu lokamicchante, Brahmano manushyeva, etaabhyaam hi rupaabhyaam Brahmaabhavat, Atha yo ha vaa asmaalokaastwam loka madrushtawaa praiti,sa enamivbadito na bhunakti, yathaa vedo vaananuktah, anyadwaa karmaakritam; yadiya vaapyanevavina mahatpunyam*

karma karoti, taddaasyaantatah shriyata yeva; Atmanaaneva lokamupaaseeti; sa ya atmaanmeva loka mupaasyate, na haasya karma ksheeyatey, asmaaddeyvaatmano yadyatkaamayatey tatsrujatey/ (Thus the four castes were projected; Virat Deva became a Brahmana representing Agni; Kshatriyas as Indra, Vaishyas as Vasus, and others and the Service class as Pushan, thus all the castes representing Divine Shaktis. Normally persons of all castes desire to approach Brahmanas to perform rites to please Devas through AgniKaryas and ritualistic means. More than that Brahmanas enjoy access to higher realms of knowledge and are thus better equipped to realise the Self. If a person indeed does not perform acts of value and positive fruits, more so in the case of a Brahmana especially despite his background then one's end of life is stated as a waste. Hence the paramount significance is to meditate and concentrate on what one's own Self is summed up so that the birth of a human being is justified and well worth it.) (I.iv.16) *Atho ayam vaa Atmaa sarveshaam Bhutaanam Lokah; sa yajjuhote, yadajayate, tena Denavaam lokah, atha yat anubruvate, tena risheenaam, atha yadpitrubhoy nripanaati, yat prajamicchate, tena pitrunaam; atha yen manushyaan vaasayate, yadebhyoshanam dadaati, tena manushyaanaam; atha yat pashubhya -strunodakan vindati, tena pashunaam; yadasya griheshu shyapadaa vayasyam pipilikaabhya upajeevanti, tena tesham lokah; yatha ha vasyansya lokaaryashtamicchet, yevam haivamvidey sarvaani bhutaanya rish tyamicchanti, tadwa yetatdviditam meemaamsitam/* (The Self is like what one sows is that which grows; for example, one makes oblations in fire pleases Devas; one studies Vedas and pleases Sages, one gives offers to Pitru Devas and begets good progeny; one provides shelter and food to a passer by and reaps the same benefits that the passerby begets such and other returns manifold; one offers water and fodder gives satisfaction to the animals, beasts, birds, and even ants and eventually reap more than that; similarly one provides safety begets same in ample measure; this truism in life is well known, experienced and well discussed). (I.iv.17) *Atmai vedamagra asseedeka eva; sokaamayata-jaayaa me syaat, atha karma kurveeyeti; etaavaan vai kaamah necchamschanaato bhuyo vindet; tasmaadyapi etarhi ekaaki kaamayate, jaaya mey sasyat, atha prajaayeya atha vittam me syad atha karma kurveeyeti, sa yavd api eteshaam ekaikam na propnoti, a-krishnaa eva taavan manyate, tasyo kiristanta- mana evasyaatmaa, vaanjayaa, praanah prajaa, chakshurmaanushim vittam, chakshuasaa hi tadvinate; shrotram daivam, shrotrena hi chakshushunoti, atmevaasya karma, atmanaahi karma karoti; sa eshah paangto yagjnah, pangtaaha purusha, paantamidam sarvam yadidam kincha; tadidam sarvamaapnoti ya evam veda/* (The Self at the very beginning was the single entity who desired for a wife to secure wealth and a son as also perform virtuous deeds and rites dutifully; indeed this was the choice to attain and more than this wish, neither one could reach nor attain beyond; this indeed would be the maximum one could aspire for! One's mind, speech, praana, vision, hearing capacity are indeed the five factors essential for performing rites and virtuous tasks and the corresponding factors would be one's own mind, wife, son, eyes and ears; for performing any sacrifice; after all even to animals the 'panchedriyas' or the five sensory organs are the same. A person who uses all these functions thus attains whatever he seeks to achieve!)

[This is the end of the Fourth Brahmana]

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

(I.V.1) *Yat saptaannaani medhayaa tapasaajanayatpitaa, Ekamasya saadhaaranam dve Devaan abhaajayat/ Trinyatmane kurut pashaubhya ekampaaayacchhat, Tasminsarva pratishtitam yaccha praanamiti yaccha na/ Kasmaattaani na ksheemantedya maanaani sarvadaa, yo vaitaamajkshinti veda sonnamatti prateeken/ Sa Devaanapigacchati, sa urjamupajeevati/* (Not only Prajapati but every father produces seven kinds of food through meditation and rituals of which one is common to all consumers,

two of the food are meant for Devas, three for himself and family, and one to domestic animals. Existence of the food is indeed rests on the food consumed thus and for sure one realises that food would always be available in the creation of the Supreme Lord somehow by the grace of Devas) (I.V.2) *Yat saptaannaani medhya tapasaa janayatpita, 'ekamasya sadhaaranam' iti idam evaasya tat saadhaaranam annam, yad idam adyate, sa ye tad upaaste na sa paapmano vyaavartate, mishram hi etat, dve Devaan abhaajayat' iti, hutam cha prahutam cha; tasmad Devebyho juhvati cha pra cha juhvati, atho aahu darshapurnamaasaaviti; tasman neshti yajukaah syaat, 'pashubhya ekam paayacchat' iti, tat payah, payohi evaagre maanushyaascha pashavaaschopajeevanti; athavatsam jaatamaahura trunaat iti, 'tasmin sarvam pratishthitam yaccha praaniti yaccha na, taddhidamaahuh, samvatsaram payasaa juhvadapa punar- mriyumu apajayateeti evam vidvaan, 'sarvam hi Devebhyonnaadyam prayacchati/ 'kasmaattaani na ksheeyantedyamaanaani sarvadaa' iti purusho vaa akshithih, sa heedamannam punah punar janayate/ Yo vaitam akshitim veda iti, Purushovaa akshithih, sa heedamannam dhiyaa dhiyaa janayate karmabhih, yaddhaataan na kluryaat kheeyeta ha/ 'Sonnamatti prateekena' iti mukham prateekam mukhenetyatat/ 'Sa Devaanapi gacchati sa urjemupajeevati' iti prashamsaa/ (As the father produces food by way of deep knowledge, extreme austerity and Upasana is normal while that meant for Devas is to be offered to Agni; again what is offered as 'Ahuti' to Agni is stated to be different to what is provided to Shukla Paksha and Krishna Paksha. However, one should not offer such Sacrificial offerings for material objectives. Only milk needs to be fed to animals as also to human beings and that is why newly born babies especially in upper castes are made to suck clarified butter in contact with gold in the post natal ceremonies; grass is not offered to new calves either. It is also believed that making offerings to Agni for a year would bestow life for ever but that is not correct since he surely knows that he is perishable, yet his longevity is assured.) (I.V.3) *'Triney atmaane kuruta' idi-mano vaacham praanam, taanyatmaney kuruta, 'anyatra manaa abhuvam naadarsham', 'anyatra manaa abhuvam naashrousham' iti; manasaa hi eva pashyati manasaa shrinoti, kaamaah samkalpo vichikitsaa shraddhaashraddhaa, dhritiadhritir dhreeradhreeryeti sarvam mana eva/ Tasmaadapi pratishtha aprapraatiish pushthat upaspushtho manasaa vijaanaati; yah kascha shabdo vaak eav saa, eshaahi antnamaayatta, eshaahi na, 'praanopano vyaanaa udaanaah samanona' iti etat sarvaa praana eva/ Etaanmayo vaa ayam atmaya vangmayo pranamayah/ (Prajapati designed three items viz. the mind, the organ of speech and Praana or Vital Force; normally it is stated by many that they are absent minded, or they have not noticed, or they have not properly heard; thus it is through one's mind that he or she hears, notices or sees. Mind is the deposit of desire, resolve, doubt, faith or want of these faculties, steadiness or wavering, sense of shame or shamelessness, intelligence or dullness, fear or courage and so on. Mind reacts if one is touched, or sees, or hears. Speech is indeed possible only due to tongue and mind; hearing is possible through ears and mind again; likewise mind is that which activates any of the sensory organs. Now, the Vital Force comprises of the five types viz. Praana-Apaana-Vyana-Udaana-Samana- and Ana. Each of these units of the Vital Force have their own functions: Praana connected to the heart capable of moving mouth and nostrils, Apaana functioning the area of heart till the navel facilitating excretion; Vyana regulates prana and Apana requiring force and strength; Udaana causes digestion and internal movement of 'jeerna rasaas' or the juices for digestion and mobilising the body region from feet to head; Samana is that which helps absorption of food and drinks; and finally 'ana' is the general stabiliser of the totality of body functions. Thus the body is identified with the three principal the organs of speech, the mind and indeed the Vital Force.) (I.V.4-7) *Trayo lokaa yeta eva, Vaagevaayah lokah, manontariksha lokah, Praano sou lokah/ Trayo Vedaa eta eva Vaageva Rig vedah manoyajurvedaah praanaah Samavedah; Devaah Pitaro manushyaaeta eva, Vaageva Devaah, Manah Pitarah Praano manushaah/ Devaah Pitaro Manushyaa eta yeva Vaageva Devaa, Manah Pitarah***

Praano Manushyaah; Pitaa Maataa eva prajaita eva, Mana eva Pitaa, Vaang Maataa, Praanah Prajaa/(The same as above viz. speech, mind and Praana are Bhur-Bhuvah-Swah Earth, Sky and Heaven; it is also stated that Vaak is Rigveda, Manas is Yajurveda and Praana is Saama Veda; again Vaak is Devata, Manas is Pitrugana, and Praana is Manushya; further again Vaak is Mother, Manas is Father and Praana is Prajaa!) (I.V.8) *Vigjnaatam Vijigjnasyam Avijnaatam eta eva yatkincha Vigjnaatam Vachastadrupam, Vaagdhi Vigjnaataa, Vaagena tadbhutvaavati/* (The faculties of Vigjnanam or Awareness are whatever already known, what is desirable to know is also known but what that is could never be known or is never known! That which is widely known is about the organ of speech; indeed the person knows that very well and seeks to protect the organ; also that organ of speech protects him too. The person concerned is indeed proud of his faculty!) (I.V.9) *Yatkincha vijigjnasyam manastadrupam, mano hi vijijnaasyam, Mana yenam tadbhutwaavati/* (That which needs to be realised about the faculty of mind is what mind itself is fully aware of in the sense that mind knows what is desirable or not to realise; indeed mind protects the self by sifting the desirable or undesirable to realise) (I.V.10) *Yatkinchaa vigjnaatam praanasya tadrupam, Praano hyaavijnaatah; Praana yenam tad bhutvaavati/* (However Praana is unknown and so is its origin, as its form is unknown but is felt, and is indeed protective. Just as the Speech, Mind and Vital Force are protective and need protection, but neither their form, nor origin are definable and are infinite) (I.V.11) *Tasyai vaachah Prithivi shariram jyotirupamayamagnih; tadyavatyeva Vaak, taavatiee Prithvi taavaanaya magnih/* (Out of these entities, speech is earth and its content is Agni; the body colour of Earth is terrestrial and its content Agni’s complexion is luminous. Both Earth and Fire are the vocal form of Hiranyagarbha viz. the speech. Thus as far as Speech is extended so far Earth and Agni are extended too). (I.V.12) *Athaitasya manaso dyauh shareeram, jyotee swarupam asaavadityah; tadyaavadeva manah, taavati dyouh taavaan asavadityah, tau mithunam samaitaam, tatah praanojaayata.; sa Indrah sa eshosapatnah; dwiteeyo vai sapatnah; naasya sapatno bhavati ya evam Veda/* (Having discussed about Speech, Mind is comparable to Swarga whose body form is Surya of the complexion of extreme radiance; indeed as far as mind is extended, so far extends heaven and to Surya, both of the latter being united to Praana, the Vital Force. The Vital Force is Supreme and singular but the other two viz. Speech and its extensions viz. Earth and Agni and Mind its extensions viz. Swarga and Surya do have opposite partners. Indeed, the union of Prakriti viz. Speech, Earth and Fire on one hand and Mind, Heaven and Surya viz. Purusha on the other create Vital Force which indeed is unique and unrivalled) (I.V.13) *Athaitasya praanasyaapah shariram, jyotirupa- masou Chandrah; tadyaavaaneva Praanah,taavatyaa apah, taavanasou Chandrah, ta eto sarva eva samaah, sarvenantaah; sa yo haitanantavata upaastentavantam sa lokam jayati; atha yo haitaananta -vantam sa lokam jayati; atha yo haitananta anupaasteynantam sa loka jayati/* (Water is indeed is what is contained in a body of Praana the Vital Force and Chandra is the glowing appendage. As far Praana extends its hold so do Water and Moon as these Entities are not only of equal significance as also infinite and whoever realises this Truth indeed realises what Stishti is all about!) (I.V.14) *Sa esha samvatsarah Prajapatihi Shodasha Kalah, tasya raatraya eva panchadasha kalaah, Dhruvaivasya shodashi kalaa, sa raatribhirevaa cha puryate apa cha ksheeyate;somaavasyaam raatrimetayaa shodasyaa kalayaa sarvamidam praana bhrudanupravishya tatah praatarjaayate, tasmaadetaam raatrim praanabhrutah praanam na vicchhindyaa, api krukataa sasya, etasyaaeva Devataayaaeva apachityai/* (Prajapati the Swarupa of three ‘Annaas’ or three kinds of food consisting of Speech-Earth-Fire resulting in the Vital Force has sixteen ‘Kalaas’ or components totalling a ‘Samvatsara’ or a Year of twelve months and twenty four fortnights, each alternative fortnight named as Shukla Paksha and Krishna Paksha or Moon Fallings and Moon Rises respectively). In other words, Prajapati is the ‘Annopaasaka Shodasha Kalaa Murti’ or He

being the very creator and embodiment of Food is also the alternate form of Time which constitutes sixteen components of a Year comprising alternative moon falls and rises during twelve months. The nights and days are of fifteen units and the constant unit of the sixteenth is of Self himself! Therefore on the sixteenth night there should not be any violence or killing to any being in veneration to a Deity alone!)

(I.V.15) *Yo vai samvatsarah Prajapatih shodashakalah, ayameva sa yoya mevam vitpurushah, tasya vittameva panchadasha kalaah, Atmaivaasya shodashi kala, sa vittenaivaacha puryatepa cha khseeyate; tadet -annabhyam yadayamatmaa pradhivittam; tasmaadydyapi sarvajyaayinam jeeyate, atmanaa chejjeevati , pradhinaagaadityevaahuh/* (A person who realises that Prajapati possesses sixteen ‘Kalas’ and is represented by Time Unit of Years realises that wealth constitutes fifteen Kalas and the sixteenth one is the Self. The Self or the concerned person’s body is like spent wealth and the hub of a wheel since wealth spent-wasted or invested- it; of course wealth lost still might be replenished unlike one’s loss of age! In other words, body is the hub but wealth is like an outfit.)

(I.V. 16) *Atha trayo vaava Lokah:Manushya lokah pitru loko Devaloka iti; soyam manushya lokah putrenaiva jayyah; naanyena karmanaa, Karmanaa pitrulokah; Vidyayaa Deva lokah, Devaloko vai lokaanaam shreshthah, tasmaadvidyaam prashamshanti/* (There are three worlds that are attainable by Scriptures and these are the world of human beings, the Pitru Loka and the Deva Loka. The Manushya Loka is attainable by one’s son alone and not so much by rites alone such as by Agnihotra or by meditation; the Pitru Loka is attainable by rites only and Deva loka is attainable only by intense meditation. Indeed, Deva Lokas accomplishable by meditation alone is the best that one could aspire for!)

(I.V.17) *Athaatah samprattih: yadaa praishyanmanyatetha putramaah, twam Brahma, twam yagnah, twam loka iti; sa putrah pratyah, aham Brahma, aham Yajnah aham lokah iti; yadwai kinchanaaktam tasya sarvasya Brahmetyekataa, ye vaike cha yagnasteshaam sarveshaam yajna etyekataa; ye vaike vah lokasteshaam sarveshaam loka yityekataa; itaavadvaa idam sarvam, etanmaa sarvam sannayamito bhunajaaditi tasmaatputramanushishtam lokyamaahuh; tasmaidenam anushaasati; sa yadyavamvidasmaa lokaatpraiti, athaibhireva praanaihi sa putramaavishati, sa yadynena kinchidaskshanayakritam bhavati, tasmaadenam sarvaswaatmaat putro muchyati, tasmaat putro naama; sa putrenaivaasmilloke pratitishthati, athainam ete Daivaah praanaamrita aavishanti/* (As a father realises that his life is drawing near its termination, he seeks to hand over the charge of his major responsibilities to his son viz. the rites and of meditation as these are connected to three worlds viz. the son, the rites and devotion and addresses the son saying, ‘You are a Brahman and these are hereby handed over to you viz. my sacrifice and tapasya and the gratefully acknowledges with grace : ‘ Indeed am a Brahmana, I am the Sacrifice and Tapasya. The hidden meaning in this acknowledgment states that as a Brahmana his duty is to study and seek to realise the essence of Vedas and what ever the Scriptures have taught him are to perform the Sacrifices and Meditation to realise the Basic Truth of Existence and to seek that Brahman. As the father departs he hands over the organ of his speech, mind and the Vital Force; in case the father fails to hand over these assets, he as a son ought to deserve to inherit these and of the father fails to so transfer these traits, the son would have to absolve the father and that is the quality of the son who has also the quality of saving the father from ‘Punnama Naraka’. In other words, the father lives in this world through the son. Divinity, immortal speech, mental agility and praana are inherited by the son from his father. This is by the same analogy that Hinarnyagarbha bestows ‘Vaak-Manah-Praana’ or speech, mind and life force!)

(I.V.18) *Prithivyai chainamagnaischa Daivi vaagaavishati; saa vai Daivi Vaagyayaa yadyaddeva vadati tat tad bhavati/* (The celestial organ of Speech caused from Earth and Fire infuses into the father and is bestowed to the son and that ‘Daiva Vaak’ is indeed pure and devoid of falsehood, exaggerations and over- simplification; it is reliable and convincing).

(I.V.19) *Divashchainam adityaaccha Daivam Mana aavishati; tadvai Daivam mano yenaandyaiva bhavati, atho*

na shochati/ ('Divya Manas' or the celestial mind from Swarga and Surya Deva are also infused into the father and that divine mind makes him full of naturally joyful without evil thoughts or even traces of discontentment or disappointment at any point of time and keeps him even-minded and sense of fulfillment always!) (I.V.20) *Adbhyaschainam chandramashcha Daivam Praana aavishati; sa vai Daivah praano yah samcharamshachaaschamscha na vyayate , atho na rishyati; sa evamvitsarveshaam bhutaanatmaa bhavati; yatheshaa devataivam sah; yathaitaam devataam sarvaani bhutaanyavanti, evam haivamvidam sarvaani bhutaanyavanti, yadu kinchemaah prajaah shochanti, Amaivaasaam tadbhavati, punyamevaamum gacchanti, na ha vai Devan paapam gacchanti/* (Divya Praana or the Celestial Vital Force from water and Moon also permeates the father figure. That indeed is the Divine Praana which feels no pain or is not subject to any injury, either in the state of flux / motion or of constancy. Those who are aware of this fact or truism is indeed the Self or the Self-Consciousness. This Antaratma or the Pure Consciousness is as good as Paramatma or Hiranyagarbha himself! Indeed just as all the beings accord recognition to the Almighty so also one reverse and cares for the Self; in fact it is the 'Manassakshi' which is the Conscience that is more relevant at every step that one takes! Yet another truism of life is that all shortcomings that one commits are squarely on the account of oneself and if virtuous deeds are performed the positive results are on the account of Hiranyagarbha who is the Final Judge! In sum, the aspect of meditation by way of Vaak, Manas and Praana are equally significant that a mortal father seeks to bestow to his son at the evening of his existence as these are equally important and everlasting concepts! This is explained as follows) (I.V.21) *Athaato vrata meemaamasaa, Prajaapatirha karmaani sashruje, taani srishtaani anyonyenaa sprardhanta- vadishyaamy evaahamiti vaagdadhre drakshaam – yahamiti shrotram, evamanyaani karmaani yathaakarma; taani mrityuh shramo bhutvaayupayeme, tayapnot, taanyaaptvaa mrityuravaarundha; tasmad shraamyate eva vaak, shraamyati chakshuh, shryaamyati shrotram, athemameva naapnot yoyam madhyamah praanah, taani jnaatum dadhrire/ Ayam vainah shreshtho yahsamscharamschara samscharamcha na vyaate, atho na rishyati , hantaasyaiva sarve rupamasaameti; ta etasyaiva sarve rupamabhavan,tasmaadeta etanaakhyaayante praanaa iti; tena ha vaava tatkulamaachakshateyasminkule bhavati ya evam Veda; ya vu haivamvidaa sprardhatenu shushyati, anushushya haivantato mriyat ityadhaatmam/* (Now, a further explanation on the methodology of meditation is analysed ; indeed Prajapati created all the organs of human beings and understandably a conflict of opinion prevailed as to their 'inter se' seniority. The organ of speech asserted that it would keep on talking relentlessly; the organ of vision vowed that the eyes would keep seeing and the organ of hearing that the ears would be everready to hear. Then Mrityu Devata put a halt to their bragging and all the respective organs failed one by one as the tongue could not wag and wiggle, the vision gradually blurred, the ear drums got broken, and other organs got aborted. But the Vital Force in the Body prevailed and as such all the organs acceded to declare the superiority of Praana, for once Praana leaves the body then anyway existence disappears! Then there is neither vision nor speech and no context of meditation to the Self nor the Supreme Power that be!) (I.V.22) *Athaadhidaivatam:jvalisyaami evaaham iti Agnir dadhre; tapasyaami aham iti Adityah; bhaasyaami aham iti Chandramaah;evam anyaa Devataa yathaa Daivatam; sa yathaishaam Praanaanaam madhyamah praanah;evametaasaam Devataanaam Vaayuh; nimlochanti haanyaa Devataah; na Vaayuh saishaanastamitaa Devataa yadvaayuh/* (Having decided the controversy of body organs, there still remains the question of seniority among Devatas remains as to which of them are superior! Agni Deva claimed that he is ever active to burn for any length of time and thus worthy of being the leader; Surya Deva asserted his supremacy; do did Chandra Deva; each of the Devas claimed as per their own divine function allotted to them by Almighty! But indeed finally all the Devatas acceded that Vayu held the top position for this Deva never rested for in the event of its absence

there would neither be the other Devas nor Universal Existence!) (I.V.23) *Athaisha Shloko bhavati: Yataschodeti Suryah astam yatracha gacchati, Iti Praanaad vaa esha udeti, Praanestameti, iti pranaad vaa esha udeti, Pranestameti, tam Devaschakrire dharmam sa evaadya sa vu shwah iti, Yadvaa ete muhurhi adhriyanta tad evaapi adya kurvanti/ Tasmaadekameva vratamcharet, Praanyaacchaaiva-apaanyaacha, nenmaa paapmaa mrityur aapnuvad iti; yadi u charet samaapipayishet, teno etasyai Devattayai saayujym salokataam jayati/* (In this context there is a Verse: ‘ In reverence to whom so ever, the Sun rises and under whose honour he sets; but most certainly Sun rises from ‘Praana’ and in ‘Praana’ again it sets; Divine Forces made the law for Him the Unknown; indeed He is now and forever’! Thus for sure, Surya rises from Praana and also sets in it. As Devas observe their regulations today, so they do tomorrow! Hence, one should observe a single promise: do always perform the functions of Prana and Apana or respiration and excretion; otherwise death would overtake the person; as he observes so, he should always survive till he completes his tenure and in that case he wins Divinities and his very existence as well!)

(This is the end of the Fifth Brahmana)

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

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

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

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

II.i.1) *Om/ Drupta-baalaakir haanuuchano gargyaa asha, sa hovaacha ajaata shatrum kaashyam, Brahmata bravaaneeti, sa hovaacha ajaatashatruh, sahasram etashyaam vachi dadmah janako janaka iti*

vai janaa dhaavanteeti/ (King of Kashi named Ajatashatru narrated the instance of a Brahmana named Dripta Baalaaki of Gargi Vamsha with half baked knowledge of Brahma Vidya who passed off as a ‘Pandit’ and an Orator; in response to an announcement that whosoever impressed the King with his or her knowledge would receive a prize of thousand cows and several voices extolled the King’s large heart to have made such an announcement and praised the King saying Janaka, oh Janaka!) II.i.2) *Sa hovaaha Gargyah, ya evaasaavaaditye purushah, etamevaaham Brahmopaasa iti, sa hovaacha Ajatashatruh; maa maitasmin samvadikshitaah, atishthaah sarveshaam bhutaanaam murdhaa raajeti vaa aham eta mupaasha iti, sa ya etam upaaste, atishthaah sarveshaam bhutaanaamurdhaa raaja bhavati/* (Gargya propounded his theory as follows: The person who always worshipped Brahman as **Surya** would indeed have meditated on Brahman himself! The King noticed that the Gargi vamshi was too much of Self Opinion and ego and hence he cut short Gargya saying: Let us not discuss much about Brahman, oh Brahmana! I pray to Brahman as the King of all Kings and as the Supreme King! Those who meditate in Brahman as Surya would bless them to outshine them and thier sons to become Kings too like himself!) II.i.3) *Sa hovaacha Gargyah: ya evaasau Chandre Purushah, etam evaaham brahmopaasa iti/ Sa hovaacha Ajaatashatruh, maa maitasmin samvaadishthaah, Bruhan paandarvaasaah Somo raajeti vaa ahametamupaasa iti; sa ya yetameva upaaste ahar ahar ha sutah prasuto bhavati naasyaannam ksheeyate/* (So said Gargya: I meditate Brahman as being beyond **Chandra**! The King asked Gargi not to talk of him as he is devoted to that unique white- robed and resplendent Soma Deva as an integrity of Brahma and thus as he meditates Soma, so that there is always plenty of food available to one and all in his Kingdom!) II.ii.4) *Sa hovaacha Gargyah: Ya evaasau vidyuti purushah, etamevaaham Brahmopaasam iti/ Sa hovacha Aatashatruh, maa maitasmin samvaadishtaaha, tejasveeti vaa aham etam upaasa iti/ sa ya etam evam upaaste, tejasvee ha bavati, tejaswini haasya prajaa bhavati/* Baalaaki Gargya argued further that he in fact meditated Brahman beyond the Deva of **Vidyut** or Lightning when Ajatashatru replied that he always respects and prays to that God of Lightning as an integral part of Brahman too, the God of Lightning blessed him and that of his progeny would become healthy and bright) II.ii.5) *Sa hovaacha Gargyaah: ya evaayam akaashe purushaah, etam evaaham Brahmopaasa iti; sa hovaacha Ajaata shatruh, maa maitasmin samvaadishtah, purnam apravartiiti vaa aham etam upaasa iti, sa ya etam evam upaaste, puryate prajaayaa pashubhihi naashyasmaal lokaat prajodvartate/* Brahmana Gargya further argued with the King that he meditated to Brahman as being beyond Akasha Purusha Deva; then Ajatashatru replied that the Lord of Sky or **Akasha** Deva as an ‘Amsha’ of Brahman is always extolled and revered by the King and thus the Lord of Ether has always been kind to him to bless his kingdom with excellent off spring and cattle with longevity always) II.ii.6) *Sa hovaacha Gargyaha, ya evaayam vaayau purushah, etam evaaham Brahmopaasa iti, Indro Vaikunthoparaajitaa seneti vaa aham etam upaasa iti, sa ya etamevam upaaste, Jishnurhaaparaajishnur bhavati anyatasya-jayi/* (Gargya stated that he always meditated to Brahman far above than that of Vayudeva but the King replied not to mention of **Vayu** Deva as an aspect of Brahman since the latter had always ensured victory to his army against his Kingdom’ toughest enemies and saved his honour always!) II.ii.7) *Sa hovaacha Gargyah ya evaayam agnou purushah, etam evaaham Brahmopaasa iti/ Sa hovaacha Ajatashatruh, maamaitasmin samvaadishtah, Vishaasahiriti vaa aham etam upaasha iti, sa ya etam evam upaste, Vishaasahir ha bhavati, vishaasahir haasya prajaa bhavati/* (Gargya further argued with the King that even as a person deeply burnt right in Agni, he would still prefer meditating Brahman as the latter was far above Agni Deva; but the King firmly said that he would indeed meditate **Agni** in Brahman as Agni restrains himself from hasty acts and one indeed has to withhold from rash actions as also trains one’s offspring to hold back from speedy and thoughtless acts!) II.ii.8) *Sa hovaacha Gargyaah, ya evaayam apsu purushah, etam*

*evaaham Brahmo-paasa iti, sa hovaacha Ajatashatru, maamaitasminsamvaadishthaah, pratirupaa iti vaaaham etaam upaasa iti, sa ya etam evam upaaste, pratirupam haivaanam upagacchati, naapritirupam, atho pratirupo-smaajjayaate/ (As Gargya still persisted saying that even when a person would be drowning in deep waters, he would still like to continue to pray only to Brahman and not Jala Deva, then the King's reply was not to underestimate the significance of **Jala Deva** who was Brahman indeed and the God of Water was certainly worthy of prayers which should certainly save him and others along with him) II.ii.9) *Sa hovaacha Gargyah, ya evaayam aadarshe purushaha etam evaaham bramopaasa iti/ Sa hovaacha Ajatashatruh, maa maitasmin samvadishthah, Rochishnur haasyaa prajaa bhavati, atho yaih samnigacchati,sarvaams taan atirochate/ (Having exhausted various possibilities of alternative Swarupas like Surya, Chandra, Vidyut or Lightning, Sky, Vayu, Agni and Water, the proud Brahmana Gargya has been more or less restrained in his arguments about their supremacy in place of Brahman, King Ajatashatru made Gargya realised that his so called knowledge of what Brahman is at the most peripheral and not intense enough; Gargya has however not yet reconciled and still continued his arguments! He then furthered his skin deep and showy knowledge of Brahma Vidya further: he stated further that in this mirror if Brahman were seen, he would then like to worship the reflection and Ajatashatru replied : Brahmana! This reflection of Brahman the Purusha is indeed a **Rochishnu** or the stunningl brilliant and is most worthy of worship and intense meditation!) II.i.10) *Sa hovaacha Gargyah, ya evaayam yanta paschaacchabdo noodeti etamevaaham brahmopaasa iti, sa ho vacha Ajatashatruh: maa maitasmin samvaadishthaah, asur iti vaa ahametamupaasa iti, sa ya etamevamupaste sarvam haivasmi -lloka aayureti, nainam puraa kaalaat pramano jahaati/(Gargya said that the sound of the **Brahman's footsteps** or His walk is what he would wish to meditate as Brahman himself. The King gave the reply: 'Don't you under estimate that sound, Brahmana Gargeya! That sound of Brahman's footsteps are indeed like the full life time of person in this world and as such highly worthy of adoring and worshipping as one's life does not depart till its complete term is concluded as measured by one's 'Karma phala' or past account of pluses and minuses!) II.i.11) *Sa hovaacha Gargyah, ya evayam dishu Purusha etamevaaham Brahmopaasa iti; sa hovaachaaajatashatruh, maa maitasmin samvidashthaah, dwiteeyonapaga iti vaa ahametamupaasa iti sa ya etamevamupaaste dwiteeyavaan ha bhavati naasmaad ganashchchidyate/ (Gargya stated that it was in this **specific direction and area** that he cogitated and therefore would desire to concentrate his meditation there; the King replied to Brahmana: Please do not specify that matter again Brahmana, as that very direction and area is worthy of concentrating one's thoughts as 'dwiteeya and anapagarupa' or the duplicate, distinct and most distinguished area indeed! Whoso ever worships that unique Place ought to be esteemed as an exceptional human being and so would be his followers!) II.i.12) *Sa hovaacha Gargyah, ya evaayam Chaayaamayah Purusha etamevaaham Brahmopaasa iti, sa hovaachaaajatashatruh, maa maitasmin samvadishthaah, mrityuriti vaa ahametamupaasa iti; sa ya etamevamuopaaste sarvamhaivaasminloka aayureti, naivam puraa kaalaan mrityuraagacchati/ (Gargya Brahmana told the King that this Purusha who identified with his shadow and desired to worship it as the original himself. The King replied that the **Chaaya Purusha** is for sure precious and admirably commendable as the original Brahman himself and as such would like to worship as of **Mrityu Swarupa** or of the very Form of Death so that one does not have to face 'Akaala Mrityu' or premature death so that his full term of life is served. In other words, the Chaaya Purusha should bless his Soul not to subject him or harass him to suffer diseases or prolonged illness and ensure a peaceful death!) II.i.13) *Sa hovaacha Gargyoya evayasmaatmani Purusha etamevaaham Brahmopaasa iti, sa hovaachaaajatashatruh, maa maitasmin samvadishthaah, Atmanveetivaa ahametamupaasa iti; sa ya etamevamupaasta Atmanvi ha bhavati,Atmanvanihaasya prajaa bhavati; sa ha tushnimaasa Gargyah/******

(Gargya said: This being who is in the Self is indeed Brahman and I worship him! Ajatashatru replied finally: Gargya Brahmana! indeed, this is what I have always been driving at and you have been following a complicated and highly circuitous route to Brahman . I meditate upon Him in myself who is Surya, Chandra, Lightning, Sky, Air, Fire, Water, reflection of Purusha, his shadow, the sound of his foot steps, the direction of the appearance of the shadow, the specific area of his appearance, and indeed the Inner Self or the Antaratma itself! It is the Self which is Prajapati, Buddhi or Thinking Capacity and Hridaya or Consciousness. As King Ajatashatru analysed and established this Absolute Truth most logically, the Brahmana felt speechless and ashamed of his basic ignorance and bravado!) II.i.14) *Sa hovaachaajaatashatruh etavannviti, etaavaddheeti, naitaavataaviditam bhavati, sa hovaacha Gargya upa twaahaaneeti/* (Thus King Ajaatashatru said: Brahmana! Is this explanation enough or not! Are you satisfied! Is not this what Brahma Vidya all about! Then Brahmana Gargeya felt humbled and mumbled to merely say: Sir, kindly accept me as your student!) II.i.15) *Sa hovaachaajaatashatruh, pratilomam chaitadyad Braahmanaah Kshatriyam upeyaat Brahmame vakshyateeti, vyevatwaa jnaanapavishyaah Kshatriyam upeyaat, Brahmame vakshyateeti, vyevatwaa jnapayishyaameeti; tam paanaavaadaa yottha - asthau, tou ha Purusham suptam aajagmaatuh, tam etair naamabhir aamantrayaam chakre, bruhan paandara-vaasah soma raajanniti, sa nottasthou; tam paaninaa pesham bodhayaamchakaara, sa hottasthou/* (Ajaatashatru said: Indeed the usual practice would be that Kshatriyas should approach Brahmanas to teach Brahma Jnaana but this is quite contrary to this practice! However, let me explain to you. Then then the King took the Brahmana by his hand to rise up and explained: say, two persons approached a person who was fast asleep and tried to wake him up; they addressed the person and said: ‘Sir, you are the Great Soma Deva with white robes of silk!’ There was no response and the man continued to sleep. Then he was shaken up by hand and then he recovered to consciousness from deep sleep. Indeed the Self knows nothing in that stage of slumber and apparently he was in the position of inactive consciousness!) II.i.16) *Sa hovaacha Ajatashatruh, yatraisha etat suptobhuut, ya esha vigjnaanamayah Purushah, kvaisha tadaabhutkuta etad aagaad iti/ Tadyu ha na mene Gargyah/* (Ajaatashatru asked Gargya as to whether this Vigyana Purusha was sleeping or what and from where he has arrived; Gargya, can you guess! [The implicit reply should be that once the sleeping person was the Vigyana Purusha himself ; his internal consciousness once woken up, his mental alertness got woken up too; in other words his knowledge of the Self through the medium of his mind was alerted]; as to the next question that from where had he come from, the explanation would follow) II.i.17) *Sa hovaacha ajaatashatruh, yatraisha etat suptobhuut esha vignjnaanamayah Purushaa, tad eshaam praanaanaam vigjnaananaam vigjnaanam aadyaayaa eshontarahridaya aakaashah tasmin chete, taani yadaa gruhnaati attha Haitat Purushaha svapiti naama/ Tad graheeta eva praano bhavati, grihitaa vaak, griheetam chakshuh, griheetam shrotram, grihitam manah/* (King Ajaatashatru explained that as the Person under reference who was fast asleep and since fully since conscious by now, his body would have then absorbed the functions of the sensory organs through its awakeness or consciousness, for instance as his heart got absorbed in Akasha or the Sky that is the Supreme Self! That specific phase is called ‘Swapiti’ or Semi Consciousness. Then his nose the organ of smell and more importantly the medium of breathing is absorbed into Praana or the Vital Force, and similarly the eyes into vision, ears into hearing, tongue into Speech, heart into Space and mind into the Self Consciousness! In other words, all the limbs of the body during the stage of deep sleep rested and got integrated with the respective parent manifestations) II.i.18) *Sa yadraitaya swapnaayaacharati, te haasya lokaah; tadyuteva maharajo bhavati; utaiva maha brahmanah, utevocchaavacham nigacchati; sa yathaa Maha Raajo, jaanapadaan grihitwaa sve janapade yathaa kaamam parivartet, evamevaisha etat praanaan griheetwaa sve shareere*

yathaa kaamam parivartate/ (As the Self was passing through the phase of the dream state, then he feels on top of the world like an emperor sometimes and like an ideal and virtuous Brahmana as though he was a spotless and ideal human being and carrying all his Subjects or Followers freely without resistances and hindrances just as all his limbs and senses are under his full control! In this ideal stage, his thoughts are unchallenged, his body parts obey fully, senses are perfect) II.i.19) *Atha yadaa sushupto bhavati, yadaa nakasyachana Veda, hitaa naama naadyo dwa saptitih sahasraani hridayaat puritatam abhipratyaish -thante, taabhih pratyavashranya pureetati shete; sa yaa kumaaro vaa Mahaaraajo vaa maha brahmano vaatigneemaanasya gatvaa shayeeta, etamevaisha yatachhete/* (When in deep sleep known as the state of ‘samprasaada’, a person experiences perfect purity of mind and either a specific consciousness or of none; then in that state, the nervous system of the body comprising as many as 72000 nerves named ‘hitaa’ might get activated. These are the metabolic effects of the intake of the food and drink into a human body and these extend from the heart to the pericardium- a fibrous sac-like membrane surrounding the heart connected to the main blood vessels extended from top to bottom of the body ie brain to feet. Thus the Self is conditioned by its reflexes emanating from its intellectual inputs. The dormant impulses come to the fore during the deep sleep. These impulses tend to reflect on the thought process screen of the person in the deep sleep; the thoughts might flash tendencies of a baby, a youth, adult, aged person, a King or a Brahmana! The tendencies might create religious fervour, fright, pride, extreme sorrow, happiness or helplessness!) II.i.20) *Sa yathornanaabhis tantunoccharet, yathaagneh kshudraa visphulingaa vyuccharanti, evam evaasmaad aatmanah sarve praanaah, sarvey lokaah, sarve Devaah, sarvaani bhutaani vyuccharanti:tasyopanishat, satyasya satyam iti praanaah vai satyam, tesham esha satyam/* (Individual Selves having similar body parts manifest specific characteristics typical of their own; this is indeed so with all the Beings in creation, more so of humans. This is on the analogy of a spider weaving threads of similar nature or fire creating tiny sparks flickering all around. In the same manner human organs like tongue emanating sound and speech, hand and feet resulting in actions, skin creating odour, heart asking for breathing and mind deriving thoughts and so on. All the Devas preside over organs and worlds. Various other Beings ranging from a blade of grass upto Hiranyagargha manifest their own characteristics. Likewise all Individual Selves in existence are akin to Brahman and truly Upanishads are the hidden meaning of existence revealing just this Basic Truth that the Individual Self is the Supreme Self Itself!! Upanishads are thus the capacity to bring near to this Truth that Praana couched in a live body is the Self that is the Supreme Self and indeed THAT IS THE TRUTH!)

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

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

Origin of human beings with body parts and sensory organs as also of corresponding Sapta Rishis

Having discussed about Brahman's outline, discussion on Universe's Origin and Dissolution follows:

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

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

[Thus ends the second Brahmana of the Second Chapter].

Mortal and Immortal Swarupas of Individual Self and Supreme Self

II.iii.1) *Dwe vaava Brahmano ruupe, murtam chaivaamritam cha, Martyam chaivaa Martyum cha sthitam cha yacha, saccha twaccha/* (Brahman is of two distinct Swarupas are Forms viz. the Subtle and Gross, the Mortal and the Immortal, the ‘Sthira’(Stable) and ‘Asthira’ (Unsteady), the Actual or Existent and the Everlasting Truth! In other words, the Self which is transitory and the Supreme is eternal, what is percieveable and the other Unimaginable, besides one is limited Truth and the other all pervasive yet Undefined.) II.iii.2) *Tadetan Murtham yadanyad vaayoschaantarikshaaccha; etanamrityam, eatasthitam, etat Sat, tasyaitasya murtasya, etasya murtasya etasthitasya, etasy sata esha raso ya esha tapati, sato hyesha rasaah/* (This gross form is different from ‘Vayu-rakasha’ or the supportive Air and Ether and as such is mortal, limited, and distiguishable. It is atleast visible and defined if not unlimited like Surya or Chandras) III. iii. 3) *Athaamurtam-Vaayuraantarikshamcha yetadamritam, etadyat, etathyat; tasmaitasyaamutrasya, etasya yatah, etasya tyasyaisha raso ya esha etaminmandalo Purushah, taya hosha rasah: iti adhidaivatam/* (When one describes of ‘Amurta Swarupa’ or the Formless Subtle Entity viz. the Vayu and Akasha, that indeed is immortal, all pervasive and indistinguishable. Further regarding Surya Deva who is distinguished yet all pervasive and immortal too, [as in the case of Chandra Deva and Agni Deva too yet undefined] , the description is about Devas in essence.] II.iii.4) *Athaadhyaatmam-idameva murtam yadanyat praanaaccha yaschaam antaratman aakaasha, etanmartyam, etat stitam, etat sat, tasyaitasya murtasya, etamritasya martasya, etasya stitasya, etasya sata esha raso yacchakshuh, sato hesha rasah/* (Having referred to Devas, the description is now about the Adhyaamika Murti or the corporal body and the organs; breathing or Prana is a part of it which indeed is mortal. Actually it is concentrated in the normal eyes. This inherent Prana is neither lasting nor mobile outside the body.) II.iii.5) *Athaamurtam praanascha yas chaayam antaraatman akaashaha; etad amritam, etad yat tyam, tasyaitasyaamurtasya, etasaamritasya, etasya yatah, etasya tyasyaisha raso yoyam dakshinekshan Purushah, tyasya hyesha rasah/* (Now the description of Amurta or the Formless viz. breath or Praana in general as a product of Space which is immortal and that is freely moving any where. And that is concentrated in the ‘original’ right eye which is the essence of Truth!) II.iii.6) *Tasya haitasya Purushasya rupam yathaa maharaajanam vaasah yathaa paandvaavikam, yatendra gopah, yathaagnyarich, yathaa pundarikam, yathaav sakrudvidyuttam; sakrud vidyutteva ha vaa asya shrir bhavati, ya evam Vedaa, athaatav aadesha na itia iti, na hyetasmaaditi, na iti anyat param asti; atha naama dhyeyam satyasya satyam iti, praanaa vai satyam, esha satyam/* (That Purusha Swarupa is such as he dons a saffron robe; he is like an Indragopa insect, looks like the flames of Fire, as a pure and white lotus flower and like the sudden flash of lightning. As per the directive of Brahman, the Prajapati Purusha is of the saying : ‘neti, neti’ or ‘not this and not that’! Yet indeed He is the Truth or Reality and the Truth alone or the Reality itself! Indeed He is the Quintessence of Truth! Various explanations have been expressed about Him: some designate him as ‘Murtaamurta Rashi’ or The One with or without Form; some call Him as –‘Karta or Vijgnaanamaya, Vidya maya Bhokta’- and Karma inclusive of ‘Purvakarya karana Samudaya’ or the Totality of Past and Present Deeds and their fruits). Some call Him as Lord Buddha opined as ‘sudden flash of lightning’ or Enligntneement , that is *aprameyam asamkhyeyam achintyam anidarshanama, Swayam eva atmana -atmaanam twam eva jnaatumarhasi/* or That only the Self could realise about Him who is beyong measure, beyond number, beyond thought, beyond comparison) [This is the end of the third Brahmana of the Third Chapter; now follows the description of the Supreme or the Absolute Self]

Yagjnyavalkya-Maitreyi ‘samvaada’ detailing material resources vis-vis Brahman and Unity of Individual Selves with the Supreme

II.iv .1) *Maitreyi, iti Yagjnyavalkyaah, udaasyan vaa arehamasmaatsyathaa naadasmi; hanta tenayaa Katyayanyaantam karavaaneeti/* (Maharshi Yagjnyavalkya confided in Devi Maitreyi that he would renounce his life of a householder and take to renunciation which was a higher form of life and divide his properties and make settlements between her and his other wife Devi Katyayani!)II. iv.2) *Sa hovaacha Maitreyi, yannu ma iyam bhagoh, sarvaa Prithvi vittena purnaa syaat, katham tenaamritaa shyaam iti; neti hovaacha Yagjnyavalkyah yathaivopakaranavataam jeevitam, tathaivaa te jeevitam syad amritatvasyatu naashati vittaneti/* (As the Maharshi so proposed his intention, then Maitreya reacted to say that even if the entire Earth were filled up with money and material for me, would it ensure me Immortality by that opulence! Then the Maharshi naturally reacted in the negative and stressed the fact that immortality could indeed never to be a suitable alternative for the means for wealth.)II.iv.3) *Sa hovaacbha Maitreyi, yenaaham naamritaa shyaam, kim aham tena karyaam, yadeva Bhagawan Veda tadeva me Bruuhiti/* (Maitreyi said that if that kind of wealth could not secure me immortality, what use that wealth be! ‘You tell me only that type of means which alone might secure it’) II. iv.4) *Sa ho vaacha Yagjnyavalkyah, priyaa batarenah sati priyam bhaashase, yehi, aassva, vyakhyaasyaami te, vyachakshaa - nasya tu me nididhaasaweti/* (Yagjnyavalkya replied to Matreyi endearingly to sit near him and meditate while he would explain) II.iv.5) *Sa hovaacha, na vaa are patyuh kaamaaya patih priyo bhavati, atmanastu kaamaayaaya patihpriyo bhavati, na vaa are jaayaayai kaamaaya jaayaapriyaa bhavati/ Na vaa are putraanaam kaamaaya putraah priyaa bhavanti, atmanastu kaamaaya putraah priyaa bhavanti, na vaa are vittasya kaamaaya vittam priyam bhavati, atmanastu kaamaaya vittam priyam bhavati, na vaa are Brahmaanah kaamaaya Brahma priyam bhavati, atmanastu kaamaaya Brahma priyam bhavati, na vaa are kshatrasya kaamaaya kshatram priya bhavati, atmanastu kaamaaya, kshatram priyam bhavati, navaa are lokaanaam kaamaaya lokaah priyaa bhavanti, atmanastu kaamaaya lokaah priyaa bhavanti, na vaa are Devaanaam kamaaya Devaah priyaa bhavanti, atmanastu kaaaaya Devaah priyaa bhavanti, na vaa are bhutaanaam kaamaaya bhutaani priyanaati bhavanti, atmanastu kaamaaya bhutaani priyani bhavanti, na vaa are sarvasya kaamaaya sarvam priyam bhavati, atmanastu kaamaaya sarvam priyam bhavati/ Atmaa vaa are drushtavyah shrotavyo mantavyo nidhidhaanaa sitavyo Maitreyi, Atmano vaa are darshanena matyaa vigjnaanenedam sarvam viditam/* (The Maharshi explained that either a husband or wife loved either of them, it was merely for their one selves; similarly one loved his or her children, it was only for their own sake; wealth was loved by any body it was again for their own selves; similarly, a Brahmana, or a Kshatriya, or the worlds, Devas, other Beings, and so on; therefore what was of utmost importance was to realise the Self, indeed one’s own Self that was to be heard of, reflected upon, and meditate to. In other words, when Maitreyi asked the Maharshi whether all the wealth in the Universe would be able to secure immortality, the reply positively yet logically would be whether she would be prepared to discard every thing including life partners, off spring, varnas like one is a Brahmana or a Kshatriya, wealth of course, or attachment to co-beings, or the desire for this Loka or another like Swarga, Satya Loka, and so on, even attachment to specific Devas, and so on by merely concentrating about the Absolute Truth and Truth alone called ‘Sat-Nyasa’ which literally meant Sanyasa or Renunciation! And that Truth was within One Self; it was that the Self alone was to be heard of, reflected upon and meditated to! That that alone was the quest for Immortality!) II.iv.6) *Brahmatam paraadaadyon atmano Brahma Veda, Kshatram tam paraadaadyonyatraatmano Devaanveda, Bhutaani Paraadyon yatra atmano bhutaani veda, sarvam tam paraadaadyonyatraatmanah sarvamVeda; idam Brahma, idam Kshatram, ime lokaah, ime Devaah, imaani Bhutaani, idam sarvam yadayamaatmaa/* (Brahmanas tend to discard any thing that they have conviction of what all should be according to their Inner Self; similarly Kshatriyas too reject any thing unconventional and and unconvinced to their Antaraatma or Conscience.

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

klavanameva, evam vaa ara idam mahadbhutamanantamapaaram vigjnaana ghana eva/ etebhyo bhutebhyah samuthaaya tanyenvaan vinashyati na pretya sangjnnsteetyare braveemeeti hovaacha Yagjnyavalkyah/ (Maharshi Yagjnavalkya explained to his wife Maitreyi that the great Reality called the Supreme Self is not a separate entity due to your own ignorance and due to your identity of your body organs and their functions subject to hunger and thirst being basically mortal. That is why a Being feels exposed to dangers of death and hence the risks and fear of existence, not knowing that the Being only changes forms, names, characteristics and attributes but remains the Self which indeed is the Supreme and the Absolute Reality only always! The Maharshi cites the illustration of a lump of salt dropped dissolves and thus difficult to retain its original nature and that precisely is the cause of non identification. One tends therefore that as and when the original Reality changes its form, name, features, fears of existence, anxiety of retaining the so called Self, etc. then the woods are confused as the forests or the Midhya or the Make Believe prevails and blocks the view of the Satya or the Truth!) II.iv.13) *Sa ho vaacha Maitreyi, Atraiva maa Bhagavan amuumuhah, na abhidheeyate, na pretya sangjnaasteeti; sa ho vaacha na vaa areham moham brakeemi, alam vaa ara idam vigjnaanaaya/* Devi Maitrei got utterly confused and so expressed to her husband as her understanding had all along been mentally fixed to that Bhagavan as the object of veneration and that she was the one to venerate to him on the basis of Dualism of him and by myself! But the Maharshi talked of Oneness and of Unity in Diversity! The Maharshi coolly replied to re-emphasise and corrected her understanding that the same entity was possessing varying attributes. He further explained that the Self was superimposed by ignorance like a burning wood was covered by ash! Pure Intelligence which indeed is the Self appeared variegated by modifications of name, organs and their attributes, and of the falsity of decay and destruction! On the other hand, the Self is indestructible, paramount, endless and infinite Reality!) II.iv.14) *Yatra hi dwatamiva bhavati taditara itaram jighrati, taditara itaram pashyati, taditara itaram shrunoti, taditara itaram abhivadati, taditara itaram manute, taditara itaram vigjnaanaateeti; yatra vaa asya sarvamaatmaivaabhuttatkena kam manveeta, tatkena kam shrunuyaat, tatkena kamabhikvadet, tatkena kam manaveet, tatkena kam vijaaneeyaata/Vignataaramare kena vigjnaaneeyaaditi/* (Due to the actual existence of duality, nay the multiplicity, due to ignorance, smell is different, vision is different, the capacity of hearing varies, speech sounds diverse, the pattern of thinking or mindset is varied, and the faculty of the understanding is highly dissimilar too. But when the veil of ignorance is removed and since the Absolute Self which is neither dual nor multiple, every thing falls in place and one starts its attributes to hear, see, smell, touch, taste, feel, think and react precisely the same in unmistakable and distinctive uniformity! Therefore Maitreyi, one has to clearly understand as to who is the Singer, then the song is indeed just the same! The Self is thus the Supreme in that blueprint, be it vision, or hearing, or feeling, or thinking or whatever! ‘Vignaataaramare kena vigjnaneeyaaditi’ or through what instrument should one know That Knower?

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

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

‘Madhu Vidya’ or the doctrine of Honey applicable to all the Beings, Elements, Concepts and the Self

II.v.1) *Iyam Prithivi sarveshaam bhutaanaam madhu, asyai prithivyai sarvaani bhutaani madhu; yashchayamasyaam prithivyaayaam tejomayomritamayah purushah, yashchaayamadhyaamtam sharirah tejomayomritamayah Purushah ayameva sa yoyamatmatmam sharirastejomayomritamayah Purushah ayameva sa yoyamatmaa; idamamritam, idam Brahma, idam sarvam/* (Any discussion on the means of Immortality inevitably pre-supposes knowledge of the Self while renunciation of everything being a part of it. Once That is realised then the Universe is realised. Now, this Earth is like ‘madhu’ or honey which indeed is the essence of all the beings from Hiranyagarbha down to a blade of grass. The Self of any being comprises full of four entities viz. Prithivi maya, amrita maya, tejomaya and Purusha; or earth, honey, corporeal being in a mortal body and knowledge or intelligence and again the Self indicates Amrita Maya or Brahma maya; this indeed in Brahman all about; stated differently, existence is by itself is a sweet experience, notwithstanding its travails! Hence Universe is Earth in a way) II.v.2) *Imaa aapah sarveshaanaam bhutaanaam madhu aasaamapaah sarvaani bhutaani madhu; yashchaayamaaswapsu tejomayomritamayah Purushah; yashchaayamadhyaatmam raitasah tejomayomritamayah purushah yashchaayamadhyaatmam raitasastejomayomritamayah Purushah, ayameva sa yoyamatmaa; idamamritam, idam Brahma, idam satyam/* (Having defined Universe and Existence of Hiranyagarbha downward to each and every being in the Creation on Earth, the next concomitant of Existence is **water** which too is as sweet as ‘Madhu’ or honey; ‘Aapaas’ too as essential for existence of one and all as much as that of Prithvi, being an essential seed in a body! In the waters is situated the ‘tejomaya and amritamaya Purusha’ or the ever shining and immortal Entity who is also known as ‘Antaratma’ or the Inner Self; indeed that is Immortal, is Supreme Brahma and ‘Sarvam’ or the Totality! In fact water is absorbed in the Body as the ‘Retas’ or the seminal fluid!) II.v.3) *Ayamagnih sarveshaam bhutaanaam madhu, asyaagneh sarvaani bhutaani madhu, yaschaayamagnou tejomayomritamayah Purushah, yashchaaya madhyaatmam yoyamatmaa; idamamritam, idam Brahma idam sarvam/* Prithivya-apas-tejas’ or among the Pancha Bhutas, without **Earth**, no being at all has any ‘locus standii’ or life or very survival; without water there is no subsistence; now without Agni there would be neither survival nor food nor even endurance, quite apart from neither homas nor Agni Karyas and the best part of human existence on account of food which indeed is ‘the Madhu again’. It is therefore the radiance and heat so crucial more so **Agni** is identified with Speech, tongue and mouth for existence! And that is how the imperative four factors of existence viz. the Self, the Knowledge, immortality and Brahman!) II.v.4) *Ayam Vaayuh sarveshaam bhutaanaam madhuh asya Vaayoh sarvaani bhutaani madhu; yascha - ayamasmin Vaayo-amritamayah Purushah ayameva sa yoyamatmaa; idam-amritam, idam Brahma idam sarvam/* (This **Vayu** or Air too is like honey as in the case of Earth and Water and is predictably so for even in terms of minutes and seconds; Air is the pulsative, ever beaming and immortal Vital Force for breathing and is like an ever-ticking machine essentiality of one’s very life line! Indeed the inevitability of the Top Significant four factors of knowledge, immortality, Self and Brahman are the required fundamentals for existence!) II.v.5) *Ayamadityah sarveshaam bhutaanaam madhvasyaadityasya sarvaani bhutaani madhu yashchaayasminnaaditye tejomayomritamayah Purusho yaschaayamadhyaatmam chakshuh tejomayomritamayah Purushoyameva sa yoyamaataah idamritam idam Brahma, idam sarvam/* (This **Surya** Deva is the sweet honey of all the beings in creation; he is the most lustrous and shimmering fund of radiance as also the divine embodiment of nectar that ensures ‘amaratwa’ or deathlessness. He is identified with the sharp vision of the eyes and is the four sided entity of the Self, personification of comprehension, everlasting existence and the Supreme Omnipresence!) II.v.6) *Imaa dishah sarveshaam bhutanam madhu, aasaam dishaam sarvaani bhutaani madhuh; yashchayamaasu dikshu tejomayomritamayah Purushah, yashchaayamadhyaatmam maanatejomayomritamayah Purushah, ayameva sa*

yoyamatmaa; idamamriam, idam Brahma, idam sarvam/ (The ‘**Dishas**’ or Directions are like honey too to all the Beings in all the parts of Creation where again the Tejomaya-Amritamaya Purusha who is Eternal and Blissful is omnipresent all over the Universe. These Directions constitute the ears of a body. Indeed that four sided Soul or the Self is based on Vignana, sweetness of madhu and radiance and has the under lying unity with Paramatma the Supreme! II.v.7) *Ayam Chandrah Sarveshaam bhutaanaam madhu, asya chandrasya sarvaani bhutaani madhu; yashchaayamasimshchandre tejomayomritamayah purusghah, yashchaya madhyaatmam maanasastejomayomritamayah Purusha, ayameva sa yoyamatmaa; idamamritam, idam Brahma idam sarvam/* (Now **Chandra** the Moon is of extreme sweetness of honey and so are all the Beings in Srishti. This unique Chandra Deva is not only the incarnation of pleasant coolness and brightness but is also immortal akin to mind of various Beings in the Globe; this is also identified with the personification of luminosity, eternity, knowledge and the Antaratma or the Interior Self that is directly aligned to and a close reflection of Paramatma the Ultimate!) II.v.8) *Iyam Vidyut sarveshaam bhutaanaam madhu, asyai vidyutah sarvaani bhutaani madhu; yashchaayamasyaam vidyuti tejomayomritamaah Purushah, yashchaaya madhyaatmam tayjastejomayomritamayah Purushah, ayameva sa yoyamatmaa; idamamritam, idam Brahma, idam sarvam/* (This **Vidyut** or Lightning is like sweet honey to the Beings of the Universe and vice versa. The Vidyut is at once a flash of piercing vision yet is a permanent phenomenon on the Skies. Identified with the sensation of touch and skin on a body of the Beings, this is an active segment of the Self comprising the body, its awareness or appropriately named as knowledge, the light within the body in the form of the touch and its sweet existence- all these four are ideally unified with Paramatma.) II.v.9) *Ayam stanayitnuh sarveshaambhutaanaam madhu, asya stanayitnoh sarvaani bhuytaani madhu; yaschaayamasyaam vidyuti tejomayomritamayah Purushah yaschaayamadhyaatmam taijhasastejoayomritamayah Purushah, ayameva sayoyamatmaa, idamamritam idam Brahma, idam sarvam/* (**Clouds** are nice and sweet like honey to all Beings as these are the abodes of the ‘Tejomaya and Amritamaya Purusha’ who is identified with sound and voice in the body of each and every being in Srishti representing the Self, knowledge, inherent radiance and perpetuity interconnected to Brahman the Superior Most) II.v.10) *Ayamaakaashah sarveshaam bhutaanaam madhu asyaakaashasya sarvaani bhutaani madhu yaschaayam asminnaakaasho tejomayomritamayah Purushah yashchaayam adhyaatmam hridyaakaashah tejomayah amritamayah Purushah, ayam eva sayoyam aatmaa, idam amritam, idam Brahma, idam sarvam/* (This **Akasha** is like honey to all the Beings in the Space identified with the heart in their physiques. This ether is where Purusha rests being replete with radiance and ecstasy, known otherwise as Antaratma or the Inner Self based on realisation, inbuilt brightness, and everlasting nature interconnected with the Supreme). II.v.11) *Ayam Dharmah sarveshaam bhutaanaam madhu, asya dharmasya sarvaani bhutaani madhu; yaschaayam asmin dharme tejomayo amritamayah Purushah, yaschaayam adhyaatmam dharmah tejomayomritaamayah Purushah, yaschaayamadhyaatmam dhaarmastejomayomritamayah Purushah, ayameva sa yoyaatmaa; idamamritam, idam Brahma, idam sarvam/* (**Dharma** or righteousness is the code of conduct as per the Scriptures enunciated in Shrutis and Smritis; indeed this dharma is like honey to the various Beings; yet this code is neither seen nor readily felt like Earth, Sun, Moon, Water, Fire, Sky, Lightning, Directions, clouds and so on; yet Dharmacharana or Following the Established Principles of Morality is indeed divinely sweet like honey, bright like flood of radiance and gratifying and fulfilling like ‘Tejomaya-Amritamaya- Antaratma’ or Inner Conscience which again is eternal, radiant and Supreme viz. ‘Paramatma’ or Brahman; indeed the Self is but a reflection of the Utmost Abstraction!) II.v.12) *Idam Satyam sarveshaam bhutaanaam madhvasya satyasya sarvaani bhutaani madhu yaschaayamasmin satye tejomayomrita mayah Purusho yaschaaya madhyaatmam saatyah tejomayah amritamayah Purushoyameva sa yoyamaatmed*

amritamidam Brahmodah sarvam/ (This concept of **Satya or Truthfulness** is sweet like honey for all the Beings in the Universe; it is in this Satya that is embedded in the Purusha who is the embodiment of Radiance and ‘Amritatwa’ or Eternity; he is the Adhyatmika Purusha or the Self who is interconnected with Paramatma or the Absolute Brahma who is Everything!) II.v.13) *Idam maanusham sarveshaam bhutaanaam madhvasya maanushasya sarvaani bhutaani madhu yaschaayamasmin maanushe tejomayomritamayah Purusho yaschaayamadhyaatmam maanushastejomayah amritamayah Purushoyameva sa yoyamaamedamamritamidam Brahmodah sarvam/* (These **Humans and other species** are sweet like honey to each other; the sum total of their bodies and organs or the cosmic body is always in favour of Truthfulness and Reliability both internally and externally. The **Four factors** governing the Self are righteousness, knowledge, brightness within and of everlasting nature; the Self is tightly intertwined and totally unified with Brahman; indeed the knowledge of what Brahman is what the means of attaining that very status) II.v.14) *Ayamatmaa sarveshaam bhutaanaam madhwasyatmanah sarvaani bhutaani Madhu yaschaaya masminnaatmaani tejomayemritamayah Purusho yaschaayama - atmaa tejomayomritamidam Brhmodam sarvam/* (This ‘antaratmaa’ or the **Inner Self** is syrupy and charming to all the Beings in Srishti and equally so all the Beings to the Inner Self. It is this very Self which is the embodiment of brightness and of everlasting nature Purusha; thus indeed is It is ever sweet and nectar -like, Brahman-like and every thing else in the Globe!) II.v.15) *Sa vaa ayamatmaa sarveshaam bhutaana- madhipatih sarveshaam bhutaanaam rajaa; tadyathaa rathanaabhau cha tathanemou chaaraah sarve samarpitaah, evamevaasmin aatmaani sarvaani bhutaani sarve devaah, sarve lokaah, sarvepraanaah, sarva eta atmaanah samarpitaah/* (This ‘Antaratma’ or the Self Consciousness is the sovereign of all Praanis or the most beloved like sweet honey itself; this is indeed is the dazzling fund of luminosity and the sustaining drink of Deva Ganas and what is more the Eternal Brahma that is ‘Saravaswa’ or the Totality. This Individual Self which is akin to burnt coal camouflaged by ash is possessed of add-on body- appendages just as the Basic Truth is covered by the thick layer of make-believe maya or ignorance; it defies pure intelligence, but deep devotion and meditation with the aid of Brahma Gyaan alone can gradually clear the smokes of ignorance; indeed it is the ‘Shruti-Smriti pathana-smarana-jignaasa’ alone could loosen the tight stranglehold of Agjnaana and pave the gradual and thorny path of Illusions that reveals the hard away to Brahman and eventually identify Brahman ultimately. The identification and Identity of the Self as the Supreme Self is possible only when all the spokes are fixed properly in the nave and fellow of a wheel when all the organs of a body and their end-uses like speech, touch, smell , action, thought, etc. are ideally fixed on the Self)

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

II.v.16) *Idam vai tan madhu dadhyann aatharvanoshvibhyaam uvaacha, tadetad rishi pashyaanavochat: tadvaam naraa sanaye damsha ugram, aavishkarnomi, tanyatur navrishtim/ Dadhya ha yan madhva atharvano vaam, Ashvasya shreeshanaa pra yadimuvaacha, iti/* (Recalling the conversation of Devi Maitreyi and Maharshi Yagjnyavalkya when the latter explained about Antaratma and Paramatma or the Self and the Supreme Brahma, Maitreyi solicited the Maharshi to elaborate the MADHU VIDYA or the Theory of Honey being the unique link between the Self and the Supreme. Then the Maharshi explained what Dadhyan Rishi taught to Ashwini Devas in Atharva Veda. But there was a huge catch behind the narration: Dadhyan cautioned the two Ashwini Devas that in view of Lord Indra’s condition that any one trying to learn Madhu Vidya would automatically have their heads dropped; however Dadhyan assured that the heads would be kept secured and replaced by the heads of horses and the operative portion of the

Madhu Vidya meditation being the rite called Pravargya minus however the ‘goodhaartha’ or the secret portn called Self-Knowledge; indeed the Self Knowledge is as self revealing eulogy as a thick cloud with rumbling noises inevitably would end up in heavy rains! Obviously the two Ashvini Kumars yielded to the tempting offer of Dadhyan Rishi as also his assurances and agreed to the Offer to get beheaded and horse heads replaced). II.v.17) *Idam vai tanmadhu Dadhyann atharvano shvibhyaam uvacha, tad etad Rishih pashyaan avochat: Atharvanaayaashvinaa dadheechie ashvaam shiraah prati airaayatam, sa vam madhu pra vohad rataayan, twashtram yad dashraav api kakshyaam vaam iti/* (Thus this Madhu Vidya had been taught to Ashvini Kumars by Dadhyan Rishi who addresssed them saying that the Madhu Vidya or the Instruction of Honey which was ‘Twaashtra’ or Related to Surya was thus being accorded; this was the Pravargya karma which would indeed be followed by Madhu Vigyaan implicitly if not explicitly! Indeed this Madhu Vidya not only reveals the transformation of the Inner Self to the heightened level of the Supreme Brahman and the incidental methodology of recovering the horse heads to normalcy as of original Ashvini Kumars. Moreover the ‘Puraschakre pura sharira’ or the erstwhile form of those since initiated to Madhu Vidya would subsequently lead to Purusha Swarupa and further help merge into Avyakta Swarupa of Brahman!) II.v.18) *Idam vai tanmadhu Dadhyann aatharvano -shvibhyaam uvaacha, tatedat rishi pasyan avochat: puraschakre dvipaadah, puras chakre chatuspaadah, Purah sa pakshi bhutwaa purah Purusha aaveekshat iti/ Sa vaa ayam Purushaah sarvaasu puurshu purishaayah, nainena kim chanaanaavratam, nainena kim cha naasamvratam/* (After discoursing Madhu Vidya to Asvini Kumars, the Rishi explained to Ashvini Kumars that Paramatma manifested himself first as with two feet like human beings and birds and later on as four feet animals; since he entered these bodies in a subtle form, he is called Purusha. Indeed there is nobody that is not covered as a biped or quadruped or in any other imaginable form in them as enveloped by Him inside and outside. In other words, there is nothing that is not pervaded by Him in the form and name of that very species. Thus the Mantra; *nainenakincha naanaavritam, nainena kinchinaasamvritam* ie there is nothing that is not covered by Him, nothing which is not engulfed by Him viz. the Purusha! Indeed He made the bodies, the karmendriya and Jnaanendriyas or the organs of action and senses.) II.v.19) *Idam vai tanmadhu Daddhyann Atharvano shvibhyaam uvaacha, tad etad Rishi pashyan avochat: rupam rupam pratirupo babhuva, tadasya rupam pratichakshanaaya, Indro maayaabhihi puru rupa eeyate, Yuktaa hi asya haraayah shata dasha iti/* (Thus Dadhyan Maharshi taught Madhu Vidya to the Ashvini Devas in Atharva Veda as they were in the form of Horse-heads. As each specie of the Lord’s creation as of biped or quadruped or innumerable other forms, the process of Creation got multiplied as per the original swarupa or the prototype as ‘pratiswarupas’ or replicas got reproduced aplenty with similar features, organs and their respective functions by Maya or ‘make believes’ which appeared in tens, hundreds, thousands, and of endless numbers with organs and their functions in perpetuity till the termination of Creation till another such cycle gets renewed! That Parabrahma or the Supreme Creator is stated ‘apurva’ or unprecedented, anpara-akaarana-akaarya or causeless, spontaneous, and on his own volition, as also Abahya or beyond comprehension yet the consciousness within the Internal Judge of one’s thoughts and deeds! This Self is thus a true reflection of Brahman the Infinite. This Antaratma of every being is a fascimile of Paramatma and just as the Supreme knows everything, can see, hear, feel, act, react, think, comprehend and so on the Individual Selves of all the Beings can certainly do so to their respective capacities. Like horses are yoked to a chariot, the internal organs and their functions are tied together to the Pure Intelligence. This is the meaning and import of the Mantra and this again is the lesson of the Madhu Vidya, nay the secret of Vedanta; this again is the cohesion or link of the Inner Self and the Supreme Brahman all about!).

[This is the end of the Fifth Brahmana of the Second Chapter of Brihadaranyaka Upanishad]

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

II.vi.1) *Atha vamshah: Pautimaashyo Gaupavaanat, Goupvanah Proutimaashyaat, Poutimashyo Goupavanaat, Goupavanah Koushikaat, Koushikah Koundinyaat, Koundinyah Shandilyaat, Shandilyah Koushikaachha Goutamaachha Goutamah/* (Now, Madhukanda Vamsha is detailed as follows, and these are the Teachers: Pautimaasya received the Madhukanda tradition of teaching first from Gaupavana, Gaupavana from another Poutimaasya; this Pautimasya from another Gaupavana. This Gaupavana from Kaushika, Kaushika from Koundinya, Koundinya from Shaandalya, Shandalya from Kaushika and Gautama.) II.vi.2) *Gautamah Agniveshyaat, Agniveshyah Shaandilyaaccha-Aanabhimlaata Aanabhimlaataat, Aanabhimlaat Aanaabhimlaataat, Aanabhimlaato Goutamaat, Gautamah Saitavapraacheenaa yogyaa -bhyaam, Saitavapraacheenayogyo Paaraasharyaat, Paaraasharyo Bhradwaajaat, Bharadwaajo Bhaaradwaajaachha, Goutamo Bhaaradwaajaat, Bhaaradwaajah Paaraasharyaat, Paaraasharyo Baija- vaapanaat, Baijavaapaayanah Kaushikaayaneh/* (Gautama from Agniveshya. Agniveshya from Shaandilya and Aanaambhilaata. Aanaabhimlaata from another of that very name. He from a third Aanabhimlaata. This Aanabhimlaata from Gaurama. Gautama from Saitava and Praacheenayogya. They from Paaraasharya. Paaraasharya from Baijavaapaayana. He from Kaushikaayani) II.vi.3) *Kaushikaayani Ghritkaushikaat, Ghritakoushikah Paaraasharyaayanaat, Paasharyaayanah Paaraashryaat, Paaraasharyo Jaatukarnaat, Jaatukarnya Aasuraayanaaccha Yaaskaachha, Aasuraayanatraivarneh, Trivarni rouopajanghaneh, Aoupajanghaniraasureh, Aasuribharadwaajaat, Bharadwaaja Aatreyaat, Aatreyo Maanteh, Mantigautamaat, Gaotamo Goutamaat, Goutamo Vaatsyaat, Vaatsyah Shaandilyaat, Shaandilyah Koushoryaatkaapyaat, Kousherya Kaapyaah Kumaara Haaritaat, Kumaarahaaritaato Gaalavaat, Gaalvo Vidarbhirakoundinyaat, Vidarbhi-Kaundinyo Vatsanapaato Baabhavaat, Vatsanapaadabaabhavaah Pathah Soubharaat, Panthaah Soubharoya asyaada angirasaat, athaasya Angirasa Aabhuteh twaashtraat, Aabhutistwashtro Vishwarupaatwaashtraat, Vishwarupa twashtroshivabhyaam, Ashvinow Dadheecha Atharvanaat, Dadhyaatharvano-tharvanodaivaat, Atharvo Daivo Mrityoh Praadhwamsanaat, Mrityuh Praadhwamsajnah Praadhwamsanaat, Praadhwamsana Ekarshah, Ekarshirvipra chitteh, Viprachittarvyashteh, Vyashtih Sanaaroh, Sanaaruh Sanaatanaat, Sanaatanah Sanagaat, Sanagah, Parameshthinah, Parameshthi Brahmanah, Brahma Swayambhu, Bramane namah/ Iti Shashtha Brahmanam/* (The lineage of Gurus is resumed from Kaushikaayani to Gritakaushika, the latter from Parasharyayana. He from Parasharya and from the latter from Jaatukarntya. Jatukarnya from Aasuraayana and Yaaksha. Asuraanya from Taivani; as the latter from Aupajandhani. He from Aauri. Aasuri from Bharadaaja. Bharadwaajan from Atreya and Atreya from Maanti. Maanti from Gautama. From Gautama from another Gautama. He from Vatsya, Vadya from Shandilya. Shandilya from Kaishorya Kaapya. He from Kumaarahaarita. Kumaara haarita from Galava. Gaalava from Vidarbhi-Kaundinya. He from Vatsanaapaat Baabhava. He from Patin Saubhara. He from Ayaasya Aangirasa. He from Aabhuti Twaashtraat. He from Vishwarupa Twaashtra; He from the Ashwini Kumaras. He from Ashvins. They from Dadhyak Atharvana. He from Atharvana Daiva. He from Mrityu Praadvamshana. He again from Pradvamshana. Praadvamshana from Ekarshi. Ekarshi from Vipraachitti. The latter from Vyaashri. Vyaasti from Sanaaru. Sanaaru from Sanaatana. Sanaatana from Sanaga Sanaga from Parameshthin (Viraaja). He from Hanyagarbha or Brahman who indeed is Self Born. Indeed our Salutations to BRHMAN! Thus the long lineage from Brahman traced back to Pautimasya. Now Brahman as also Vedas are Self born,

ever- lasting, Omni Present, Omniscient and indeed Omni Potent. Thus the all pervading Brahman is but a reflection of the Individual Self which is camouflaged due to the organs and senses but basically both are just the same. This is the Grand Message that Veda Vedangas have taught and the Great Teachers down the line had taught and finally the Dadhyan Rishi taught to Ashwini Kumars, who learnt the quintessential Pravargya having paid the price of having been beheaded , replaced with horse faces and finally restored with original faces again. The final Mantra of the rite of Pravargya was inferred by the Ashwini Kumars just as thick clouds would inevitably thunder into heavy rains from the Sky!)

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

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

III.i.1) *Om, Janako ha Vaideho bahu dakshinena yajneneje; tatra ha Kuru Panchaalaanaam Brahmanaa abhisametaa babhuvuh; tasya ha Janakasasya Vaidehasya vijigjnaasaa babhuva, kah swideshaam Braahmanaanaamanuchaanatama iti; sa ha gavaam sahasramavarurodha; dasha dasha paadaa aikakasyaah, shringayorabaddhaa babhuvuh/* (The Emperor of Videha Desha named Janaka having performed a Maha Yajna offered ample ‘dakshinas’ to many Brahmanas who arrived from Kuru, Panchala Kingdoms too. Janaka made an announcement that who ever was able to recite Mantras in an outstanding maneer would be gifted one thousand cows along with ten sovereigns of gold along with each of the cows tied around their necks to be so donated!) III.i.2) *Taan hovaacha Brahmana bhagavanto yo vo Brahishthah sa yetaa gaa udajataamiti, tey ha Brahmanaa na dadhrushuh; atha ha Yagjnyavalkyah swameva Brahmacharinamuvaacha, etaah Somya,udaja saamashrava iti/ Taa Hodaachakaara,, te ha Braahmanaaschu krudhuh, katham no Brahmishthho bruveeteti; atha ha Janakasasya Vaidehasya hotaa-ashvalo babhuva; sa hainam prapacchha, twam nu khalu no yagjnyavalkya Brahmashthosi iti; sa hovaacha, Namu vayam Brahmashthaaya kurmah, Gokaamaa eva vayam sma iti; tam ha tata eva prashtu dadhne Hotaashvalah/* (Janaka further announced that whosoever of the Vedic Scholars might feel that he was the best might freely drive the cows home. As the announcement was delivered by th Emperor, none of the Vedic Scholars made a move, but there was a lone voice in the congregation and that was of Yagjnyavalkya who instructed his pupil named Saamshravas saying: please do drive the cows home. Saamshrava was he who was then learning Saama Veda and the student did drive all the thousand cows home literally. Indeed there was a great flutter and excitement in the audience and all the Brahmanas looked enraged and even astounded at what Yagjnyavalkya did. There were angry protests all around and the Hota or the Priest who was an expert in Rig Veda called Ashwala confronted Yagjnyavalkya and he as was the principal Sacrificer at the Yagnya shouted: Yagjnyavalkya! How dare you arrogate the title of the

Best Scholar in the Congregation of all the Vedas? The Best Prize announced by the Emperor was indeed meant for him only! Then Maharshi Yagnyavalkya replied politely but firmly: ‘ I bow to the best Scholar, but right now I would like to have cows!’ There upon, Ashwala challenged and indicated to interrogate him; Ashwala knew as well as many Scholars in the ‘Sabha’ that Yagnyavalkya was essentially an expert and teacher of Yajurveda; but his disciple Saamashrava was learning Sama Veda from his Guru; Saama is indeed Rigveda set to music and Atharva Veda is a subsidiary of the other three main Vedas and thus the Maharshi is an adept in all the Vedas!). III.i.3) *Yagnyavalkyetei hovaacha, yadidam sarvam mrityu - naaptam, sarvam mrityunaabhipannam, kena yajamano mrityoraaptimatimuchyati iti; Hotraar-twijaa, Agni naa vaacha: vaag vai yagnasya hotaa, tad yeyam vaak, so yam agnihi, sa Hotaa, sa muktihi saatimuktihi/* (Hota Ashwala addressed Yagnyavalkya: This entire Universe is replete with ‘Mrityu’ or decay and death and Mrityu is the predominant factor of existence; now how could a Sacrificer overcome and forestall death and destruction! Yagnyavalkya replied coolly that the Karta or the Chief Organiser of a Sacrifice could utilise the instrument of Ritvik Swarupa Agni or the **Hota** Priest could invoke Fire and overcome death by way of ‘Vaak’ or the Speech and the relevant Mantras; indeed ‘Vaak’ is the medium of Sacrifices; Vaak is the conveyor to Agni, that is the role of a Hota, that is the Mukti and Ati Mukti or emancipation and total Salvation! In the ‘Madhukanda’ the ‘Udgetaprakarana’ or the Chapter named Udgeeta, the Hota explains in brief the ways and means to surpass ‘mrityu’ by way of the fiery and radiant ‘Agni Mukha’; this was a mere warm up of the Question-Answer session of Ashwala and Yagnyavalkya!) III.i.4) *Yaajnavalkya, iti hovaacha, yad idam sarvam ahoraatraabhyaam aaptam, sarvam ahoraatraabhyaam abhipannaam, kena Yajamaano hotraatyor aaptim atimuchyata iti/ Adhvaryanaa ritwijaa, chakshusaa, aditeyana, chakshur vai yagnnaasya adhvaryuh, tad yad idam chakshuh, so saav aadityaah, so dhvaryuh, saa muktihi saatimuktihi/* (Ashwal asked Yagnyavalkya: Since there is a time factor of days and nights, what is the way out that a Sacrificer could overcome the time factor! The reply is that the Atharvyu Ritvik or the Priest named **Atharvyu** besides the Hota or the Chief Priest would assume the duty of personifying the role of Aditya the Chakshu Swarupa or the one who bestows vision and hence the limitation of time by way of days or nights is comfortably overcome! In other words, the Yajamaana or the Head of the Sacrifice-the Emperor in this context- resolves the issue related to day or night since Atharvyu , the vision of the Yajamana! And hence the road for Salvation gets cleared on this plea of time factor!) III.i.5) *Yagnyavalkya iti hovaacha, yad idam sarvam purvapaksha -aparaapakshaapakshabhyaam aaptam, sarvam purvapaksha aparaapakshaabhyaam abhipannam/ Kena yajamaanaah purvapakshaaparaapakshayor aaptim atimuchyata iti: Udgaatra ritvijaa, Vaayunaa, Praananaa, Praana vai yajanaasya udgaataa, tad yo yam praanaa/ Sa Vaayuh, sa udgaataa, saa muktihi saatimuktihi/* (Ashwala addressed Yagnyavalkya stating that all this situation was occupied by the bright and dark fortnights from Amavasya to Pournami and from Pournami to Amavasya on the basis of the passages of Moon. Now how could the Sacrificer account for the phases of Moon! Yagnyavalkya replied that Udgaata Ritvik or the Priest named **Udgaata** takes over the role of Vayu the God of Air who in turn influences Chandra Deva; Vayu who is the very Praana or the Life Force of Yajna; this Praana brings the change over of elongating or shortening the ‘tithis’ or dates as Chandra wanes or waxes from Pratipada-Dwiteeya-Triteeya and so on in the bright or dark fortnights. Indeed Udgaata is the personification of Vaayu and he ensures that the Yajamaana or the Sacrificer overcomes the problem of Shukla Paksha and Krishna Paksha and ensures his Mukti). III.i.6) *Yagnyavalkya, iti hovaacha, yad idam antariksham anaarambanam iva kenaakraamena yajamaanaah swargam lokam aakramataa iti; Braahmanaah ritwijaa, manasaa, Chandrena; mano vai yajnaasya Brahmaa, tad yad idam manah, so sau chandrah, sa Brahmaa, sa muktihi, saatimuktihi iti atimokshaah, atha sampadah/* (Ashwala continued his questioning

further: this ‘antariksha’ or the Sky looks placid and smooth; how could indeed the Yajamaana or the Karta could climb to Swarga. Yagnyavalkya replied to say that **Brahma** as Ritvija would indeed lift up the Sacrificer to Swarga by way of the ‘Manorupa Chandra’ or by way of thoughtfulness and Dhridha sankalpa since Moon is the Adhi Devata as also the Governor of Mind and Brahma Ritwik was the overall protector and Resolver of any Issues; thus between Chandra the Ruler of Mind and Brahma Ritwik the Final Authority of the Yajna would certainly facilitate accomplishment of Swarga and Salvation to the Yajna Karta for sure!) III. i.7) *Yagnyavalkya, iti hovaaca, katibhir ayam adyargabhir hotaasmin yagne karishyatiti: katamaas taas tishra iti/ Purnvakya cha yaajyaa cha shastraiva triteeyaa; kim taabhirjayatiti; yatkinchedam praanabhruditi/* (As Ashwala asked Yagnyavalkya as to how many kinds of Rig Veda Ruchas or Verses that the hota priest would utilise for this Sacrifice, the latter replied three viz. the ‘Purnvakya’ or the Introductory or preliminary, the ‘yaajyaa’ or the operative Sacrificial one and finally the ‘shaasyaa’ or ‘stotraya’ or benedictory or eulogistic ‘Ruchas’ or hymns in the praise of Devas. In reply to the query as to what would be the achievement of the Sacrificer Karta by the three Ruchas, the Maharshi’s reply was that of the sustenance of Universal Existence viz. of Earth, Sky and Heaven.) III.i.8) *Yagnyavalkya, iti hovaacha, katy ayam adyaadharvayur asmin yajnaa aahuteer hoshyatiti: tisraa iti: katamaas taas tisraa iti. Yaa hutaa ujvalanti Deva Lokam eva taabhir jayati, deepyata iva hi Deva lokaah; yaahutaa atinedante, piru lokaam eva taabhir jayati ataiva hi pirta lokaah; yaa hutaa adhisherate, manushya lokam eva taabhir jayati, adha iva hi maaushya lokaah/* Yagnyavalkya when asked by Ashwala as to how many kinds of Ahutis or oblations would the Aharvyu would offer in the Yajna, came the Maharshi’s reply as of Three; he further explained that the ‘ahutis’ or offerings result in blazing flames of Agni as the wood and ghee are offered when the world of Gods becomes bright; the ahuti of meat is made then that makes a great noise the Piru Lokas are pleased and the third ahuti of milk and soma juice is by way of blessings conferred on the Karta from the Bhu loka related to the Surface Lokas and also the lower Lokas) III.i.9) *Yagnyavalkya hovaacha kathibhiramadya Brahma yajnam dakshinato Devataabhir gopaayateeti; ekayeti; katamaa saiketi; mana yeveti, anantam vai manah, anantaa Vishve Devaah, anantameva sa tena loka jayati/* (Hota Ashwala further questioned the Maharshi as to how many Devas were engaged in safeguarding this Brahma Yajna; the Maharshi’s reply was that only one single Entity viz. ‘Manas’ or Mind which was endless and so would be Vaishwa Devas; it would be the final resolve of the Karta’s steadfast mind that would overcome all the Lokas. This Brahma named Ritvik facing South and seated firmly safeguarding the Yajna is certainly blessed by the Devas in plurality viz. of Mental Resolve, Vaak or the ‘Ucchatana’/ pronunciation of Mantra and Samskara or the Traditional Background of all concerned!) III.i.10) *Yagnyavalkya, iti hovaacha, katy ayam adyodgaataasmin yagne shtotriyaah stoshateeti: tisraa iti katamaas taa yaa adhyaatmam iti:praana eva purnvakya, apaana yaajyaa, vyaanaah shaasyaa: kim taabhir jayatiti;Prithivi lokam eva puro nuvaakyayaa jayati, antariksha lokam yaajyayaa,Dyu lokam shaasyayaa/ Tato ha hotaashwala upararaama/* (Finally, Hota Ashwala asked Yagnyavalkya as to how many Stotrasya Ruchas or Commendatory Hymns were chanted by Udgaatar and what were these nature and content; the reply was that the three hymns were of Purnvakya, Yaajyaa and Shasya ie. Introductory, Yaajyaa or the operative one or Sacrificial and finally the benedictory; indeed of these are the ‘shareeranta varti or ‘three Vayus’ viz. Praana as the Purnvakya-Apana as yaajya-and Vyaana as Shasya or Prayer to Devas seeking blessings. Yagnyavalkya explained further that the preliminary or Introductory hymns would secure Earth to the Karta, through the Sacrificial hymns he secured the Antariksha or the Sky and with the eulogistic hymns he secures the Swarga. Now the bravado and audacious Hota of the Yajna Ashwala who challenged Yagnyavalkya to have instructed his disciple to drive away the thousand cows to his home got

subdued in the Contest and Emperor Janaka chose Maharshi Yagnyavalkya as the worthiest ‘Sreshtha Brahmana’ Title at his Brahma Yajna!)

[This concludes the First Brahmana of the Triteeya Adhyaaya or the Third Chapter]

Human bondage by ‘grahas’ and ‘atigrahas’ controlling organs ending by death and transmigration of Souls as decided by Papa-Punya accounts

III.ii.1) *Atha hainam jaaratkaarava aartabhagah papraccha:Yagnyavalkya iti hovaacha, kati grahaah katy atigrahaah iti/ Ashtou grahaah ashtaavatigrahaah iti; ye teshthou grahaah, ashtaavatigrahaah katame ta iti/* (In any description of a human being in bondage finally destined for death which is the emancipation of a Soul, one has to reckon of ‘grahas’ or the sensory organs of perception and ‘atigrahas’ or the objects of perception viz. senses. In the present context, ‘Jaaratkaarva Aartabhaaga’ enquired of Maharshi Yagnyavalkya to please elucidate as to how many organs and senses are in position in a human body! The Maharshi’s reply was that there were eight grahas viz. Praana, Vaak, Jihvaa, chakshu, Shrotra, Manas, hasta, twak and eight atigrahas to perceive or recognise and to over perceive viz. Praana or breathing and apaana or smell, vaak- speech / utterance, jihva-taste, chakshu-vision, shrotra - hearing, Manas - thinking, hasta-working, and twak-touch) III.ii.2) *Praano vai grahaah, so paanenaati grahena griheetaah, apaanena hi gandhaan jighrati/* (Praana or in this context the nose of a body is the organ of perception or of breathing the air and the ‘atigraha’ or the over-perceiver is the outbreath that one smells as an odour) III.ii.3-9) *Vaa vai grahaah, sa naamnaatigraahena grihitaah, vaachaahi naammaanyabhivadati/ Jihvaavai grahaah, sa naamnaatigraahena griheetaah, vaachaa hi naamaani abhivadati/ Chakshur vai gragaha, sa rupenaatigraahena graheetaah chakshusaa hi rupaani pasyati/ Stortam vai gragaah, sa shabdenaatigraahwea graheetaah, stotrena hishabdaan shrunoti/ Mano vai grahaah, sa kaamenaatigraahena graheetaah, manasaa hi kaamaan kaamayate/Hastou vai grahaah, sa karmaanaatigraahena graheetaah, hastaabhyaam hi karma karoti/ Twak vai grahaha, sparshenaatigraahena graheetaah, twachaa hi sprarshaan vedayate; iti eteshthou grahaah ashtaavatigrahaah/* (Speech is the organ of awareness and it is known by the name of an over perceiver, since by speech that one utters names; the tongue is then organ of perception and it controls taste as an over perceiver; the eyes are the twin organs of vision and these are the over perceivers as by them only one can see figures and appearances; ears are the organs of hearing and these twin organs are capable of seizing sound as over perceivers and it is only by their help one can hear sounds; Mind indeed is the unique organ for the perception of thinking and imagination; mind is an over perceiver of thoughts, wishes and ambitions; the two hands are the organs of perception and are grasped by action for hands are such as to execute deeds and achievements; and finally of the eight organs of perception, skin is engaged in touch as the over perceiver of that sense exclusively for feeling or contacting; thus each human being is sensitive to death by any of the organs and their senses: *Indeed each one of these –be it a graha or atigraha- is so susceptible or vulnerable to death!*) III.ii.10) *Yagnyavalkya iti hovaacha, yad idam sarvam mrityor annam, kaa swit saa Devataa, yasya mrityur annam iti: agnir vai mrityuh,so paam annam, apa punar mrityum jayati/* (Artabhaaga asked Maharshi Yagnyavalkya that all the organs and senses are mere food to mrityu, then who indeed would be the Deva who is not so. The Maharshi quipped saying that Agni for instance is of the form of death, but it is the food of water, and as and when there is an involvement of food, there has to be death. He who knows this information that any among Devas or for that matter any entity who knows that death could be prevented would indeed overcome death; in otherwords everything is the food of death and that anything that is born is subject to death: *Jaatasya hi dhruvo mrityuh, dhruvam janma mritasyacha!* III.ii.11) *Yagnyavalkya, iti hovaacha, yatraayam purusho mriyate, ud asmaa praanah kramanti aaho neti/ Na iti hovaacha Yagnyavalkyaah, matraivaa samavaaneeyante, sa ucchvayati, aadhmaayati, aaddmato mritah shete/* (Arthabhaga asked the Maharshi that as and when a person dies, would not his praana or vital breath get lifted up from him, is it not so! The Maharshi then replied in the negative and said that the praanaas would be gathered together in him, and his body would be swollen and inflated and then the person concerned would then be declared dead; in other words, the person dies only when the erstwhile

organs and senses of that Self would totally get disassociated like the waves in an ocean and the ‘shodasha kalas’ or the sixteen reflections of Paraatma would not get severed, till then the Prani would technically not stated to be dead) III.ii.12) *Yagnyavalkya, iti hovaacha, yatraayam purusho mriyate, kim enaam na jahaatiti: naana iti, anantam vai naama, ananta Vishwa devaah, anantam eva sa tenaa lokam jayati/* (Arbhaag asked Yagnyavalkya as to what would be still not left after the person died and his ‘antya kriyas’ are performed. The Sage replied that only the name and memories of the deceased would still remain for ever just as in the case of Vishwa Devas for they remain to win the infinite universe!) III.ii.13) *Yagnyavalkya, iti hovavaacha, yatrasy purushasya mritasyaagnim vaag apyeti, vaatam praanaah, chkshur Adityam, manas Chandram, Dishah stotram, Pritvim shareeram, Akaasham Atmaa, oshadhir lomaani, Vanaspatim kashaah, Apsu lohitam cha retas cha nidhiyate, kvaayam tadaa purusho bhavatiti/ Ahaara, somyaa hastam, Arthabhaagaa; aavaam evaitasya vedishyaavah, na naav etat sajana iti/ Tau hotkramyaa mantradaayam chakraate; tau ha yad uchatuh, karma haivan tad uchatuh atha yat prashaashaamsatuh karma hauva tatprahaashaamsatuh: punyo vai punyena karmana bhavati, paaah paapneti/ Tato ha Jaarakaarava Aarthabhaaga upararama/* (Arthabhaaga then enquired of Yagnyavalkya: When the the departed Soul’s voice and speech would get absorbed in Agni, when his Life Force or Praana in the nose into Vaayu or Air, Chakshu or vision into Surya, Mind into Moon, ears into Dishas or Directions, body into earth, heart called the ‘daharaakasha’ or the Inner Sky into the Grand Sky called ether, body into the hold of Earth, hairs on the human body in herbs, head in the trees, blood and seed in water, then where is the human body? Having so replied to the enquiry of Arthabhaaga, Yagnyavalkya then told the latter and asked the former: let us settle down in a private place instead of a crowded public place where we meet and discuss in peace! Then both of them retired to a private place and discussed. Finally, they decided that only Karma or Action and Deed alone which a person would perform that mattered and nothing at all after one’s life time. Karma with the aid of the body parts and their positive end- uses or organs and liberating senses would be the decider or the real check point. One would become good through good work enjoined by Sriptutes and vice versa. Thus the concepts of a frame work of life time, the work effects aided by organs and senses and the destiny as decided by the Almighty: indeed these are the ultimate criteria!)

[This is the end of Second Brahmana of the Third Chapter which deals with the issue of human bondage in the form of organs and senses leading to death or liberation, pointing out to the inevitable aspect of karma of plus or minus accounts which result in transmigration and liberation of the Soul which determines the quality of subsequent Life. After all, karma in the most ideal form might improve upon relative upgrading of subsequent existence and might not necessarily lead to total freedom of continuation! Indeed whoever knows this conquers further death!]

The supremacy of Horse Sacrifice performed by Gandharvas and extra terrestrial Beings too for Salvation

III.iii.1) *Atha hainam Bhujjyurlahyanih papraccha, Yagnyavalkyete hovaacha/ Madreshu Charakaah paryavrajama, te patanchalasya kaapyasya grihaan aima; tasyaaseed duhitaagandharvagraheetaa; tam apracchhaama ko seeti sobraveet, Sudhanvaangirasa iti, tamyadaa lokaanaam antaan apracchhaama, athainam abruuma, kva pareekshitaabhaavann iti, kva pareekshitaabhaavan, sa twaa precchhaami, Yagnyavalkya, kva parikshitaabhaavann iti/* [Before explaining this stanza, there is a quote from Manu Smriti which states that there is nothing more so heinous than killing a virtuous Brahmana nor anything more commendable than a horse sacrifice! It is stated that a horse sacrifice is both a collective and individual endeavour; collectively the Sacrifice results in bringing in fruits to all engaged in the extraordinary ‘Karma’ and individually it enables deep meditation of all concerned led by the Karta. Now in the present context, the person known as Bhujya mentions an incident of his own life; indeed this kind of narration keeps up the suspense by adding extra flavour to the significance to the horse sacrifice] (Bujya the grandson of Lahya informed Yagnyavalkya that during a tour of his as students visited Madra to a

house of Pataanchala of the lineage of Kapi and found that his daughter was possessed by a Gandharva; when Bhujya introduced himself as Sudhavan of the line of Angirasa and broached the topic of his daughter being possessed by a Gandharva, Patanchala put a counter question as to what were the limits of the world and we the students put a further counter question ‘ where were the descendents of Parikshit’? Indeed very innocently Bhujya repeated the same question to Maharshi Yagnyavalkya and requested him to reply)

Yagnyavalkya-Gandharva Samvaada on Cosmic Vital Force

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

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

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

III.iv.1) *Atha hainam upastah chakraayanah papracchaa: Yagnyavalkya, iti hovaacha, yat saakshaad aparokshaad Brahma, ya aatmaa sarvaantarah tam me vyaachakshusweti/ Eshaa ta aatmaa sarvantarah/ Katamaah, Yagnyavalkya, sarvantarah/ Yah praanena praaniti, sa ta aatmaa sarvaantarah yo paanenaa –paanaatiti, sa ta atmaa sarvaantarah; ya udaanena udaaneeti, sa ta aatmaa sarvaantarah, eshaa ta aatmaa sarvaantarah/* (Before explaining the purport of this stanza, the background is that when a person who is under the control of grahas and atigrahas or organs and objects happens to transmigrate after death,

then would the new Self be free from the hang over of the previous birth's life record of pluses and minuses or not! In other words, would there be a fresh account accorded to the new arrival ie whether there would be a carry forward of the previous life! In the present stanza, Ushasta the son of Chakra asked Maharshi Yagnyavalkya to explain, then the latter replied that the new Self is that very Self that is within all! The explanation is to show a cow by taking hold of its horns and say that 'this is it'! The reply that this is 'the' Self then the reply would be the present Self! The Maharshi further annotated about the Self within all; 'That which 'breathes' through the 'Praana' or the Life Force that is within all; that which moves 'downwards' through the 'Apaana' is the Self that is within all; that which 'pervades' through the 'vyaanaa' is the Self that is within all; that which 'goes out' through the 'Udaana' is the Self that is within all. [Samaana is the balancer or equaliser of the Air within the Self] Indeed this is the self of body and organs with respective functions that is within all!) III.iv.2) *Sa hovaacha Ustaah Chaakraayanah: yathaa vibruyaad, asau gauh, asaavashva iti, evam evatad vyapadishtam bhavati, yad eva saakshaad aparokshaad Brahma ya aatmaa sarvaantarah/ Katamaah Yajgnyavalkya sarvaantarah/ Na drishter drashtaaram pashyeh, na shruteh shrotaaram shrunuyaad, na matermantaaram manaveetaah, na vigjnaater vigjnaataaram vijaaneeeyah, esha ta aatmaa sarvaantarah, atonyaad aartam/ Tato haushastah chakraayana upararaama/* (Utasta Chaakraayana reacted to the Maharshi and said that one might say that here was a cow that walked, or the other was a horse that ran; 'please explain to me Yagyavalkya, how does one perceive that Brahman is in whom'! The Maharshi replied that Brahman was present in every being; 'you cannot see the one who enables you to see things, since vision enabled normally is different from that particular 'Self' enabling to see every thing is different. Similarly what one hears or thinks or knows by way of vision, capacity to hear, the thoughts and the knowledge all are self-sourced; thus one's own Self is within that very Self; everthing else is indeed perishable!' Thus Utasta kept silent as was convinced that the faculties to see, hear, think, know, comprehend and so on are all within the Self itself, and this is so for all species of Brahman! Everything else but this gross body consisting of organs and senses is perishable but the 'Antaratma' or the Conciousness is imperishable and Everlasting!)

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

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

III.v.1) *Atha hainam Kaholah Kaushitakeyah papraccha: Yagjnyavalkya, iti ho vaacha, yad eva shaakshaad aparokshaad Brahma ya aatmaa sarvaantarah, tam me vyaachakshva iti/ Eshata aatmaa sarvaantarah katamah, Yagjnyavalkya, sarvaantarah? Yoshaanaayaa-pipaase shokam moham jaraam mrityum atyeti, etam vai tam aatmaanam veditwaa, Brahmanaah putraishanaa saa vitteshanaayaa lokaishanaa, ubhe hi ete beshano eva bhavatah/ Tasmaad Brahmanah pandityam nirvidyaaya Brahmanah; sa brahmanah kena syaat? Ena syaat tena idrishaa eva atonyaad aartam, tato ha Kaholah Kausheetakeya upararaama/* (Having described about bondage of the mortal life and about the knowledge of Inner Consciousness viz. the Antaratma and its unity with Parmatma, the next logical step is to seek the path of Realisation of what Brahman is all about which indeed is Self-Introspection itself! Now, Kahola the son of Koushitaka approached Maharshi Yagnyavalkya to explain to him the path of Realisation of the Self and /or the Supreme. The Maharshi confirming and stressing the Reality of Self unified with the Supreme Brahman, analysed to Kahola that the Reality named the Singular Entity surpasses 'Pipaasa' or hunger and thirst, 'Shoka' or misery and anguish, 'moham' or falsity and illusion,

‘jaraa’ or decay and crumble, and ‘mrityu’ or death. Realisation of these characteristics of Life or Existence leads to the desire for children, possessions, wealth and of the futility of existence leads to Renunciation or a life of a mendicant or of negation of desires. This brings about the strength of knowledge of the Self; indeed the Self is not within the reach of the weak and through the Self alone one attains strength. Knowledge leads to introspection and that hastens meditateness. The process of meditation leads to questions such as *Sthitapragnasya kaa bhaashaa samadhitasya Keshava, Sthitadheeh kim prabhaasheta, kimaaseeta, vrajeta kim!* -How does the knower of Brahman get into ‘samadhi nishtha’ or the position of equilibrium; does he drown himself in that position; how does he behave, get seated and dressed! Then the replies are learnt in the process of Self Introspection itself: *Prajahaati yadaa kaamaan sarvaan [Partha] manogataan, Atmanyevaatmanaa tushtah sthita pragnastadochyate!* -He is called Sthitaprajna who has no desires of the mortal life and assumes the natural environment without any aberrations of mind and thought and enjoys ecstasy of the Pure Self. The quotes of Gita-Saankhya Yoga, Chapter II, verse 54) is relevant to what Yagnyavalkya would have explained to Kahola. Indeed the rest is perishable except this Reality!)

[This concludes the Fifth Brahmana of the Third Chapter]

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

III.vi.1) *Atha hainam Gaargii vaachaknavi papraccha, Yagnyavalkya, iti hovaacha, yad idam sarvam apasvotam cha protam cha kasminnu khalvaapa otascha protaascheti; Vaayau Gargi iti; kasminnu khalu Vaayurotascha protashcheti; antariksha lokeshu Gaargi iti; kasminnu khalvantariksha lokaa otaascha protashcheti; Gandharva lokeshu Gaargi iti; kasminnu khalva Gandharvalokaa otascha protascheti; Aditya-lokeshu Gargi iti, kasminnukhalvaaditya lokaa otascha protaascheti; Chandralokeshu Gargi iti; kasminnu khalu chandara loka etascha protascheti/ Nakshatra lokeshu Gargi iti; kasminnu khalu nkakshatra lokaa otasha protascheti/ Deva lokeshu Gargi iti; kasminnu Deva lokaa otascha protascheti/ Indra lokeshu Gargi, iti, kasminnu khalva Indraloka otascha prtaascheti/ Prajapati lokeshu, Gargi, iti; kasminnu khalu Prajapati lokaa otaascha protaascheti/ Brahmaloakeshu Gargi iti. Kasminnu khalu Brahmaloakeshu otaascha protaascheti/Sa hovaacha Gargi maatipraaksheeh, maa te murdhaa vyapattaat, anati prashnyaam vai devataamatipruchaashi Gargi, maatpaakshireer iti, tato ha Gaargi vaachaknavi uparaarama/ Iti shashtham Brahmanam/* (With a view to describe the nature of Brahman-who indeed is the Self within all the beings- the Elements of Nature from Earth to Sky arranged within one another are being discussed. Gargi, the daughter of Vachaknu asked Maharshi Yagnyavalkya as to how the Elements of Nature from Earth as the starting point are skillfully arranged like the warp and woof of a cloth! Then Yagnyavalkya explained that earth is permeated with water, water is pervaded by Vayu/ Air, Air by the Sky; and Sky is infused with Gandharvas or the celestial minstrels and Gandhrvas by Surya, and Surya by Chandra, Chandra by the Stars, Stars are overshadowed by Devas, Devalokas are overlooked by Indra, Indra loka is protected by the world of Viraja and the Viraja Loka finally by the world of Hiranyagarbha; the Maharshi then hastened to tell Gargi not to go beyond the Hiranyagarbha Loka as her head might even fall of if even by mistake or design the process of enquiry must not stop at that stage of Hiranyagarbha itself! Indeed the Supreme Self is Hiranyagarbha and one need to suffice and peg upto that level itself, as that indeed is the Truth of the Truth! The Individual Self would indeed be beyond the barriers of Putreshana, Vitteshana, Lokeshana as also Khshudha, Pipaasa, Shoka, Moha, Jara and Mrityu as explained in III.v.1 above. Fully satisfied with the Maharshi’s explanation, Gargi the daughter of Vaachanu kept quiet and dumbfounded!)

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

Sutra or the thread between Brahman and Self is Vayu, the subtle entity connecting five elements, body organs / senses, praana and past-present-future lives but none realises mutual existence except Brahman!

III.vii.1) *Atha hainamuddhaalaka Aaruni prapaccha, Yajnyvalkyeti hovaacha, Madreshvavasaami Patanjalisya Kaapyasya gruheshu yagjamaddheeyaanaah; tasyaaseedbhaaryaa Gandhavagruheetaa, tamaprucchhama koseeti; sobraveetkabandha Atharvana iti; sobraveet Patanchalah Kaapyah, naaham tadbhagavanvediti, sobraveetpatanchalam Kaapyam Yaagjnakaamshcha, vetthanu twam kaapya tamantaryaaminam ya imam cha lokam sarvaani cha bhutaani yontaro yamayateeti; sobraveet patanchalah kaapyah, naagam tam bhagavanvediri; sobraveetpatanchalah kaapyah naaham tam bhagavanvediti; sobraveetpatamchalam kaapyam yagnikaamscha, yo vai tatkapyam sutram vidyaattam chantaryaaminamiti sa Brahmavit, sa sarviditi; tebhyobraveet; tadaham veda; sa bhutavit, sa atmavit, sa sarvaviditi; tebhyobraveet; tadaham veda; tacchetwam Yajnyavalkya sutramavidvaamstam chaantar – yaminam/ Brahmagaveerudajase, Murthaa te vipatishyateeti; Veda vaaaham Goutama tatsutram tam chantaryaaminamiti; yo vaa idam kaschidbruyaaadveda vedeti, yathaa vethya tathaa bruheeti/ (Once the basic principle of Existence viz. the Inner Controller of the Self unified with Hiranyagarbha the Supreme is realised, the obvious query would be to comprehend the link of Hiranyagarbha and the Individual Self! Uddalaka the son of Aaruni approached Yagnyavalkya and narrated that when in Madra they lived in the house of Patanaachala Kaapya for studying Scriptures on Sacrifices and realised that his wife was possessed by a Gandharva. When we asked as to who was he replied that he was Kabandha Aatharvana and said that Pratanaachala Kaapya studied the Scriptures about sacrifices. Then Uddalaka asked Kaapya: ‘Do you know, Kaapya, who is the inner controller from within one’s self that controlled from within this entire world’. Kaapya did not respond but Karbandha responded saying that Sutra or the thread, metaphorically used for Praana the vital force by which this life, the previous life and the next life held all the beings together. The Gandharva viz. Karbandha further added to say that the thread or the link to all the series of lives was indeed the Inner Ruler who was the Inner Self itself who was closely related to Brahman himself, who knows the worlds, who knows all the Devas, who knows Vedas , knows about all the Beings and indeed knows everything in the Universe! Then when Yagnyavalkya confirmed to Uddalaka who broached the topic as explained by the Gandharva, Gautama hecklingly asked Yagnyavalkya that the latter only knew to drive off the cows from the Yagna of Janaka and challenged Yagnyavalkya to explain further about this ‘Sutra’! Then Yagnyavalkya explained further.) III.vii.2) *Sa hovaacha, Vaayurve Goutama tatsutram; Vaayunaa vai Goutama sutrenaayam cha lokah parascha lokah sarvaani cha bhutaani samdrubdhaani bhavanti; tasmaad vai Gautama, purusham pretam aahuh vyasram sishtaasyaagaaneeti Vaayunaa hi Goutama surena samdrabdhaani bhavanteeti, evam etat Yagnyavalkya antaryaaminam bruhati/ (Maharshi Yagnyavalkya addressed Gautama stating that Vayu or Air indeed was the sutra -the subtle entity which supports Earth, Sky, Water and Agni, viz, the Five Elements, ten organs and senses, pancha Pranas, mind and Intellect; it is also the link of the present-past-and future of each and every being. Therefore, Gautama! When a person died then his or her limbs hither to loosened were tied together by the Sutra the Vayu. Gautama who nodded his head approvingly asked the Maharshi to describe the Internal Ruler) III. vii.3) *Yah prithivyaam tishthan prithivyaa antarah, yam prithivi na Veda, yasya Prithivi shareeram, yah prithivimantaro yamayati, esha ta atmaanyatataraya amri –tah/ (Indeed all the Beings that are settled on earth and are well within it but are unaware of their powers and authority; neither the Self of a being is aware of its body is the earth nor that it controls the earth; much less it knows of its being the Supreme and Immortal Brahman!) III.vii.4) *Yopsu tishthann adbhoyntaraah, yam aapo na viduh, yasyaapah shareeram, yopontaro yamayati, esha ta atmaantaryaami****

amritaah/ (He who dwells in water, and is within it, whom water does not know, whose body is water, and who is in command of water from within, and who as the Self is the Master and the Supreme Head himself!) III.vii.5) *Yognou tishthaanagnerantarrah; yamagnir na veda, yasyaagnih shareeram, yognim antaroyamayati, esha ta atmanyataryaamritah/* (Whoever inhabits in Agni and is within it, whom Agni is unaware of, whose body is fire and who controls fire from within is the Internal Ruler, his own Immortal Brahman) III.vii.6) *Yontarishhe tishthantarikshaadantarrah, yamantariksham na veda, yasyaantariksham shariram yontarikshamantaro yamayati, esha ta atmanantaryamamritah/* (That very Being who resides on the Sky which is right within him but does not have that awareness, whose body itself is the sky and who regulates from within is indeed the Internal Controller as also the Everlasting Self!) III.vii.7) *Yo Vaayo tishthanvaayontarah yam Vaayur na veda, yasya Vaayuh shareeram, yo Vaayumantaro yamayati, esha ta aatmaanantaryaamamritah/* (The Being who has his abode in Air itself and is right within it, whom Vayu is unrecognised, but whose physique is in it and who regulated Air from within is the Inside Controller and indeed your perpetual Self) III.vii.8) *Yo divi tishthandiviyontarah, yam dyounam veda, Yasya dyoh shareeram, yo divamantaroyamaiti, ha ta aatmaanantaryaamritah/* (He who settles in swarga for good and enjoys in that Place but Swarga itself does not realise so, whose manifestation is there in Swarga itself and actually controls that Place from within, then he is not only the Internal Ruler but is also the Supreme Being!) III.vii.9) *Ya aditye tishthannadityaadantarrah, yamaadityo na veda yasma adityah - shareeram, ya aadityamantaro yamayati, esha ta aatmaantaryaamritah/* (Be there a situation that a Being is an inhabitant of Surya Loka and is right within that Loka, and Surya is not conscious of it, yet that body is in that Loka itself as also controls that Loka from within as its Regulator, he indeed is the Supreme Hiranyagarbha himself!) III.vii.10) *Yo dikshu tishthindigbhyontarah, ya disho na viduh, yasya dishah shareeram, yo dishontaro yamayati, esha ta aatmaanyantaryaamamritah/* (Whoso -ever resides in Dishas or Directions of the Universe and is settled in the Directions physically and even controls the the Eight Directions is indeed the Brahman himself who is eternal!) III.vii.11) *Yash chandra taarake tishthamshcha -ndrataarakaadantarrah, yam chandrataarakam na veda, yasya chandrataarakam shareeram, yashchandrataarakamantaro yamayati esha ta atmaanantaryamamritah/* (He who is located in Moon and Stars and stays among them, yet these have no knowledge of it, yet his physical presence is there for sure and also controls their movements and so on from within and is the regulator of these entities is indeed the Ultimate Paramatma!) III. vii.12) *Ya aakasho tishthannaakaasha ntarah, yama - akasho na veda, yayaakaashah shareeram, ya aakaashamantaro yamayati, esha ta aatmaantaryaama - mritah/* (He who is the inhabitant of the sprawling Ether and the physical occupant even without the reckoning of the Ether itself and more so as the its Administrator is indeed the definitive Brahma!) III.vii.13) *Yastamasi tishthastamasontarah, yam tamo va veda, yasya tama; shareeram, yastamontaro yamayayat, esha ta aatmaantaryaamamritah/* (Anybody who is settled for good in the darkness even without its comprehension and is physically present always controlling the degrees of darkness is indeed the Utmost Hiranyagarbha!) III. vii.14) *Yastejasi tishthantejasiontarrah, yam tejo na veda, yasya tejah shareeram, yastejontaro yamayati, esha ta aatmaantaryaamritah: ityadhiodauvatam, athaadhibhutam/* (The one who is in the utmost brightness as a resider always yet despite that brilliance is unaware of his physical existence and what is more that entity controls the luminosity is indeed the paramount Paramatma; so far the description is about the various Devas like Earth, Water, Fire, Sky, Air, Heaven, Sun, Directions, Moon and Stars, Ether, Darkness and Brightness. Now the reference henceforth would be to various Beings). III.vii.15) *Yah sarveshu bhuteshu tishthan sarvyebhoy bhutebhyontarah, yam sarvaani bhutaani na viduh, yasya sarvaani bhuaani shareeram, yah sarvaani bhutaanayantaro yamayati, esha ta aatmaanyantarya amamritahitya adhibhutam; athaadhyaatmam /* (The person who resides in all the

beings and is within them, whom none knows about, whose body is all beings controlling all the beings from within, is the Internal Chief , your own Supreme Power. This is with reference to all the Beings in Creation and their respective bodies). III.vii.16) *Yah prane tishthan praanaadantarah, yam praano na veda, yasya praanam shareeram, yah praanamaantaro yamayati, esha ta atmaantaryaamamritah/* (Now in reference to a body , be it of a human or of any specie of creation from grassroot upward; specifically about the prana or of vital force of a human body; he who inhabits say his nose together with his prana, the organ of speech viz. the mouth, th eye, the ear, the mind or manas, the twacha or the skin, likewise the eye, ear, the skin, the intellect and the organ of generation. Specifically with reference of the present Stanza, the person who is present in the nose is indeed within it yet whom the nose does not know, his body is itself the nose and conrols it from within ; it is the Intetior Commander and the link to the Brahman!) III.vii. 17) *Yo vaacha tishthanvaachontarah, yam Vaang na veda, yasya vaak shareeram, yo vaachamantaro yamayati, esha ta aatmaanyaantaryaamamritah/* (That person who resides in the mouth the organ of speech and stays right within it although the organ of speech is oblivious of it, yet its full form is within and is in full command of its actions as is indeed the Master of that organ and even the everlasting Super Master viz. Brahman himself!) III. vii.18) *Yas chakshushi tishthaamchakshushontarah, yam chakshurna veda, yasya shrotram shareeram, yah shrotramantaro yamayati, esha ta aatmaanyant - aryaamritah/* (He who dwells in the eyes, is within it, whom the eye does not see and realise his existence nor he realises that he is the master of vision and the self controls all the actions of vision himself and as such is the eternal chief himself !) III.vii.19) *Yah shrotre tishthanchhochraad antarah, yam shrotram na veda, yasya shrotram shareeram, yah shrotramantaro, esha ta aatmaan antaryaamamritah/* (That Being himself exists in the ears of a body, although the body is ignorant of this reality nor the ears themselves so realise although factually speaking these very ears are masters by themselves of the Self and as such also the Immortal Selves themselves!) III. vii.20) *Yo manasi tishthan manasontarah, ya mano na veda, yasya manah shareeram yo manasontaro yamayati, esha ta aatmaa antaryaam amritah/* (This individual under reference resides in his ‘manas’ or mind and happens to stay right within him Self but strangely enough the Individual Self has no knowledge that this mind stays with himself and the manifestation of that mind is in his body and moreso controls this very Self as this fact is very well known to the Supreme Self!) III.vii.21) *Yastwachi tishthanstvachontarah, yam tvam na veda, yasya twak shareeram, yastwacha - mantaro yamayati, esha ta atmaantaryaamamritah/* (He who exists in the skin, stays within though the skin does to know about its existence nor of its physical presence and not even the fact that it controls the skin from within, and is the Internal Ruler as also the Parameshwara himself!) III.vii.22) *Yo vigjnaane tishthi vigjnaantarah, ya vigjnaanam na veda, yasya vigjnaanam shareeram, yo vigjnaanamantaro yamayati, esha ta atmaantaryaamamritah/* (The intelligent being that inhabits in intellect is surfiet in it, but the aspect of intelligence does not know it and is even unaware that intellect controls it and is indeed the Supreme Monarch of universe and even far beyond) III.vii.23) *Yo retasi tishthan retasontarah, yam reto na veda, yasya retah shareeram, yo retentaro yamayati esha ta atmaantaryamamritah; adrushto drashtaa, ashrutah shrotaa, amato mantaa, avigjnaato vigjnaataa; naanyotosti drashtaa, nanyotosti shrotaa, naanyotosti mantaa, aanyotosti vigjnaataa, esha ta atmaantaryamamritah, atonyadaartam, tato hoddaalaka aarunikpuraraam/ iti saptamam Brahmanam/* (He occupies the organ of generation and is within it even without the organ of generation realising so, its full form is within and controls from within as the Internal Ruler while even is the Ultimate! He is never seen but s the witness; he is never heard but is the Hearer; he is never thought of but is the Thinker; he is never known but is the Knower; there is no other witness but the Self and none else know of him; he is the Internal Sovereign and indeed is the Immortal Self. Everything else but Him is mortal ndeed. Then Uddalaka, the son of Aruna, kept quiet

thinking aloud of what all Maharshi had been discussing in detail! Thus it is well established that either with reference to the supporting Deities or the Inner-Consciousness or the Self and of course the linked in Paramatma, every thing else, be it the body, its 'jnanendriyas' and 'karmendriyas' are subject to change, repetitive transformation and death. Yet the Inner Self 'per se' and of course the Almighty continue to be the Unknown, complex, everlasting, omni present, endless, Unborn, and Unspent ie. *Avyaktam - shasvatam-vishnum- anantam- ajam-avyayam!*

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

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

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

satisfied with the explanation; the question was difficult as the Sutra itself was enigmatic and hard to assimilate and more so that it spreads through and permeates. Now she asked another such question.) III.viii.6) *Saa hovaacha yad urthwam yajnyavalkya divah, yad vaak prithivyaah, yadantaraa- dyaavaa prithivi ime, yadbhutam cha bhavaccha bhavishyaccetyaa chakshate, kasmstadotam cha protam cheti/* (Gargi once again sought more or less confirmation of the earlier query viz. as to what pervaded which was above Swarga and underneath Bhumi, as also between the two that was valid to the present, past and future tenses.) III.viii.7) *Saa hovaacha yad urthvam Gargi Divo yad vaak prithivyaah, yadantaraa dyaavaa prithivi ime, yavhutam cha bhavaccha bhavishyaccetyaa chakshate, akaasha eva tadotam cha protam cheti, kasminnu khalvaakaasha otascha protashcheti/* (Yajnyavalkya repeated Gargi's question and re-emphasised that whatever was above heaven and beneath the earth, and whatever was between the heaven and earth, 'was, is and will be', denoted by unmanifested ether. Then the next question would be: what is the unmanifested ether infused by? Indeed this question is stated to be rather difficult: if akash is unmanifested, would it be easy to distinguish the past, present and future! This is the catch in Gargi's query; firstly to explain the difference of the past-present-future is difficult; then the sky is unmanifested; hence the query again!) III.viii.8) *Saa hovaacchai tad vai tadaksharam Gargi Brahmanaa abhivadanti, asthulam, ananyu, ahraswam, adeergham, alohitam, asneham, acchhayam, atmaah, avaayav, anaakaasham, asangam, arasam, agandham, achakshusham, ashrotram avaak, amanah, atejaskam, apraanam, amukham, amaatram, anantaram abaaahyam; na tad ashnaati kim chaana, na tad ashnaati kashchana/* (Maharshi Yajnyavalkya replied that what 'Brahma Vettaas' or the Knowers of Brahman sought to explain that the latter was 'Akshara' or Undecaying or Imperishable and that would indeed be the negation of the following features: that is Brahman is neither gross nor minute, neither short nor long, neither like glowing red like Agni nor adhesive or oily like water, neither shadowy nor dark, neither Air nor Space, unattached or uncommitted, neither savoury nor odorous, with neither eyes nor ears, without voice nor mind, without radiance nor brightness, without Praana/ vital Force, mouth or measure, without interior or exterior, is neither edible nor can eat and so on. Thus it is totally devoid of substance, attributes, features and qualities!) III. viii.9) *Etasya vaa aksharasya prashaasane Gargi Surya chandra - masou vidhrutou tishthatah, etasya vaa aksharasya prashaasane Gargi nimeshaa muhurtaa ahoraatraa - nyardhamaasaa maasaa ritavah samvatsaraa iti vidhrytaastishthanti; etasya vaa aksharasya prashaa - sane Gaargi nimeshaa muhurtaa ahoraatraanyadha maasaa maasaa ritavah samvatsaraa iti vidhrutaa - stishthanti; etasya vaa aksharasya prashasane Gargi praahchyonyaa nadyah syadante shvetebhyah parvatebhyah, praticyonyaah yam yan cha dishamanu; etasya vaa aksharasya prashaasani Gargi dadaato manushyaah prashamsanti, yajamaanam Devaah darvim pitaronvaayattaah/* (Vedas having discarded all kinds of substances, affairs and aspects of the Absolute and Indisputable Power named as Brahman, its Existence is adduced by inferential evidences which are felt, recognised and directed. It is therefore ascertained by proofs such as Sun, Moon, Earth, Air, Fire, Sky and so on. It is under the definitive canons and tenets of that Supreme Power, Sun and Moon are held in their positions, heaven and earth are maintained; 'kaala maana' or the Time Cycle of moments, muhurtas of 48 minutes each, days and nights, fortnights, months, seasons and years are well-regulated; rivers normally flow eastward from white mountaains, others flow westward without changing the direction and respective courses; human beings praise the agents of that Great Immutable called Devas or Gods-each of them performing their respective duties without fail notwithstanding the passage of Time as per their own schedules of duty chart; Gods and Manes or Pitru Devas depend on the Sacrifices besides the Practice of Dharma and Nyaya or Virtue and Natural Justice as applicable to Societies and so on. Indeed the Supreme Power thus asserts itself its Authority irrespective of the passage of Time. It is inferred that natural justice prevails

and pronounced deviations are sought to be corrected by the ‘Unseen Hand’ from time to time!) III.viii.10) *Yo vaa etadaksharam Gargya aviditvaasmin loke juhوتي, yajate, tapas tapyate, bahini varsha sahasraani antavad evaasya tadbhavati; yo vaa etad aksharam, Gargi, aviditwaasmaa lokaat praiti, saa kripaaah; atha ya etad aksharam, Gargi, viditasmaa lokaat praiti, sa Braahmanaah/* (Maharshi Yagnyavalkya further explained to Gargi, that this AbsolutePower is never visioned but indeed is the evidence and the faculty of vision itself! It is never heard but hears everything being the personification of hearing itself; it is never known for thinking but indeed is the Thinker and the manifestation of thought itself; It is not known but is indeed the Knower being Knowledge and Intellect itself; Gargi! This Super Power is like the unmanifested ether and is all pervading and the Ultimate Unknown!) III.viii.11) *Tad vaa etad aksharam, Gargi, adrushtam drushtar, ashrutam shrotur, amantam mantar, avigjnaatam vigjnaatur; naanyadatosti drashtu, naanyadatosti shrotru, naanyadastoti mantru, nanyadatosti vigjnaatru; etasminnu khalvakshare Gargya aakaashotascha protashcheti/* (Gargi! This Absolute Power is never seen by anyone as it is not a sense object and as such it is its own evidence since it is the ability of vision by itself; similarly It is never heard, as it is not an object of hearing but is the singular Hearer and the capacity of hearing by itself; It is never the Thought as is not the object of thinking, but is the Unique Thinker and the personification of Thought and Intellect by itself! Gargi! It is by this Absolute Power that the unmanifested Ether is permeated all over. Brahman or that Supreme Energy is indeed the direct and instantaneous Self within all the species and is beyond and afar the several attributes of hunger, thirst, desire, lust, anguish, envy etc. That Reality is the Ultimate Goal and the Truth of Truth and the Unique!) III.viii.12) *Sa hovaacha Braahmanaana Bhagavantasta Deva bahumanyedhwam yadasmaan - namaskaarena muchyedhwam; na vai jaatu ushmaakamimam kashchid Brahmodyamjeteti; tatoha vaachaknavy uparararaama, ityashtamam Brahmanam/* (Having been since convinced fully by the capability of Maharshi Yagnyavalkya to explain what Brahman was all about, Gargi addressed the congregation of Brahmanas who allowed her to ask two questions viz. whether Brahman had no characteristics and adjuncts and if so what Brahman actually was considered to be inferred on the authority of the Scriptures. She conceded that on the basis of a methodical analysis of ‘*neti, neti*’ or ‘*not this and not this*’, the Individual Self having discarded the adjuncts of body, organs and senses, the Maharshi rightly deduced that the transmigrating Soul was the Supreme Self as Brahman Himself; in other words, the same Individual Self minus the features but overcoming ignorance and desire and work is called the Supreme Itself as verified by the ‘Anirvachaniya Vedas’ or the the Untold Scriptures. Gargi thus got convinced of the inherent and unique Truth that the Self was the Supreme!)

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

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

III.ix.1) *Atha hainam Vidaghdhah Shakalyah prapaccha kati Devaa Yagnyavalkyeti; sa haitahaiva nividaa pratipede, yaavanto Vaishwadevasya nivededyuchante; trayascha three cha shata, trayascha threecha sahasreti yomiti hovaacha katy eva Devaa yagnyavalkyeti; trayah trimshad iti hovaacha kathyeva Devaa Yaagjnyavalkyeti shadityomiti hovaacha katheva devaa Yagnyavalkyeti dwaaviti, omiti*

hovaacha katheva Devaa Yagjnyavalketi, adharghyamiti, omiti hovaacha katheva Devaa Yagjnyavalkyeti eka iti, omiti hovaacha katame te thrayascha three shataa, trayascha three cha sahasreti/ (When Vidagdha, the son of Shakala asked Maharshi Yagnyavalkya as to how many Devas require to be prayed to Vaishva Devas as per the ‘Nivid’ or the Hymn for Tribute. Actually, the words of the Nivid are quoted as three hundred and three or three thousand and three! In view of the uncertainty of the number, Shakala sought clarification. Yagnyavalkya clarified that the Devas under reference should be thirty three minimum. Then Shakalya further queried as to how many really need to be prayed to and glorified. Yajnyavalkya kept on replying reducing the number to six, to three, to two and one and half most finally only one! As the ‘Nivid’ quoted three thousand three or three hundred three, Vigatha asked for the optimal number and the Maharshi finalised thirty three) III.ix.2) *Sa hovaacha, Mahimana evaishaamete, trayastrimshatteveva Devaa iti; katame te traastrimshaditi; Ashtamou Vasavah, Ekaadasha Rudraah, Dwaadashaadityaah, te ekatrimshat, Indrayaschaiva Prajaapatishcha trayamtrishaaviti/* (Maharshi explained that these thirty three are indeed the most select and the best possible Devas whose veneration would yield optimal returns of the prayers. These are eight of Vasu Devas, eleven Rudra Devas, and twelve Aditya Devas, besides whom are of the higher ranking Devas viz. Indra Deva and his senior in status viz. Prajapati, totalling thirty three) III.ix.3) *Katame Vasava iti; Agnischa Prithivi cha Vaayuschaantarikshascha douscha chandramaascha nakshatraanicha, ete Vasavah eteshu heedam sarvam hitamiti tasmaadvasava iti/* (The distinctiveness of Vasu Devas is that they transform themselves into the physiques or bodies and organs of all the Beings and serve them to shore up and assist in their works by actually living-vaasa- within them to sustain their duties. These Vasus are Agni or Fire, Prithivi or Earth, Vaaya or Air, Antariksha or Sky, Aditya or Sun, Daouh or Swarga, Chandra (Moon), Nakshatra (Stars); these indeed are within the Beings and facilitate functions of their bodies) III.ix.4) *Katame Rudraa iti; Dashome Purushe praanaah, Atmaikaadashah; te yadaasmaat shariraan martyaad utkraamanti, atha rodayanti, tad yad rodayanti tasmad Rudraa iti/* (Which are the Rudras! These are the body’s ten sensory and motor organs of a body besides mind as the eleventh; once the organs fail and praana or the vital force departs from the body, then the relatives and friends resort to ‘rodana’ or crying and hence the Ekadasha Rudras are designated as such!) III.ix.5) *Katama adityaa iti; dwadasha vai maasaah samvat - sarasya eta adityaah, ete heedam sarvam aadadaanaa yanti; te yadidam sarvam aadadaanaa yanti tasmaadaadityaa iti/* (To the question as to who are the Adityas, the reply would be that these Devas represent the twelve months of a year; they rotate and perform the ‘aadaa’ or take away along the opportunities of one’s life to each Being and as such are called ‘Adityas’; indeed the ‘kaala maana’ or the time cycle does take away the ‘months’ and the duration of the age or longevity of every being and thus Adityas are designated as such!) III.ix.6) *Katama Indra katamah Prajapatiriti; stanaitutnyur evendrah, yagjnaah prajaapatiritih, yagjnah prajapatiriti; katama stanayitnuriti; ashniriti; katamo yagjna iti, pashva iti/* (Shakalya asked the Maharshi as to which Deity is Indra and who is Prajapati! The reply was that the clouds are Indra and Yajna, the Sacrifice, is Prajapati; cloud is indeed the thunder signifying power and potency being the unconquerable Indra Deva while Prajapati is the Master of Yagnas and of ‘Yajnya Pashus’ or the Sacrificial Animals or the very means and media of Sacrifices!) III.ix.7) *Katame shaditah; Agnischa Prithivi cha Vaayuschaantariksham chaaditascha doushascha, ete heedam sarvam shaditi/* (Maharshi explained to Shakalya that having accounted for thee thirty three Deities of the eight Vasus, twelve Adityas, eleven Rudras and Indra and Prajapati; now, the six Devas referred to earlier were Agni, Bhu Devata, Vayu, Antariksha, Surya and Chandra)III.ix.8) *Katame te trayo Devaa iti; imeva trayo lokaah, eshu heeme sarve Deva iti; katamou tou dvou Devaaviti; annam chaiva praanashcheti; katamodhyardha iti/ Yo yam pavata iti/* (The three Devas are three worlds: the Earth and Fire together

make one Deva, the Sky and Air another and Heaven and Sun the third. The two Devas are the Matter and Praana or the Vital Force in the cosmic sense; and finally the one and half or the Cosmic Energy alone!) III.ix.9) *Tadaahuh, yadayameka ivaiva Pavate,atha kathamadhyartha iti; yada asminnidam sarvam adhyaardhnot, tenaadhardha iti; katama eko Deva iti; Praana iti, sa Brahma' tyat' ityachaakshate/* (The catch in the existence of one and half Devas is explained as the Cosmic Energy being the interaction of Prakriti or Maya the Matter or the Glory of Existence and that of the Supreme viz. the Hiranyagarbha; now the reply of One Deva is indeed the Cosmic Energy or the Cosmic Vital Force is Brahman truly termed as 'tyat' or THAT!) III.ix.10) *Prithivyeva yasyayatanam, Agnirlokah, Manojyotih yo vai tam Purusham vidyaat sarvasyaatmanah paraayanam, sa vai veditaa syaad Yaagjnyavalkya/ Vedavaa aham tam purusha sarvasyaatmanah paraayanam yam aatha; ya evaayamsharirah purushaah sa eshah, vadaiva Shaakalya, tasya kaa Devateti; amritaamati hovaacha/* (Thus Vital Force in the cosmic context is indeed capable of expanding into infinite numbers, names, appearances, actions, features and powers. Now, one can recognise the deity if the empirical information is provided properly. For example, he who knows that person whose abode is Earth, whose instrument of vision is Fire, whose light is the Mind and who is the ultimate resort of the whole body and organs; it is that very being who is identified with the body; in reply to the query as to who is he, the reply would indeed be that it is the Amrita or the 'Annarasa' generated by food and nourishment of the Self and the Adhi Devata or the Deity concerned is Immortality!) III.ix.11) *Kamaeva yasyayatanam, agnir lokaah, manojyotih, yo vai tam purusham vidyaat sarvasyaatmanah parayanam, sa vai veditaa syaad Yajnya-vaalkya/ Veda vaa aham tam purusham sarvasyaat manah paraayanam yam aatha; ya evaayam kaamamayah purushah sa eshah, vadaiva Shaakalya; tasya kaa Devateti; striya iti hovaacha/* (He who understands that person whose residence is excessive passion for body pleasure, whose device of vision is brain and physical obsession and attraction, whose source of brightness is the Mind and who is the final choice of the entire body and organs, is fully aware; Maharshi! I do know that being of whom you mention about is the final resort of the body and organs and it is that very being who is obsessed with lust; indeed the reply is that the hridaya or the heart of the Self and the name of the relevant 'Adhi Devata' or the deity is 'strees' or women, as it is they who inflamed body pleasure in that Self!) III.ix.12) *Rupanyeva yasyaayatanam, chakshurlokah, manojyotih, yo vai tam purusham vidyaat sarvasyaatmanah paraayanam, sa vai veditaa syaad Yagjnyavalkya/Veda vaa aham tam purusham sarvasyaatmanah paraayanam yam aattha; yaevaasaaditye purushah, sa eshah, vadaiva Shakalya, tasya kaa Devateti; satyamiti hovaacha/* (That person who is fully aware of the being whose abode is of colours, whose apparatus of vision is the eyesight, whose medium of understanding is mind and who is the final choice of body and organs. It is that very being who is in Surya and his deity is the Eye which indeed is the vision as also the manifestation of deity of Truthfulness!) III.ix.13) *Akasha eva yasyayatanam, shrotram Lokah, manojyotih, yo vai tam purusham vidyaat sarvasyaatmanah paraayanam yam aattha; ya evaayam shrotrah praatishruktah purushah sa eshah, vadaiva Shaakalya, tasya kaa devateti, Disha iti hovacha/* (He who realises that being whose residence is Akasha or Ether, whose mechanism of vision is the hearing, whose medium of understanding is mind, and whoever is the final resort of body and organs, is the ear; it is that very being who is identified with the ear and with the timing of hearing. And the deity concerned is the Disha or Direction!) III.ix.14) *Tam eva yasyaayatanam, hridayam lokah, manojyotih, yo vai tam purusham vidyaat sarvasyaatmanah paraayanam, sa vai veditaa syaad Yagjnyavalkya, veda vaa aham tam purusham sarvasyaatmanah paraayanam yam aathya; ya evaaya cchaayaamayah purushah sa eshah, vadaiva Shaakalya; tasya kaa Devateti; Mrityuriti hovaacha/* (He who understands that being whose abode is darkness, whose mechanism of vision is the intelligence whose brightness is the mind and

who is the ultimate destiny is is the body and organs knows it and indeed it is called ignorance or negation of understanding or in this context shadow; now the ‘adhidevata’ or the auxiliary deity concerned is death itself!) III.ix.15) *Rupaanyeva yasyaayatanam, chakshurloka, manojyotih, yo vai tam purusham vidyaat sarvasyaatmanah paraayanam yam sa vai veditaa syaad yaajnyavalkya, veda vaa aham tam purusham sarvasyaatmanah paraayanam yam aatha; ya evaayamaadarshe purushah saeshah, vadaiva Shaakalya, tasya kaa Devateti, asuriti hovaacha/* (He who is aware of that entity whose place is of specified complexions, whose mechanical instrument of vision is the eye, whose light is the mind and who is the final shelter point as the entire body and organs knows it as the mirror by which colours are displayed and the Adhi Devata or the Deity concerned is Praana or the Vital Force!) III.ix.16) *Apa yeva yasyaayaa tanam, hridayam lokah, manojyotih, yovai tam purusham vidyaat sarvasyatmanah paraayanam sa vai veditaa syad Yajnyavalkya/ Veda vaa aha tam purusham sarvasyaatmanah paraayanam yam aatha; ya evaayamapsu purushah sa eshah, vadaiva Skaakalyah; tasya kaa Devateti; Varuna iti hovaacha/* (He who knows that entity whose living is water ie rivers, reservoirs, wells and such other water bodies, whose medium of vision is the Intellect, whose source of vision is knowledge, whose cause of brightness is mind and thought and who is the ultimate option of the body and organs. Indeed it is the very being on the water viz. the Jala Purusha and the Adhi devata or the concerned deity is Varuna Deva or the God of Rains) III.ix.17) *Reta eva yasyaayatanam, hridayam lokah, manojyotih, yo vai tam purusham vidyaat sarvasyaatmanah parayanam, sa vai veditaa syaad Yajnyavalkya, Veda vaa aham tam purusham sarva-syaatmanah paraayanam yam aattha; ya yevaayam putrmayah, Purushah sa eshah, vadaiva Shakalyah, tasya kaa devateti; Prajapatirinhovaacha/* (He who is conscious of that Being whose abode is the seed or the ‘Retas’, whose tool of vision is the intellect and whose brightness is the mind and who is the final resort of the body and organs viz. sons; that entity is a father and the concerned Devata is Prajapati himself!) III. ix. 18) *Shakalyeti hovaacha Yajnyavalkyah, tvaam svidime Brahmanaa angaaraa vakshyaa -nam akrataa u iti/* (Having thus explained some illustrative eight forms of Vital Force which are from Brahman, Yagnyavalkya addressed Vidagdha the son of Sakalya and enquired whether those vedic scholars who made him the instrument of performing yagnas and of burning charcoals have prompted and prevailed / provoked at me to test my knowledge!) III.ix.19) *Yagnyavalketi ho vaacha Shaakalyah, yadidam Kurupaanchaalaanaam Braahmanaanyavaadeeh; kim Brahma vidyaaniti; Disho Veda Sadevaah sapratishthaa iti; yaddisho vetya sa devaah sapratishthaah/* (Equally tauntingly, Vidagdha the son of Sakalya replied to the Maharshi: Are you saying this to tease me Maharshi, since you encountered and flouted some vedic scholars at the Kuru- Panchala Congregations! Anyway, may I be enlightened about the Dishas and Dishadhipatis, Maharshi!) III.ix.20) *Kim Devatosyaam praachyaam dishi aseeti, Aditya Devataa iti; sa Adityah kashmin pratishthita iti; chakshusheeti kasminnu chakshuh pratishthitamiti rupeshwiti chakshushaa hi rupaani pashyati kasminnu rupaani pratishthinaaneeti hridayaiti ho vaacha hridayena hi rupaani jaanati hridaye hova rupaani pratishthitaani bhavanteetyevamevatat, Yajnyavalkya/* (The conversation between Saakalya and the Maharshi was as follows: Which Devata would be appropriate in the East! Aditya would be befitting; on what is Aditya supported! On the eye; on what is the eye supported! The Maharshi stated that ‘Rupas’ or Forms or appearances are suitable since one sees the forms with the eyes; the forms are supported by the heart and on the heart only the forms are supported and imprinted!) III.ix.21) *Kim Devatosyaam dakshinaayaam dishya aseeti, Yama devataa iti sa Yamah kasmin pratishthita iti, Yajnaa itikasminnu yagnah pratishthita iti, Dakshinaamiti kasminnu dakshinaa pratishthita iti, shraddhaayaamiti yadaa hova shraddhattee atha dakshinaam dadaati; shraddhaayaam eva dakshinaa pratishthiteti, kasminnu shraddhaa hridaye iti; hovaacha hridayena hi shraddhaam jaanati hridaye hova shraddhaa prtishthitaa*

bhavateeti, evam evaitat, Yajnyavalkya/ (The question answer between Yagnyavalkya and Shaakalya now takes place: Which Devata would you like to have Shakalya! Yama Deva the Deva of Dharma and Nyaya or Virtue and Justice, would be the ideal one as he is also supported by Yagnaas or Sacrifices; and Sacrifices are supported by the fees or dakshinas to the priests engaged and indeed the remunerations are based on the faith by those performing the Sacrifices! Shakalya asked the Maharshi as to what the aspect of faith was generated from and the reply was that the Sacrificers as well as the priests in their own hearts was finally based!) III.ix.22) *Kimdevatosyaam pradeechyaam dishyaseeti; Varuna Devata iti; sa Varunah kasminpratishthita iti; apiswati; kasminnaapah pratishthata iti; retaaseeti; kasminnu retah pratishthitamiti; hridaya iti, tasmaadapi pratirupam jaatamaahuh, hridayaadiva sruptuh/ Hridayaadiva nirmita iti; hridaye hova retah pratishthitam bhavateeti; evam evaitat Yajnyavalkya/* (On the Western front, which God is appropriate to be established? The Maharshi replied that the ‘adhishtaaru deva’ or the most suitable Deity would be Varuna the God of Rains ushering crops and plentifulness of Nature; indeed Varuna Deva rested on Water and Water was the promoter of the germinating Seed and the latter in turn would lead to ‘retas’ or ‘veerya’, the essence of virility which indeed was the representation of the strength of one’s own heart and that was why a son resembled the father; that again was why the vigor of a son’s heart was stated to be the potency of that of his father’s! Hence the seed was rested on the heart, concluded Yajnyavalkya!) III. ix.23) *Kim Devatosyaam Udeechyam Dishyaseeti; Soma Devata iti, sa Somah kasmin pratishthita iti; deekshaayaamiti; kasminu deekshaa pratishthiteti, satya iti; tasmaadapi deekshita- maahuh; satyam vadeti, satey hova deekshaa pratishthiteti; kasminnu satyam pratishthamiti, hridaya iti hovaacha, hridayena hi Satyam jaanaati, hridaye hova satyam pratishthitam bhavati; evamvaitd yajnyavalkya/* (Shaakalya asked the Maharshi as to who should be befitting to be set up in the northern direction and the latter suggested that the North be identified with Soma Devata or Chandra the Lord of Vegetation and climbing plants as that represents aspiration and hope! On what would Soma be suitably established; the reply was that any act depended on initiation or of proper launch as a job well started is stated to be half done! Basically, ‘deeksha’ or initiation means or commencement and indeed that would be based on ‘Shraddha’ or Truthfulness or a Clean Start fortified with Faith! These aspirations of resolve and conviction would indeed need to emerge from heart and the strength of heart is essentially and firmly anchored to Truthfulness and vice versa as Truth and Heart are but the same expressions, asserted the Maharshi!) III.ix.24) *Kimdevatosyaam dhruvaayaam dishaseeti; Agni Devata iti; sognih kasmin pratishthita iti; Vaacheeti; kasminnu Vaak pratishthateti; hridaya iti, kasminnu hridayam pratishthi -tamiti/* (Yagnyavalkya explained further to Shaakalya that in the ‘Dhruva’ or Fixed Direction overhead in the Sky where the Celestial Dwellers around Meru Mountain, the east of which Suryodaya or Sun Rise would commence, the most appropriate Deity would be Agni Devata the God of Fire and Radiance. Fire not only stood for brightness and heat but also Purity and Clarity; the aspect of clarity originates from ‘Vaak’ or Speech which embodied Truthfulness and the latter was the originator of heart which indeed covered all Directions of the Supreme Self or ‘Paramatma’ encompassing all Directions of the heart covering again all the Forms, Names and Actions! Then Shakalya enquired further as to what the heart was based on!) III. ix.25) *Ahallika iti hovaacha Yaagnyavalkyo yatraitaad anyatraasman manyaasai, yaddetaad anyatraasmat syaat, shvyaano vainadadyuh vayaamsi vainad vimathneeranniti/* (As Shakalya tried to be too smart and overclever, Yagnyavalkya straightaway cut him to his size and addressed him: ‘You ‘Preta’/ Ghost, or in other words, you idiot! Where else do you think the heart would be excepting on one’s own Self; if not so, do you think that the dogs nearby might eat it or the birds around might tear it into pieces! After all if the heart left the body, the body would be dead!) III. ix.26) *Kasminnu twam cha atmaa pratishthitou stha iti, praana iti, kasminnu praanah pratishthitaa iti, kasminnvapaana iti, vyaana*

*iti, kasminnu praanah pratishthitaa iti, udaana iti, kasminnudaanah pratishthitaa iti, samaana iti; sa esha na iti, na iti atmaa, agrahyah, na hi grihyate, asheeryate, asangah na hi sajayate, ashito na gruhyate, asheeryah na hi sheeryate, asangah na hi sajayate, asito na vyathate, asheeryah na hi sheeryate, asangah na hi sajayate, asito na vyathte, na rishyati/ Etaani ashtaavaayatanaani, ashtao lokah, ashtao devah, ashtao purushah, sa yastaa purushaan niruhya pratyuhyaatyakraamat, tam twaa aupanishadam purusham precchhaami, tam chenmena vikashyasi murdhaa te vipatisyateeti, tam ha na mene Shakalyah, tasya ha murdhaa vipapaata apihasya parimoshinostheeni apajahruh, anyan manyamanaah/(Now, Shakalya who got a repartee from the Maharshi as above for over smartness, came to senses and reverted to some sensible enquiry and requested Yajnyavalkya to enlighten him about the Self; he then asked the Maharshi about the body and the heart besides as to what these two are supported; then the Maharshi became serious and started explaining: Praana or the Vital Force, the very Life breath comprised of inhaling and exhaling viz. Praana and Apaana; Prana is the function connected with the heart and is capable of moving to the mouth and nostrils; Apaana or the outbreath depends on the diffused breath which functions below the heart and extends up to the navel and thus facilitates excretion; Vyaana regulates the Praana and Apaana, being the nexus between these and causes actions involving force and strength; and Samana or the equalising or the middle breath which facilitates digestion. Indeed, the body, mind and the Pancha Praanas or the Five Parts of the Vital Forces are integrated and interlinked to coordinate and complement mutually. [See I.v.3] Thus the Self is not really not definable as it is neither this nor that! It is not identifiable or distinguishable, not perishable, unattached, unrestrained, absolutely free to act on its own and totally independent by itself and neither feels pain nor suffers injury! 'Furthermore, Shakalya! The Self' is stated to have eight abodes or places for realisation, eight instruments of vision, eight Deities and eight beings. Yajnyavalkya concluded this discussion with Shakalya whose mental uptake was far less than his arrogance that Upanishads had indeed explained as well as this in present one as to how all these concluded again and again that the Self was a ramification of specifically of these eight manifestations as also of innumerable other forms, and if Shakalya were such a dud despite easy explanations by him, then his head was a flop as of no use and might as well fall off. Indeed the Maharshi's promise came true and the head of Shakalya fell off as per the power of the Maharshi's statement and robbers snatched away his bones mistaking the same took them away as something else! Indeed, the moral of the story is never even transgress the limits of decency with a unique Sage of Yajnyavalkya's stature by irresponsibly behaviour!) III.ix.27) *Atha hovaacha, Brahmana Bhagavanto yo vah kaamayate sa maa prucchatu, sarve vaa maa prucchat, yo vah kaamayate tam vah prucchhaami, sarvaanvaa vah prucchhaameeti; tey ha Brahmanaa na dadhrushuh/(* Yajnyavalkya Maharshi then addressed the congregation of Brahmanas and invited any clarifications of the Subject of Brahma Vidya or on any other subject, but none indeed dared in view of what they had just witnessed about the fate of Saakalya!) III.ix.28) *Taan haitaih shlokaih papraccha/* (Then sensing the mood of the congregation of maintaining silence; the Maharshi himself volunteered to describe a human being to a tree as follows by citing seven verses as follows) III.ix.28 (1): *Yathaa vriksho vanaspatih tathaiva purushom-risha, tasya lomaani parnaani tvag asyotpaatikaa bahih/* (Let us compare a human being as a large tree and his hair as the leaves of the tree and his skin as the tree's bark); (2) *Twacha evaasya rudhiram prasyandi, twacha utopatah, Tasmaat tad aatrunaanat praiti, raso vrikshaad ivaahat/* (Just as blood flows from the person's skin so does 'rasa' ooze from the bark and as in the case of human beings when wounded blood flows a tree when cut, rasa appears) 3) *Maamsaanyasya shakaraani, kinaatam snaava, tatshiram, Astheenyantaratarodaaruni, majja majjaayopamaa krutaa/* (The human flesh in the inner side of the skin layers and his tendons are tough as in the case of the innermost sheaths as those in the case of a*

tree the interior is tough and strong like the tendons. A man's bones lie under as in the case of a tree's wood and a man's bone marrow is like the pith of a tree; indeed they both are alike) 4) *Yadvriksho vrikno rohati mulaan navataarah punah, Martyah swin mriyunaah vriknaah kasmaan muaatprarohati/* (If a tree is felled, it springs again from its root in a newer form; then from which root does the new human form emerge from!) 5) *Retasa iti maa vohat, jeevitasta tatprajaayate, Dhaanaaruhaiva vai vriksha aanjasaa pretya sambhavah/* (Indeed one cannot say that the new born to emerge from the 'retas' or virility of the one already dead as on the case of a fallen tree! The reply would be that just as in the case of the seed of a live male human, the new plant is also sprung from the seed of a tree as well!) 6) *Yat samulam aavarkeyuh vriksham na punar aabhavet, Martyah swin mriyunaah vriknah kasmaan mulaat prarohati/* (In the event that a tree is pulled out from its root or the seed as the case that may be, it would not sprout; then from which root does a man spring forth after he is cut off by death?) 7) *Jaata eva, na, jaayate, konvenam janayetpunah, Vigjnaananandam Brahma, raatir daatuh paraayanam/ Tishthamaanasya taddhita iti, Iti navamam Braahmanam, iti triteeyodhyaayah/* (The reply is sought from Brahmanas by Yagnyavalkya; on the analogy of a tree if someone cuts off a tree with a root or seed, it cannot sprout again. But from which root does a man is reborn after he is destroyed by death! This is the open question that the Maharshi posed to the congregation of all the Brahmanas, then the Maharshi should concede his defeat since after all he drove away the thousand cows at the Yagna of the King Janaka of Videha! If the reply were to be that the rebirth does not take place, then there is no reply from the congregation of the Brahmanas; but is there were a reply by anybody, then it would need to be justified that the rebirth would be on what basis: would it be 'Vigjnaanananda' or the Bliss of Pure Knowledge, or 'Paramaananda' or Supreme Bliss (without body,organ and of ephemeral adjuncts) or Brahman, the be all and end all! In case the Brahmanas conceded that the Supreme was responsible for the rebirth, then the Maharshi would automatically be vindicated and his cows were stated to have been well earned! As there was complete silence in the Congregation of Brahmanas, the obvious victory was certainly with Yajnyavalkya!)

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

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

IV.i.1) *Om, Janakoha Vaideha aasaam chakry, atha ha Yagjnyavalkya aavavraaja,tam hovaacha, Yagjnyavalkya kimarthamachaareh, pashunichhan, anvantaaneeti, ubhayameva samraaditi hovaacha/* [By way of Introduction in this Chapter, the Upanishad seeks to refine the thought of body, heart and the Sutra or the link of existence of the Individual Self and the Supreme. The aspects of the eight beings, the five fold functioning of the Vital Force and an amorphous definition of Brahman have been since attempted earlier and now what is the adequacy or sufficiency of Brahman needs to be chiselled in the following] (Back to his throne after performing the Sacrifice, Janaka, the Emperor of Videha asked Maharshi Yagnyavalkya whether the latter brought some more animals of Sacrifice or open discussions on Dharma and Brahman and the Maharshi having replied that he brought both and initiated the discussion as follows) IV. i.2) *Yatte kaschidabraveet tatechrunavaameti;abraveenme Jitwaa Shailinih, vaagvai Brahmeti, yathaa maatruvaan pitrunvaan aacharyavaan bruyaat, tathaa tat Shailinir abraveet: vaagvai Brahmeti, avadato hi kim syaad iti; abraveet tu te tasyaayatanaam pratishtham? Na mebravid iti, ekapaad vaa etat, samraatd, iti; sa vaini bruhi, Yagjnyavalkya, Vaagevaayaanam, aakaasha pratishthaa, parjenyetyad upasita; kaa Pragjnata, Yagnyavalkya? Vaageva Saamraat iti hovaacha; vaacha vai samraat bandhuh pragnayate, Rig Vedo Yajurvedah, Saame Vedothaarvangirasa , itihaasah, puraanam, vidya upanishadah, shlokah, sutrani anuvyaakhyaanaani,Vyakhyaanaanishitam hutam*

aashitam paayitam, aya cha lokaah, sarvaanicha bhutaani vaachaiva Saamrat prajaayante, Vaagvai Saamrat Paramam Brahma; nainam vaagjyahaati, sarvaani enam bhutaani abhiksharanti, Devo Bhutwaa Devanayapyeti, ya evam vidwaan etad upaste/ Hastiruhshabhasahasraam dadami, iti hovaacha JaakoVidehah, sa ho vaacha Yajnyavalkyah pitaame manyata, nananusishyaa hareteti/ (First of all, let me hear of what your teachers might have imparted you, stated the Emperor and the Maharshi replied that Jitwan, the son of Silina taught that the Organ of Speech viz. Agni was Brahman. The Emperor said that indeed any body with proper parents and Guru would have said so, but what did Jitwan tell you about the abode and support of Brahman; the Maharshi said that the organ of **Speech** was the abode and the Undifferentated Ether was its support and that should be meditated as intelligence; indeed Brahman in this case is one footed or Speech would constitute only of one fourth of Brahman; the organ of Speech is qualified by Rig Veda, Yajur Veda, Saama Veda, Atharvaangirasa viz. the four kinds of Mantras; Vedic History being the Dialogue of Apsarasa named Urvashi and King Pururavas being the essence of Brahman; mythology which contained Truisms like the Universe was originally was Unmanifested and so on; Arts or the Principles of Sangeeta, Natya, Sahityas viz. Music, Dance and Literature; Upanishads that analyse the Supreme to be meditated to; Verses as Brahmanas recite appropriate to occasions; sutras or aphorisms that pronounce the Vedic Truths in a nutshell like *Purnamadah purnamidam Purnaata purnamudachyate, Puranasya purnamaadaaya purnamevaavashishyate, Om Shantih Shanti, Shantihi/* or Maha Vakyas like: *Pragjnaanam Brahma; Aham Brahamaasmi, Tatwamasi; Ishavasyaamidam Sarvam; Sarvam khilvida Brahmai* and so on; elucidations and explanations; effects of Sacrifices, oblations to Agni and so on! The Maharshi further explained to the Emperor that the myriad formulations of Speech are Brahman! The organ of Speech therefore would never ever leave Brahman even as that constituted one quarter of what Brahman was all about! The Emperor was so overwhelmed by the Maharshi's reply that he he was prepared to donate not only thousand cows but also an elephant like bull! The Maharshi however refrained from the offer and replied politely that his father taught him not to accept gifts from a disciple without fully instructing him!) IV.i.3) *Yadeva kashchid abraveetad shrunamaameti; abraveenma Udankah Shoulabaayanah, Praano vai Brahmeti; yathaa Maatrumaan Pitrumaan Acharyamaan bruyaat, tathaa tad Shoulabaayanobraveet, praano vai Brahmeti; Apraanato hi kim syaaditi; abraveettu te tasyaaya -tanam pratishthaam? Na mebraveediti; eka paadvaa etat, Samraaditi; sa vaino bruhi Yajnyavalkya; Praana evaayatanam Aakaashah prithishthaa, priyamityenadupaaseeta; kaa priyataa Yajnyavalkya? Praana eva Samraaditi hovaacha, Praanasya vai Samraat kaamaayaa yajyam yaajayati, Apratigruhasya pratigrihnatyapi, tatra vadhaashankham bhavati yaam dishameti Praanasyaiva Samraat kaamaaya; Praano vai Samraat Paramam Brahma; nainam Praano jahaati, sarvaanyenam bhutaanyabhiksharanti, Devo bhutwaa Devaanapyeti, ya evam Vidwaanetadupaaste; hastyuvrishabham sahasram dadaameeti hovaacha Janaka Videhah; sa hovaacha Yajnyavalkya, Pitaa manyata naananushishyaa hareteti/* (As the Emperor heard from the Maharshi what Udanka the son of Shulba told him of the second part of Brahman viz. **Vayu** or Air the Vital Force, the Emperor once again acknowledged appreciatively that indeed as a responsible son of virtuous parents and the disciple of a great Teacher would say so; he however enquired of the Maharshi as to what would the abode or body and support of that Vital force! Then the Maharshi replied that the second habitat and profile of Brahman viz. Vayu the Air and Vital Force and that Akaasha or the Undifferentated Ether would be designated as its support! This would thus be worthy of veneration and constant meditation! Indeed, it is for the Praana only that Yagnas and homa Karyas are performed with faith and devotion; each and every human being craves for longevity and undertake various acts of virtue and reverence and once that 'prana' leaves the body what remains would but be the memories of existence. Once again the Emperor was pleased to offer

the donation of thousand cows and a bull like an elephant but very politely the Maharshi declined on the plea of his father's wish not to accept tempting gifts from a Student that too without fully clearing and satisfying his doubts!) IV. i.4) *Yadeva te kaschid abraveet tat shrunavaameti; abraveenma Barkur Vaarshnah chakshurvai Brahmeti; Yathaa Maatrumaan Pitrumaan Acharyavaan bruyaat, tathaa tad Vaarshnah chakshur vai Brahmeti; apashyato hi kim syaaditi; abraveettu te tasyaayatanam pratishthaam? Na mebraveediti; eka paadvaa yetat Saamraad iti; sa vai na bruhi Yagjnyavalkyaa; chakshurevaayataam, aakaashah pratishthaa, Satyamityenadupaaseet; kaa satyataa Yajgnjyavalkya? Chakshureva Samraaditi hovaacha, Chakshshaa vai Samraat paramab Brahma; nainam chakshurjahaati, sarvaanyeanam bhutaanyaabhi –ksharanti, Devo bhutwaa Devaanapyeti, ya evam vidvaanetadupaaste; hastyrvrishabham sahasram dadaameeti hovaacha Janako Videhah; sa hovaacha Yagjnyavalkyah; Pitaa memanyata naanushishya hareteti/ (Yagnyavalkya explained to Janaka of what Barku the son of Vrishna told of the third segment of Brahman viz. **Vision** as personified by **Surya** Deva which the Emperor appreciated as was expected of some one of ideal parentage and Acharya and enquired as to what was the dwelling place of eye or vision and its backing or hold. The Maharshi replied that Akasha or the Undifferentiated Ether was the support and that extraordinary vision should be meditated and worshipped as the Truth or the Eternal Reality which again could be visioned by one's Mind's Eye alone ; indeed that unique vision was the Supreme Brahman Himself! It was that Vision which was the third and significant aspect of Paramatma the Brahman that should command meditation which attains all the Devas and the Devaadhideva! The Emperor was overwhelmed by the reply of the Maharshi who once again had politely but firmly declined the gift of thousand cows and an elephant like bull on the earlier pleas of not yet fully satisfying his own disciple!) IV.i.5) *Yadeva te kaschid abraveet tat shrunuvaameti; abraveenme Gardhabhi vipeeto Bharadwaajah; shrotram vai Brahmeti; yathaa Maatrumaan Pitrumaan Acharyavaan bruyat, tathaa tad Bharadwaajyo braveet; Shrotram vai Brahmeti; ashrunvato hikim syaaditi; abraveet tute tasyaayatanam pratishthaam, na mebraveediti; ekapadvaa etat Saamraad iti; savaino bruhi Yagjnyavalkya; shrotrameva- aayatanam Aakaashaha pratishthaa, ananta itenadupaaseeta; kaananyataa Yagjnyavalkya? Dishaaeva Samraaditi hovaacha, tasmaadvai Samraadipa yaam kaam cha Disham gacchati naivaasyaa ananta gacchati, anantaa hi dishah; Disho vai Samraat shrotram, Shrotram vai Samraat Paramam brahma; nainam shrotram jahaati, Sarvaanyena bhutaanyabhiksharanti, Devo bhutwaa Devaanapyeti, yayeva Vidvaanetadupaaste; Hastirvrishabham sahasram dadaami iti, hovaacha Janako Videhah, sa hovaacha Yagjnyavalkyah, pitaa memanyat naananushishya hareteti/ (Gardabhivipita of the the famed Bharadvaaja's line convinced Maharshi Yagnyavalkya that the comprehension of **Hearing** by ears as epitomized by Dishas or Directions is a manifestation of Brahman, being his essential excellence of that Supremacy and the abode of that distinction was of the ear its support was the Undifferentiated Ether and indeed that should be meditated as infinite! As the Maharshi quoted what Gardabhivipita stated was instantly honoured by the Emperor who was already convinced of its credibility as after all the Source was indisputable coming from an authority of his parentage and of his Acharya. Yagnyavalkya further qualified that the Dishas or Quarters were unending never reaching a termination point and those Dishas were the representation of Brahman's own infinite ears which indeed were the unique targets of deep meditation! The magnificence of the statement about the Reality of Dishas had indeed given vibration to the imagination of the Emperor who again made the offer of the thousand cows and an elephant like bull as charity but the Maharshi once again ignored it since the Emperor being his follower still needed to be further sensitized about Brahman!) IV.i.7) *Yadeva te kaschitaabraveet tat shrunuvaameti; abraveenmey Satyakaamo Jabaalah: mano vai Brahmeti; yathaa maatrumaan pitrumaan acharyavaan bruyaat, tathaa tat Jaabaalo -***

*braveenmano vai Brahmeti, amanaso hi kim syaaditi; abraveet tu te tasyaayaataam pratish- tham? Na me braveediti; eka paadwaa etat Samraaditi; sa vai no bruhi yagjnyavalkya; Mana evaayatanam Akaashah pratishthaa, Ananda ityenadupaaseeta; kaanandataa Yagjnyavalkya? Mana eva Samraaditi hovaacha, manasaavai Samraat striyamabhihaaryate, tasyaam pratrirupah, putro jaayate, sa aanandah; Mano vai Samraat Parabrahma; nainam mano jahaati, Sarvaanyenam bhutaanyabhiksharanti, Devo bhutwaa Devaanapyeti, ya yvam Vidwaanet upaaste; Hasyatrushabham sahasram dadaameeti hovaacha Janako Videhah; sa ho vaacha Yagjnyavalkyah, pitaa me manyata naaanushishya hareteti/ (Satyakama the son of Jaabaala asserted that **Manas** or the Moon was Brahman as stated by the Maharshi to Janaka who readily agreed, since the credentials of Satyakama of illustrious parentage and Teachership were well proven; Janaka desired confirmation of the abode and support of Manas and the Maharshi clarified that the Manas had its own abode, its support came from the undifferentiated Ether and should be meditated upon as bliss! The Maharshi qualified that ‘Manas’ was always attracted to a woman and a son begotten from the woman was the source of happiness! The Manas being Brahman is ever present with the Self and is required to be always meditated to and constantly attains Gods! As in the past, the Maharshi did not accept the Monarch’s offer of thousand cows and elephant like bull, in view of his father’s wish.) IV.i.8) Yadeva te kashchitaabraveet, tat shrunavaameeti; abraveen me Vidagdha Shakalyah; hridayam vai Brahmeti; yathaa maatrumaan pitrumaa acharyavaan bruyaat, tathaa tat Shakalabraveet, hridayam vai Brahmeti ahrudasya hi kim syaad iti; abraveettu te tasyaayatanaam pratishthaam? Na mebraveediti; eka paadwaa etat Samraadeeti; sa vai no bruhi Yagjnyavalkya; hridayamevaayatanam Akaashah pratishthaa, sthithirityenadupaaseet; kaa shthitataa Yagjnyavalkya? Hridayameva samraaditi hovaacha, Hridayam vai Samraat sarveshaam bhutaanaamaayatanam, hridaya vai Samraat sarveshaam bhutaanaam pratishthaa, hridaye hova samraat sarvaani bhutaani pratishthaani bhavanti; hridayam vai Samraat paramam Brahma; nainam hridayam jahaati, sarvaanyenam bhutaanyabhiksharanti, Devo bhutvaa Devaanapyeti, ya evam vidwaanetadupaaste; hastirushabham sahasram dadaameeti hovaacha Janako Videhaha; sa ho vaacha Yagjnyavalkyah, puitaamemanyata naananushya hareteti/ Iti prathamam Brahmanam/ (Maharshi then quoted Vidagdha the son of Shakala that heart -mind or Prajapati in this context- was Brahman and indeed could a person without the heart exist ever! Indeed the parentage and teachership of Vidagdha were redundant to have so stated, although the latter did qualify on that count also. However the Emperor enquired as to what was the abode and support of the heart and pat came the Maharshi’s reply: the **Heart** was its own abode and support of each and every Being in the creation and certainly also of the Supreme Brahman too; heart was what one always prayed for and meditated to since leaving one’s heart would mean that the person reached Gods! Indeed one’s heart would mean stability and firmness and its presiding Deity would be Prajapati Hiranyagarba himself! Janaka’s standing offer of thousand cows and a strong bull is once again ignored by Yagjnyavalkya due to his father’s wish not to yield to a Sishya’s offer as the latter’s queries were yet to be fulfilled!)*

[This concludes the first Brahmana of the Fourth Chapter]

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

IV.ii.1) *Janakoha Vaidehah kurchaad upaavasarpaan uvaacha: Namastestu Yagjnyavalkya, anu maa shaadheeti; sa ho vaacha yathaa vai Samrat mahaantam adhvaanam eshyan ratham vaa naavam vaa samaadadeet, evam evaitabhir upanishbdhah samaahitaatmaasi; evam vrindaaraka aadhyah sannadheeta Veda ukta upanishatkah ito vimuchya manaah kva gamishyaaseeti; naaham tad Bhagavan veda hatra gamishyaamiti; atha vai teham tad vakshyaami yatra gamishyaaseeti; braveetu Bhagavaaniti/ (Totally*

surrendering himself to Maharshi Yagjnyavalkya, Janaka the Emperor of Videha stepped out from his lounge and approached the latter with sincere salutations and requested him to equip him with further knowledge; the Maharshi suggested that he should secure a chariot or boat since no doubt he not only topped material glories and also got the basics of Brahman no doubt as also equipped himself with the knowledge of Vedas and Upanishads from Teachers; yet theoretical knowledge would not however suffice neither to overcome fear from within nor the attain higher knowledge of what Brahma was all about! Then Janaka submitted and prayed to the Maharshi to guide him further! Indeed, this Brahmana seeks to mention more than what has been described so far about the Paramatma and hence the further narration) IV.ii.2) *Indho ha vai yoyam Dakshinekshan purushah; tam vaa etamindham santamindra ityaa chakshate parokshenaiva; parokska priyaa eva hi Devaah pratyakshanaiva; parokshana priya iva hi Devaah pratyaksha dwisha/* (Indeed, this Being who is in the Right Eye is called Indha or Indra as normally Devas are fond of being called indirectly and do not like being addressed directly!) IV.ii.3) *Athaitad Vaamekshani Purusha Rupam, esaasya Patni Viraat, tayoresha samstaavo ya esontar hridayaakaashah, athainayor etad annam ya eshontar- hridaye lohita pindah, athainayor etad praavaranam yad etad antar hridaye jaalakam iva; athainayor eshaa Shritih samcharani yaishaa hridayaad urthwaanaadi uccharati/ Yathaa keshah sahasraadhaa bhinnah evam ashyataa hitaa naama naadyontar hridaye prfatishthaa bhavanti; etaabhir vaa aashravat aashravati; tasmaad esha praviviktaa haaratara evaiva bhavati asmaaccareeraad aatmanah/* (The left eye in the human form is called ‘Viraja’ or the better half or wife viz. the Matter. Indra of the Self is designated as Vaishwaanara the right eye, and Viraja the left eye, the matter or the wife, both being the objects of enjoyment. This couple named the matter and the Enjoyer are united that situation is called dreams. The Space that is within the lump of flesh named the heart of the body is their place of union and that indeed is the place where Indra and Viraja have each other’s company! Their food or the source of sustenance called the lump of blood or the essence of the food as eaten, takes two forms; the gross part that goes down as excreta and the rest is metabolised in two ways due to action of the internal heat; one part is of medium fineness that passes through successive stages of blood nourishes the gross body made of five elements named Vishva or ‘Vaishvaanara’; another penetrates through fine nerves and that is called the subtle body named ‘Taijasa’ and the third viz. the causal body is called ‘Praagjnaa’ or the very fundamental connection: these three forms correspond to wakefulness, dream state and dreamless sleep. Now, when one talks of the lump of blood in the heart or the finest food essence, there is a net like structure in the heart or warp; net like is the expression due to several openings of nerves; these nerves of the body are designated as ‘Hitaa’, placed in the lump of flesh viz. the heart. These branch off everywhere like filaments; this is how the subtle body contains food essence compared to the gross body) IV.ii.4) *Tasya Praachi dik praanchah praanaah, Dakshinaa dik Dakshine praanaah, Prateechi dik pratyanchah Praanaah, Udeechi dik udancha Praanaah, Urthwaa digurdhwaa Pranaah, Avaachi digvaanchah Praanaah, Sarvaa Dishah Sarve Praanaah; sa esha neti netyaatmaa; Agruho nahi gruhyate, Asheeyoh nahi sheeryate, Asango na hi sajyate, asito na vyayate na rishyati; abhayam vai Janaka praaptoseeti ho vaacha Yagjnyavalkyah, sa hovaachaa Janako Videhah; abhayam twaa gacchataad Yagjnayavalkyah, sa ho vaacha Janako Vaidehah, abhayam twaa gacchataayaagjnyavalkya yo no Bhagavannabhayam Vedayase, namastestu; ime Videhaah, ayamahamasmi/ Iti dwiteeyam Brahmanam/* (It is seldom that a Rishi or Vidwan attains the three types of the Praana or the Vital Force in three stages viz. the Gross, the Subtle and the Causal or Fundamental Connection that is Vaishwanara, Taijasa or the Self identified with the mind and Praagjnaa or the Self identified with the Vital Force in quintessence; indeed, the East is the Eastern Vital Force, the South is the Southern Vital Force, the West is the Western Vital Force, the North is the Northern Vital

Force, the Upper Direction is the Upper Vital Force, the Lower Direction is the Lower Vital Force and the Sarva Disha or Multi Directional one is the Vital Force of All Directions. Thus the process of identifying the Source of Directions of the Self would confound a Sage or Vidwan to keep saying : *Neti neti* or ‘Not this, not this’! Indeed the SELF is ‘not this, not this’! It is indiscernible for it is not perceived; undecaying since it is not destructible; it is uncommitted as it is not attached and unrestricted for it is not shackled! The Self has neither pain nor injury; is free from fear, anxiety or worry! As the Maharshi explained what the Individual Self was all about in such explicit and implicit forms, the Emperor of Videha prostrated to him profusely as indeed he removed the veil of ignorance as he would have asserted saying: *Tamasomaa Jyotirgamaya, Mrityormamritatam gamaya!* He then said: ‘Maharshi! This Empire is yours and so am I at your service totally!’

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

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

IV.iii.1) *Janakam ha Vaideham Yagjnyavalkyo jagaama, sa maine na vadishya iti, atha ha yajjanakascha Vaideho Yagjnyavalkyascha agnihotre samudaate, tasmai ha Yagjnyavalkyo vaam dadou, sa ha kaama prashnameva vavre, tam haasmai dadou, ta ha Samraadeva purvam prapaccha/* (In the past, when Maharshi Yagjnyavalkya approached the Janaka the Emperor of Videha seeking riches and wealth, he was impressed by the knowledge of Agnihotra -the daily offering of oblations in the Sacred Fire-that the Emperor displayed and gave a boon to Janaka that the latter could ask any question that Janaka wished. Now taking advantage of that boon, Janaka initiated questioning the Maharshi; the topic centered about the Individual Self and his connection with Brahman; indeed this was in apt continuation of the previous Brahmana in which the Individual Self has been described as ‘Not This, Not This’! At the same time the significance of the Individual Self present within all the Beings as identical with the Supreme was emphasised. Hence the Emperor’s queries in the forthcoming stanzas would indeed be relevant; the depth of the questions that Janaka poses is fully reflective of his knowledge and capacity to mislead while the replies given by the Maharshi would be far more of a match to analyse and convince!). IV.iii.2) *Yagjnyavalkya kim Jyotirayam purusha iti, Aditya jyotih Samraaditi hovaacha, Adityenaivaayam jyotishaste palyayate karma vipalyeteeti; evamegvaitat Yajnyavalkya/* (Maharshi! What is the use of the light of a man or the Agnihotra that one lights and offers oblations in the Sacred Fire daily! The Maharshi’s reply was equally clever as it stated that as long as the day light lasted and Sun was present, one could enjoy the light in which one could sit, move about, work around and return to his abode! Thus the misleading question was followed by a literal reply without jumping to state that after all the subtle religious and spiritual connotation was deliberately left unspecified) IV.iii.3) *Astamita Aditye Yagjnyavalkya kim jyotirevaayam Purusha iti; Chandramaa evaasya jyotirbhavaateeti, Chandramasaivaayam jyotishaaste palyayate karma kurute vipalyeteeti; evamevaitad Yagjnyavalkya/* (The Emperor continued his knotty query that when the Sun set, what exactly might serve as the light to facilitate the actions of humans during the night. Pat came the Maharshi’s reply that Moon Light would serve the purpose of sitting, moving, working and returning home) IV.iii.4) *Astamita Aditye Yagjnyavalkya, Chandramasyastamite kim jyotirevaayam purusha iti; Agnirevaasya jyotirbhabateeti, Agninaivaayam jyotishaaste palyayate karma kurute vipalyeteeti; evamevaitad Yajnyavalkya/* (What would serve a human being as the light when both Sun and Moon were not present; the reply was that Agni would serve as the substitute of Sun and Moon. Even at this stage that the clever Maharshi did not mention of the religious connotation of Agni but merely described about the mundane context) IV.iii.5) *Astamita Aditye Yagjnyavalkya, Chandramasyastamite shaantagnou kimjyotirevaayam purusha iti; Vaagevaasya jyotirbhavateeti, Vaachaivaayam jyotishaaste palyayate karma kurte vipalyeteeti; tasmaadyai Samraadapi yatra paanir na vinirjyaayate atha yatra vaaguccharati, upaiva tatranyetiti; evamevaitad Yagjnyavalkya/* (‘When the Sun and Moon have set and the Fire has gone out, Maharshi!

how would human beings manage their chores’! The reply of the Maharshi gave a twist of reality and said that the mundane actions would still not be hampered and the Speech of one’s own tongue would come to rescue and replace ‘Chakshu’ to ‘Shravana’ or light to sound or vision to hearing! In other words, human actions would by themselves get replaced from one faculty to another!) IV.iii.6) *Astamita Aditye Yagjnyavalkya, Chandramastamite, shaantegnou, shantayam Vaachi kim jyotirevaayam purusha iti; aatmaivaasya jyotirbhavateeti, Atmanaivaayam jyotishaste palyatyate karma kurute vipalyeteeti/* (If Sun, Moon, Fire and Speech are non existent, then how would human beings manage their actions! The reply is that the Self serves as his light that would enable the human to sit, go about, work and return to his home! Thus the light is within the body itself yet indeed different from it; the awareness or the Consciousness is distinct from the organs and senses! This the conclusion would be that there is light which is other than the body, yet within it and that is the Self!) IV.iii.7) *Katama Atmeti! Yoyam vigjnaanamayah; praaneshu hridayantarjotih purushah; sa samaanah sannubhou lokaavanusancharati, dhyayateeva lelaayateeva, sa hi swaopno bhutwemam lokamatikraamati mrityo rupaani/* (Now the Emperor comes to brassacks or the nitty gritty of the bare essentials and enquires of the Maharshi: ‘ what is the Self’! The Maharshi’s elucidation is as follows: The person called self comprises of awareness or knowledge of the senses of vision, hearing, touch, smell etc all directed to and emerging from his own heart and the light within. Even being steady and stable, he remains where he exists and yet wanders by way of imagination, or in a dream state of mind. He exists here yet imagines a non-real phase of mind by sheer ignorance and flight of fantasy. Being thus identified, he loses hold over his sub conscious thoughts and his imaginary deeds; indeed this dream state is one form of death or non-reality! In other words, death too is like a dream state of the Self which is indeed eternal except the situation of varied sets of body, organs and senses; put in another way, the so called realities of this and next existence are two and dreams are of a third existence!) IV.iii.8) *Sa vaa ayam purusho jaayamaanah, shareeram abhi sampaya - maanah paapmabhih samsrujyate; sa utkraaman mriyaamaanah paapmano vijahaati/* (This individual at the time of birth assumes a body and organs along with senses of seeing, hearing, touching, digesting food intake, capacity of procreating , thinking and so on and as such becomes the victim of evils with or without awareness of ‘paapa- punyas’ or merits or demerits. When death envelops him, he discards the home of the evils viz. his body while of course retaining whatever virtue he might have left behind) IV.iii.9) *Tasya vaa etasya purushasya dwai eva sthaane bhavatah: idam cha Paraloka sthaanam cha; sandhyam triteeyam swapnasthaanam; tasmin sandhye sthaane tishthannete ubhe sthaany pashyati- idam cha paraloka sthaanamcha/ Atha yathaakrameyam paraloka sthaany bhavati, tam aakramam aakramya, ubhayaan paapmanaanaanndaamscha pashyati/ Sa yaatra prasnayati, asya lokasya sarvaavato maatram apaadaaya, swayam vihatya, swayam nirmaaya, svena bhaasaa, svena jyotishaa prasnayati; atraayam purushah swayam- jyotir bhavati/* (This individual possesses two places of stay viz. his present birth and the next birth, while there is a dream state which is the interval of the two. Now over and above the waking and dream states, there are two worlds between which the individual self bears a resemblance to knowledge or awareness in the unbroken series of deaths and births. In the waking state, the individual Self is mixed up with the purpose of body organs and their functions, awareness or intellect, the mind and thoughts, and the extraneous influences as also the action- reaction syndrome. But in the dream stage, the organs and senses remain inoperative and the self gets disintegrated except with the mind. Actual sufferings and of joys are experienced in reality of the wakeful state while in the dream state such experiences are merely imagined due to the activity of mind. During the sleep , the Self takes along the material of the ever-happening experiences of the world and tears himself apart to build his own world of the ‘so called’ reality since existence itself is unreal! One might however wonder that after all the sense objects are experienced in dreams just as in the case of the waking state then how could one deduce that the organs do not function too!The reply lies in the next stanza!) IV.iii. 10) *Na tatra rathaa na ratha yogaa na panthaano bhavanti atha rathaanytha yogaanpathah srujate; na taraananda mudah pramudo bhavanti, athaanandaan mudah, pramudah srujate; va tatra veshataah pushkarinyah sarvanyobhavanti, atha veshaanantaan pushkaraneeh sramant srujate sa hi kartaa/* (In the dream state, the Individual self creates his own world, puts his body aside and creates himself with chariots, horses, highways for the chariots. In actuality, he might not have pleasures, enjoyments, fame and name, material prosperity,

swimming pools, tanks and rivers or what ever unfilled desires; contrarily at the same time, he might imagine fears and failures, defeats and even deaths. After all the Individual is the agent of making unreal things real; his wishes as horses and apprehensions as possibilities! It is through the light of the Self that he sits, moves about, works and returns as elucidated vide IV.iii.7! The Pure Intelligence termed as the light of the Self, would thus illuminate that body and organs through the mind and allows the acts to function accordingly is per the latter's dictates, since the Self is but an Agent!) IV.iii.11) *Tadete shloka bhavanti, Swapnena shaareeram abhipratyayaa suptah suptaan abhichaakasheeti, Shukramaadaaya punaraiti sthaanam hiranyamayah purusha ekahamsah/* (Following are the relevant Stanzas on this context: Indeed deep sleep provides relief from monotony of human existence and is a healthy sign of sound health and balance of mind; in that state one averts fears and apprehensions as also yearnings and unfulfilled ambitions which are all the reflections of mind and wishful thinkings. In that stage the Self is remotely related to divinity and mysticism and tends to associate with the consciousness of the sense organs. Thus the Individual Self assumes the non- reality to transform itself to reality and from dreams to the state of actuality! In other words, the Self seeks to associate himself with that kind of consciousness of the sense-organs and identify himself with Hiranmaya Purusha, or the Golden Person or the lonely Swan or the Parama Hamsa surfiert with pure intelligence!) IV.iii.12) *Praanena rakshannavaram kulaayam bahiskulaayaad amritascharitvaa, Sa eeyatemrito yatra kaamam Hiranyamayah Purusha eka hamsah/* (Indeed the Immortal 'Hiranmaya Purusha' or the Golden Personality can and always does freely around all over, yet guards and preserves this repulsive and disgusting nest viz. the body with the consciousness of the sense organs, with the help of the Vital Force that has five fold functions of Praana- Apaana- Vyaana- Udaana and Samana; indeed the Self would fly free from this ugly nest and roam free again. Indeed, this Golden Bird has little connection with it, nor of the ether in the body, but even as He is free to leave and roam, it is his play to stay a while and collect impressions and good fun, acting as if an able bodied adult pretends and plays innocence with an ignorant child and then hops over at myriad such nests at once simultaneously!) IV.iii.13) *Swapnaanta ucchhaa vachameeya maano Rupaani Devah kurute bahuuni, Uteva streebhih saha modamaano, jakshadutevaapi bhayaani pashyan/* (Maharshi Yagjnyavalkya continued to explain to the Emperor that in the 'Swapnaavastha' or in the context of dreams, innumerable forms were displayed attaining the higher and lower states such as of Devas or say of animals and birds. Notwithstanding these variations and impressions in the profile of Creation, Bhagavan always rejoiced at once, be it in the company of fair sex, laughing away with friends and companions, or viewing horrible sights of cruel animals or poisonous species.) IV.iii.14) *Araamasya pashyanti, na tam pashyati kaschana iti/ Tam naayatam bodhayedityaahuh, durbhishajyam haasmaiti bhavati yamesha na pratipadyate, Atho khalvaahuh, jaagarisha desha evaasaisha iti; yaano hi eva jaagratpashyati taani supta iti, Antaryamyam purushah swayam jyotirbhavati; soham Bhagavate sahasram dadaami, ata urdhwa vimokshaaya bruuheeti/* (Indeed this is His sport comprising villages and townships, women, eatables and endless variety of things of interest or aversion, but none whatsoever could see Him, hear Him and feel Him, let alone comprehend Him! The Vedas state that the Individual Self centering right with organs and senses is distinct yet unimaginable to guess what that is all about! That is why, Physicians say 'do not wake Him up suddenly from sleep in a dream state!; this is because if the appropriate organ is not diagnosed, the result could be more of a cure than otherwise! Hence one should be woken up gradually as the senses are recovered from the dream state to the waking state; but to say that the organs and senses are isolated from the body or ceased to function in the dream state would be fallacy as these are only rested then and as such the body light is quite in position even then. Thus Maharshi Yagjnyavalkya proved that the Self moved from the waking and dream states with the same facility as of moving from one life to another after death! If however death is not the nature of a particular Self, then that would mean, liberation would indeed be possible! That was why Janaka offered thousand cows and requested the Maharshi to teach him the wherewith-all to seek Liberation!) IV.iii.15) *Sa vaa esha etasmin samprasaade ratwaa charitwaa, drushtavaiva punyam cha paapam cha, punah pratinyaayam pratiyonyaadravati swapnaayaiva; sa yat tatra kinchid pashyati ananvaagatastena bhavati; asango haayam purusha iti; evamevaitad Yagjnya- valkyaa, soham Bhagavate sahasram dadaami, athan urdhwam vimokshaayaiva bruuheeti/* (Being in the 'Samprasaada' or in unique status of composure,

the Individual Self in a dream stage of profound sleep, returns to his former condition. In the dream state, he is described as being beyond the despairs of his heart; he roams freely in imagination quite untouched by the pluses and minuses of the state of wakefulness; however he returns in the reverse order to the former condition with all the pleasures or pangs. Indeed he was unaffected by his erstwhile experiences and of an elevated status of detachment. Having so stated, the Emperor again made his earlier offer to the Maharshi to teach him the path of that kind of detachment leading to Self-Liberation! IV.iii.16) *Sa vaa esha etasmin swapne ratwaa charitwaa, drushtavaiva punyam cha paapamcha, punah pratinyaayam pratiyonyaadravati buddhwaantaayaiva; sa yattatra kinchit pashyan vaagatastena bhavati, asango hyaayam purusha iti; eavimevaitat Yagjnyavalkya siham Bhagavate sahasram edadaami, ata urtwa vimokshaayaiva bruhati/* (Indeed, the Self is unattached in the dream state and on return from it reverts to the erstwhile status of being on the waking state. Non attachment of the Self is *not due to inactivity of the Self* for he enjoys or is troubled by imagined happenings as the Self is in profound sleep and then recovers from that state to normalcy). IV.iii.17) *Sa vaa esha etasmin buddhante ratwaa charitwaa, drushtavaiva punyam cha paapam cha, punah pratinyaayampratiyonyaadravati swapnaataayaiva/* (After experiencing the joy or sorrow during the dream status, the Self is untouched by whatever he would experience in the *wakeful stage* since the Infinity is detached and having gone back from the dreams to the former state the Infinity is unattached again! In other words, Brahman is neutral and absolutely detached irrespective of the Individual Self is in dreams or wakefulness or even in death!) IV. iii.18) *Tat yathaa Mahatmasya ubhe kulenusancharati purvam chaaparam cha, evamevaayam purusha etaav ubhaav antaav anusamcharati swapnaantam cha buddhaanantam cha/* (The Self is different from the body and organs irrespective the two States of Existence viz. the wakefulness and the dream state. As a fish swims alternately on the eastern or the western banks of a river, the Self has no difference in either of the states of existence viz. wakefulness or of dreams. Indeed, the fish is not overpowered by either of the force of the currents of water. In other words, the body and organs along with the motivating causes, desires and actions are only the attributes of the non Self, as the Self is distinct from these. Thus the Self is by nature is free to act on its own, fully independent, enlightened and Pure) IV.iii.19) *Tad yathaasminn aakaashe shyeno vaa suparnovaa viparipatya shraantah samhatya pakshou samlayaayaiva dhriyate, ekamevaayam purush etasmaa antaaya dhaavati yatra supto na kanchana kaamayhate, na kamchana swapnam pasyati/* (Just as a hawk or a swifter falcon flying a lot and roaming quite a bit would get exhausted by stretching its wings quite a lot, and would desire to return to its nest, the Self too would like to experience a break, rest and fall asleep. The Self so connected with the results of acts performed by the contact of body and organs in the waking state would then have neither desires nor even dreams and a thick cover of ignorance which is the root cause of evil deeds is enveloped over him.) IV.iii.20) *Taa vaa asyaitaa hitaa naama naadyo yathaa keshah sahasrathaa bhinnah taavataanimnaa tishthanti, shulalyasah, nilasya, pingalasya, haritasya, lohitasya purnaah; atha yatrainam ghnateeva jinanteeva, hasteeva vicchhaayayati, gartamiva patati, yadeva jaagradbhayam pashyati tad atraavidyayaa manyate; atha yatra Deva iva Raajeva, ahamevedam sarvosmeeti manyate sosya paramo lokah/* (In this stanza, the Maharshi gives the nitty-gritty of the nervous system of human body comprising the head, hands, legs, heart, stomach etc. and describes the nerves as ‘hitaa’ or hair split miniscule components called nerves in thousands and these are filled with serum or plasma- like body fluid based from serous membranes serving as anti clotting agents; these nerves are filled up with the serums of various colours of white, blue, brown, green and red. These constitute the base of the subtle body are always stored for ready use. The colours are of the serums due to the mixture and proportions of nerve matter, bile and phlegm. The subtle body with seventeen constituents-five elements, ten body organs, vital force with five fold function of Praana the basic life force, besides Apana, Udana, Vyaana and Samana as also the mind and heart- has its Seat in the nerves filled up serums which are spread all over the body. This subtle body is like a transparent crystal, undergoing changes under the manipulation of erstwhile and ongoing complex mix of virtues and vices and manifests itself as a male, or female, or an animal or a bird. In this scenario, the Self has false notions which is ‘Agjnaana’ or Ignorance based on the previous and natural happenings like an elephant falling in a pit, a robber chasing for money, or a snake about to pierce a venomous bite or a tiger pouncing on the Self and so on. Some times the sway of ignorance could turn the Self to be a King, or a beggar, or even a

God. In other words, the self would act like a human, or an animal, a reptile, a King or whatever depending on the intensity of ignorance. This feeling of the Self is some thing is in fact akin to a dream situation or make believe! When ignorance reduces and knowledge improves, Atman's status improves as a King or even as a God and when Knowledge reaches its peak, then the Individual Self reaches the highest Status of the Supreme Self itself! Then duality of the Self ceases to the stage of being able to announce 'Aham Brahmaasmi'! The Maharshi thus asserted that Salvation from Ignorance was hence possible for sure!) IV.iii.21) *Ta vaa asyaitad aticchandah apahatapaapaabhayam rupam, tad yathaa priyaaya striyaa samparishvakto na baahyam kim chana veda naantaram, evam evaayam purushah praagjnenantmanaa samparishvakto na baahyam kimchana veda naantaram, tadvaa asyaitad aapta kaamam, aatma kaamam, a-kaamam rupam shokaantaram/* (Salvation is the form of identity with all and with the Supreme; that Status has no action with the factors and results; nor of Knowledge and much less of ignorance or desires. If the expressions denote 'Rupa' or Form and 'Chhanda' or desire, then that state is termed as ' Aticchanda' or Beyond desire! The expressions of 'Swacchanda' and 'Paracchanda' incidentally denote free to act on one's own, and dependent on the will of others respectively. Thus Aticchanda denotes that the Self is actually devoid of desires or evils! In other words , Aticchanda is of fearlessness and discards ignorance! That form is beyond desires, free from evils and is bold or valiant. As a male even if he were to be embraced by a female and even if she were his own wife, he would have no reaction internally or externally; indeed that Individual in that state if would even embrace Paramatma Himself, he would have no reaction then also; that indeed would be the heightened form of bliss with no desire nor grief! That State is of 'Taadaatmya' or Identity of Self with the Supreme Self!) IV.iii.22) *Atra pitaa apitaa bhavati, mata amaataa, lokaa alokaa, devaa adevaa, vedaa avedaah/ Atra stenostenobhavati, bhrunah aabhrunah, chandaalochandaalah, poulkasopoulkasah, shramanoshramanah, taapasotaapasah, ananvaagatam punyenaananvaagatam paapena, teerno hi tadaa sarvaan shokaan hridayasya bhavati/* (The Self is stated to be free from ignorance and is detached. One might say that the state of deep sleep too he is free from ignorance; but a person in dream state is not away from desire, work, and so on. Thus the contradiction is not only invalid but awfully misplaced. Indeed the Self-Radiant Atman can never be substituted to a person in deep sleep. Thus in the context of the Supreme Self, a father is no father, a mother is no mother, Vedas with prescriptions of Dharma and Karma or Virtue and Deeds like Sacrifices, Rites etc are considered as 'Avedas' or something beyond existence in Reality; worlds are no worlds ; Gods are no Gods, thieves are no thieves, killers of noble Brahmanas are no killers, chandalas are no chandalas, varna sankaras are no varna sankaras, monks are no monks. The Self is untouched by good or evil as also sorrows and joys of existence. It is untouched by virtuous deeds or detestable evil works, since it is beyond the affections or afflictions, since like the Supreme Brahman, the individual Self too is Intelligence in Pure Form and is unaffected by neither by the bodily aberrations nor by natural phenomena like the heat of Fire, the cold of chilled waters, the speed and ferocity of winds and rains, the dizziness of mountain heights or the depths of oceans! Both the entities are reflections of each other and are totally unaffected by body parts and senses; the following stanzas explain that both entities being the same and identical, the Self and the Supreme are free from the beings and doings of body organs and senses!)

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

IV.iii. 23) *Yad vai tanna pashyati pashyanvai tanna pashyati, na hi drushtaardrushtor vipari lopo vidyate vinaashitvaat, na tu tad dwiteeyamasti tatonyad vibhuktam yatpashyet!* (That the Self that does not see in the state of deep sleep is incorrect since the vision of the Self is not lost; the vision of the other entity viz. the organ of seeing viz the eye is dormant and hence it might not see. The vision of the self is indeed enduring and perpetual, but the second channels of vision viz. the body organs of eyes as also the mind might choose to see or not either in the waking or dream stage, while the vision of Paramatma can never be blocked any way!) IV.iii.24) *Yad vai tanna jighrati jighranvai tanna jighrati, na hi ghraatur ghraater viparilopo vidyate, avinaashitvaat; na tu tad dwiteeyam asti, tatonyaad vibhaktam yaj jighret/* (Similarly, the statement that Self might not smell in the state of deep sleep is misunderstood since the

faculty of smelling might be inactive then; the capacity to smell otherwise is permanent but the second channel of smell viz. the bodily nose might or might not opt for smelling either when awoken or asleep. The capacity to smell may have been set aside in such conditions, but it is otherwise everlasting)

IV.iii.25) *Yad vai tanna rasayati rasayanvai tanna rasayate, na hi rasayituu rasayater viparilopo vidyate avinaashitwaat; na tu tad dwiteeyamasti tatonyadvibhuktam yadrasayet/* (The Self that does not taste in deep sleep since it might not opt for doing so but the capacity of the taster is well established not only while awoken but also in sleep. It is a different matter that the ability and sense of tasting is through the organ of the tongue in the Self as that depends on the body and the concerned organ and its function to taste. But tasting is inherent and everlasting to the Self *per se*, if not in the body that is ephemeral. More so in the case of the Pure Self which the Supreme is all about!) IV.iii.26) *Yad vai tanna vadati, vadanvai tanna vadati, na hi vaktur vakter viparilopo vidyate, avinaashitwaat; na tu tad dwiteeyam asti, tatonyadvibhaktaam yad vadet/* (In the state of deep sleep and certainly moreso when in the position of active awokenness, a human has the innate ability to speak and express, albeit when required and so desired. The capacity to speak and express is inherent to all human beings provided they choose to speak; they do so by using the organ of speech that might be as long as the specific body lasts. This faculty is permanent to the Supreme anyway, and even to an Individual Self; if not to the body of the Self that would be transient!) IV.iii.27) *Yad vai tanna shrunoti shrunvanvai tanna shrunoti, na hi shrunotuh shruter viparilopo vidyate avinaashitwaat; na tu tad dwiteeyamasti tatonyadvibhaktam yatccrunuyaat/* (During the state of deep sleep, one does to have to hear; indeed the Self is the embodiment of hearing; the only difference is that the Self has to switch over to the secondary instrument viz. the body and its organ of hearing , say a knob for the temporary facility; otherwise like the perennial flow of hearing power, the self is fully and permanently equipped as well as in the case of the Supreme Self, as the Self is but a reflection of the Supreme!) IV.iii.28) *Yad vai tanna manute manvaano vai tanna manute, na hi manturmater viparilopo vidyate avinaashitvaat; na tu tad dwiteeyamasti tatonyadvibhaktam yat sprushet/* (The Self does not think normally during the deep sleep; no doubt it thinks but does not think sensibly. The Thinker's function of thinking could never ever be lost, because that faculty of the self is undecaying. But he or she has to utilise the assistance of a secondary or supportive medium called the mind if the concerned body with which to think. Otherwise the capacity of the Self or for that matter of the Supreme Self viz. the Paramatma is everlasting!) IV.iii.29) *Yad vai tanna sprushati, na hi sprushthuh sprushter viparilopo vidyate avinaashitwaat; na tu tad dwiteeyamasti tatonyadvibhaktam yas sprushet/* (During the deep sleep again, the Individual might touch but not knowingly even while though his thinking capacity is perennial; the only proviso is that the self has to resort to the secondary support of touch of this specific individual body organ of skin and its function of feel and contact; indeed the faculty of touch is as lasting as that of Supreme Himself!) IV.iii.30) *Yad vai tanna vigjnyanaati vigjnaanvai tanna vijaanaati, na tu tad dwiteeyamasti tatonyadvibhaktam yad vijaaneeyat/* (That Knowledge is power and eternal is a truism and a wellknown Truth; perhaps this fact is not always clear to a person in deep sleep. The Self as an Individual has no doubt to utilise his or her mind as a part of the body to appreciate the everlasting nature of knowledge; Pure Intelligence which the Supreme is all about being amorphous, the crucible of an Individual's body organ of mind has to become a handy instrument to appreciate this basic Truth of the might of Knowledge!) IV.iii.31) *Yatra vaanyadiva syaat, tatra anyonyat pashyet, anyonya jighret, anyonyad rasayet,anyonyad vadet, anyonyad cchrunuyaat, anyonyan manveet,anyonyat sprushet, anyonyad vijaaneeyaata/* (While in a waking or profound sleep state, there is always something else besides the Individual Self; *indeed that so called instrument- be it any, say an ear, eye, tongue, skin, or thought- is not, repeat not, separate but an inegral part of the Self; if the body is non-existent, the Self vanishes; it is only to highlight the concerned body organs as mere instruments of the self!* That is precisely why the Self is able to smell, taste, speak, hear, think, touch and know!) IV.iii.32) *Salila eko drushtaadvaito bhavati, esha Brahma Lokah Samraaditi hainam anushaasha sa Yagjnyavalkyah, eshasya paramaa gatih, eshasya paramaa sampat, eshosya paramo loka; eshosya paramo lokah, eshosya parama anandah; etasyaivaan andasyaanyaani bhutaani maatraamupajeevanti/* (Maharshi Yagjnya – valkya thus explained to the Emperor Janaka like crystal clear water that indeed there was but a single witness to the entire episode of the Self both in deep sleep and wakefulness as also of the Supreme Self,

but indeed there was only one: *Ekodrushtwaadwaito bhavati* or Only One confusing as two and the indeed is ‘without a second’! That is the sphere of Brahman; this is so, in wakefulness as though of deep sleep the Self- free of its limiting attachment or appendage, viz. the body, organs, and senses- is Brahman the Supreme Itself! The Maharshi further instructed Janaka: ‘ This is its highest accomplishment, this is its Supreme Bliss! Indeed, just one particle of this very Bliss keeps the Universe ticking!’) IV.iii.33) *Sa yo manushyaanaam raaddhah samruddho bhavati, anyeshaamadhipatih, sarvemanushyakaih bhogaih, sampannatamah, sa manushyaanaam paramaanandah; atha ye shatam manushyaanaamaanandaah sa ekah pitrunaam jitalokaanaam aanandaah sa eko gandharvaloka anandah; atha ye shatam gandharva loka aanandaah sa ekah karmadevaanaanandah- ye karmanaa Devatwam abhisampadyante; atha yeshatam karmadevaanaandaah sa eka ajaana devaanaamaanandah; yascha shrotra vrijinokaa - mahatah; atha ye shatamaajaana devaamaanandaah sa ekah prajaapati loka aanandaah: sa eko Brahmaloaka aaandah, yascha shrotrayovrijanokaa mahatah; athaisha eva parama aanandah, yesha Brahmaloakah Samraaditi hovaacha yagjnyavalkyah; soham Bhagavate sahasram dadaami atha urthvam vimokshaayaiva bruheeti; atra ha Yagjnyavalkyo bibhayaam chakaara, medhaavi Rajaa sarvebhyo maantebhya udaroutseediti/* (Having described that just a particle of the Supreme Bliss was adequate to sustain the combined joy and contentment of all the Beings in ‘Srishti’ upto Hiranyagarbha, the Maharshi described the real import of that statement: the very best and combined joy of the Beings upto human species multiplied by hundred times would make just one unit of joy experienced by the Pitru Loka or the World of Manes, which incidentally facilitated by the huge mass of humanity by Sacrifices, Agni karyas, Deeds of virtue; the combined joy so generated in the Pitru loka multiplied a hundred times would make one unit of Gandharva Loka. That again multiplied by hundred times totals the enormous fund of joy in Deva Loka due to the great ‘Punya’ or the Fruits of their birth and existence there, further combined with their expertise and practice of Vedas apart from their sinlessness and desirelessness. Even exceeding this huge stockpile of joy further multiplied by hundred times, just one unit of the ‘Paramaananda’ amounted to a huge mine of ecstasy in the Prajapati Loka that is in the Body of ‘Viraja’ plus again the fresh and huge collection of Veda-Vigjnana-Tapo-Prajapatya magnificence. Far exceeding several times of that Unimaginable Bliss of Prajapati Loka, would indeed defy imagination, even so by the force of arithmetical progression or guess work, Brahman the body of Hiranya garbha is elusively eternal bliss! Having thus explained the Maharshi, the latter was afraid that the Emperor being intelligent might not draw him further into discussion under the garb of the boon from him to the Emperor and therefore made an offer in charity to Janaka in an unnatural reversal of offers from a Maharshi to the Emperor! This is to obviate the possible effort of drawing the Maharshi’s Brahma Jnaana any further!) IV.iii.34) *Sa vaa esha etasmin swapnaante ratwaa charitwaa, drushtavaiva punyam cha paapamcha punah pratiyaayam pratiyoni aadravati buddhhantaayaiva/* (The conclusion of the foregoing is stated by recalling the experience of the Individual Self who so far allowed himself the enjoyment of roaming in the dream state disregard of the effects of merits or demerits of the state of awakeness or of waking state in reverse order or of his former state!) IV.iii.35) *Tad yathya nah su samhitaam utsarjad yaayaat, evam evaayaam shariraa aatmaa pragjnenaatm naan vaarudhah utsarjam yaati, yatraitad urthwaa ucchhvaasi bhavati/* (Describing the transmigration of the Self from a dream state to wakefulness, the subtle body or the Self in the body is stated to move from this birth to the next one, just as between from the waking to dream states, by resorting to the syndrome of getting associated with and disassociated from the body, its organs and senses! This is just like a cart which is heavily loaded goes on rumbling, just as the Individual self that is present in the body makes noises as breathing becomes difficult and this occurs under the auspices of the Supreme Self; indeed the cartage would be of the load of household effects; in other words the subtle body tends to carry the load of the body adjuncts !) IV.iii.36) *Sa yatraayam animaanam nyeti- jarayaa vopatapataa vaanimaanam nigacchati, tad yathaamram vaa udumbaram vaa pippalamvaa bandhanaat pramuchyate evam evaayam purusha ebhyongebhyah sam pramuchya punah pratinyaayam pratiyoni aadarvati praanaayaiva/* (As the human body which indeed is a product of ignorance gets worn out, due to old age, or disease or any other cause falls off like a fruit from a tree and gets disconnected from its tree. Similarly, the Infinite Being too gets detached from the body. Just as the Vital Force leaves the body, the Self would look to have gone to profound sleep, and the body organs become redundant. In the same

manner, the Self returns to wakefulness and gradually the organs and senses return once again!) IV.iii.37) *Tadvyathaa raajaanam ayaantamugraha pratyenasah Suta graamaanonnaih paanair aavasahataih pratikalpante: ayam aayati, ayamaagacchateeti, evam haivam-vidam sarvaani bhutaani pratikalpante, idam Brahmaayaati, idamaagacchateeti/* (When a King arrives to get crowned, then the Armed Forces , top officials, the Police and Senior officials of the Government, elders of the Society, chariot drivers, and so on wait for him to pay respects, food and gifts. They get excited, wait for him patiently and prepare the surroundings extolling his deeds and glories. Similarly, the elements of his body appearance await him and welcome him with anticipation, stating : here the Brahman comes!) IV.iii.38) *Tad yathaa Rajaanam prayiyaasantam, ugraah pratyenaashah, sutagraamanyobhisamaayanti, evam evaimam aatmaanam, antakale sarve praanaa abhi samaayanti,yatraitad urthvocchvaasi bhavati/* (In the same way, when the King departs, the police, officials, drivers, village heads surround the departing King; in the same manner, when a person dies, his vital force departs, breathing stops, senses disappear too. Now the process of transmigration of the Soul viz. the Infinite Being gets detached from the body or the erstwhile kingdom and how the Self is released after the death would be explained in the following Brahmana)

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

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

IV.iv.1) *Sa yatraayam Yagjnyavalkyam nyetya sammohamiva nyeti, athainamete praanaa abhisamayanti; sa etaastejomaatraah samabhyaadadaano hridayamevaanva vakraamati; sa yatraisha chaakshushah purushah paraan paryaavartatethaa rupagjno bhavati/* (At the time of death, the Self gets feeble and frail and virtually senseless when the body organs like speech and hearing fail gradually. The element of light within gets withdrawn and the ether in the lotus of the heart manifested in the intelligence gets shaken and dwindling. His eyes get drooping unable to recognise forms and colours!) IV.iv.2) *Ekibhavati, na pashya teetyaahuh; ekibhavati, na jighnateetyaahuh; ekibhavati, na rasayat etyaahuh; ekibhavati na vadateet – yaahuh; eki bhavati, na shrunoteetyaahuh; eki bhavati na manuta ityaahuh; eki bhavatina sprushateet yaahuh; ekibhavati na vigjnaanaateetyaahuh; tasya haitasya hridayasyaagram pradyotate; tena pradyotenaisha Atmaa nishkraamati—chakshushsto vaa, murdhno vaa, anyebhyo vaa sharira deshebhyah; tam utkraamantam praanonutkraamanti;praanam anuutkraamantam sarvepraana anuutkraamanti;sa vigjnanam evaanvavakraamati; tam vidyaa karmaani samanvaarabhete purva pragjnaa cha/* (While facing the end of life, the vision gets unified with the Inner Self and is stated to be blurred in vision and that is why the persons near him say that his eyes are wide open but yet would not see; similarly his nose could not smell, the tongue could not taste, the voice is not functional, the ear is unable to hear, the mind could not think, the skin loses touch, and the intellect too gets vanished. That is the precise time when the vital force would quit, and all the organs follow suit; a semblance of consciousness finally departs!) IV.iv.3) *Tad yathaa trunajalaayukaa,trunasyaantam gatwaa, anyam aakramam aakramya, aatmaanam upasamharati, evam evaayam aatmaa, idam shariram nihatyaa, avidaam gamayitwaa, anyam aakramam aakramya, aatmaanam upasamharati/* (Whenever a caterpillar reaches the edge of a blade of grass, it tends to hold another support and contracts its body before holding another grass blade. In the same manner an Individual Self too contracts another dream body gradually manifesting the functions of the new organs and senses; the new organs are such as to display actions of erstwhile works called Karma of the previous births plus the instant actions) IV.iv.4) *Tad yathaa peshaskaari peshaso maatram upaadaaya, anyan navaratam kalyaanataram rupam tanute, evam evaayam aatmaa, idam shareeram nihatyaa, avidyaam gamayitwaa, anyan navaratam kaltaana taram rupam kurute, pitrayam vaa Gandharvam vaa, Daivam vaa, Prajaapatyaam vaa, Brahmam vaa anyeshaam vaa bhutaanaam/* (Ignorance or Knowledge are the two ends of a scale; it is quite possible that an Individual makes some positive achievements in one life and thanks to better knowledge seeks to improve far more virtuous accomplishments in a subsequent life. The accessories too in terms of better vision, improved hearing capacity, stronger mental strength and so on could improve from one life to another, depending on the bettering the yield of fruits. This is just like a goldsmith with a minimum quantity of gold could make a

good ornament and having amassed more gold by the price of the earlier ornament could further make a more fashionable ornament eventually. Thus the cycle of ever improving knowledge might enable higher and higher advantage from one life to another deserving berths from the world of Manes, or Gandharvas, or Devas, or Viraja or Hiranyagarbha. Thus knowledge and past work as enabled by better body forms equipped with ever improving body adjuncts as facilitated the five elements that rule the body parts could usher in higher and higher achievements!) IV.iv.5) *Sa vaa ayataatmaa Brahma vignaanamayo manomayah praanamaya chakshurmayah shrotramayah prithivimaya aapomaya vaayumaya aakaashamayah tejomayah atejomayah kamamayah akaamayah krodhamayh akrodhamayah dhamamayah adharmamayah sarvamayah tad etah; idam mayah adomaya iti/ Yathaakaari yathaachari tatha bhavati- saadhu kaari sadhurbhavati, paapakaari paapo bhavati, Punyah punyena karmanaa bhavati, paapah paapena/ Atho khalvaahuh kaamamaya evaayam purusha iti; sa yathaakaamo bhavati tatkraturbhavati, yatkraturbhavati tatkarma kurute, yatkarma kurute tad abhi sampadyate/* (The examples of a goldsmith improving his skills of better design and beauty effected ornament after ornament and that of a caterpillar jumping to another leaf after the previous one have been cited and the point of transmigration of a Soul emphasized. Now the Self under transmigration is stated to be Brahman or Pure Consciousness, and identified as ‘Vigyana maya’ or the epitome of Intellect, and ‘Manomaya’ or the embodiment of Mental Strength, Praanamaya or the personification of Vital Force comprising Five Folded functions of Pancha Pranas viz. Praana Apaana Vyaana, Udana, Samanaas. Besides this Pure Consciousness manifests the functions of being Chakshu maya or the faculty of vision by eyes and shrotra maya or of sound or hearing by ears and other functions of organs. Further the body prevails upon the Elements of Prithvi-Varuna/ water, Vayu/ Ether, Agni / Fire. Then the body inculcates Kama/ Desire, Krodha / Anger, Dharma/ Righteousness as also the opposites of these feature. Now, the inferences of these features would be that as per the actions arising there from such as goodness begets goodness, evil begets evil, and so on. The Self in the newer ‘Avatar’ or manifestation is identified with individual impulses like desire, lust, narrow / broad mindedness, anger or its absence and so on and the concerned body tends to dominate the specified sense and the specified timings!) IV.iv.6) *Tadesha shloko bhavati/ Tadeva saktah saha karmanaiti Lingam manoyatra nishakta- masya/ Praapyantam karmanastasya yatkincheha karotyayam, tasmaallokaat punaraityasmai lokaaya karmane/ Iti nu kaamayamaanah; athaakaamayamaanah- yo kaamo nishkaama aaptakaam aatmakaamo na tasya praanaa utkraamani, Brahmaiva sa brahmaapyeti/* (On this subject, there is the following verse: There is a hidden meaning in this verse with the expression Linga or ‘Manah Pradhana’ or essentially based on Mind is used; As the Individual Self who has thus transmigrated from the erstwhile ‘subtle’ body or its mind to the new ‘gross’ body’s mind, then the account of the results of the previous desires and works get terminated and a fresh account of works henceforth would be created. But in the event of ‘Akaama’ or desirelessness, or ‘Nishkaama’ or a deed without expectation, or ‘Aptakaama’ or a deed executed purely in favour of somebody or for something and ‘Atmakaama’ or a desire fulfilled in favour of one’s own Self, then indeed if desires of the previous subtle body were totally fulfilled and no further desires were left back in the past life, there would have been no transmigration and no need for a further birth but the result would be merger with Brahman!) IV.iv.7) *Tadesha shloko bhavati/ Yadaa sarve pramuchyante kaamaa yesya hridi shritaah, Atha martyomrito bhavatyatra Brahma samashnuta iti/ Tad yathaahi nirvalyani valmeeke mritaa pratyastaa shayeeta, evam evedam shareeram shetey/ Athaayam ashareeromritaah praano Brahmamaiva, teja eva; soham bhagavate sahasram dadaami, iti hovaacha Janako Videhah/* (There is a Stanza in this context: When all the desires concentrated in one’s mind are totally terminated, and when ‘Marana Dharma’ or the natural order to die gets replaced by immortality, then this Self is stated to have attained ‘Amritatwa’ or Brahma Prapti. Just as a serpent discards its outer skin and becomes far more alert and energetic, the Self too is stated to overcome desires such as ‘Putreshana’, ‘ Vitteshana’, ‘Lokaishana’ or of children, wealth, worldly and material pull and lure and then by the weapon of knowledge would accomplish liberation, even living on one’s own body! Indeed, liberation does not necessarily mean termination of the ongoing life! The organs of a person having achieved do not indeed depart but are merged in their own cause viz. the Self as they are. This again is on the analogy of the snake casting off its lifeless slough gets disembodied! Then Praana or the Vital Force merges into Brahman the Supreme

Splendour; Janaka was overwhelmed by this explanation and declared charity of thousand cows for this most telling and convincing explanation by the Maharshi) IV.iv.8) *Tadete shlokaa bhavanti/ Anuh panthaa vitatah puranah maam sprushtonuvittho mayaiva, tena dheeraa apiyanti Brahmavidah swarga lokamita urthwam vimuktaah/* (There is a Mantra in this context: This ‘Jnaana Maarga’ or the Path of Unique Knowledge is ‘skushma’ or subtle-deeply clever, ‘visteerna’ or broad based and ‘Purana’ or most ancient. The Maharshi confessed that he too could not fully assimilate its full import, but have a faint realisation. Indeed only ‘Brahmavettas’ or unparalleled Knowers of Brahma who had conquered these Worlds with their abundant knowledge could realise this Brahma Jnaana and realise after Liberation, albeit even alive, yet after winning the body parts and senses!) ! IV.ii.9) *Tasmin shuklam uta neelam aayuh, pingalam, haritam, lohita cha, eshaa panthaa Brahmanaa haanu vittaha tenaiti Brahmavit punyakrita taijasascha/* (This Brahma Vidya has quite a few ways and means: some call it as plain white, while others schools of thought call it blue, grey, green, or red. For example, Yogins seek liberation by white colour in the monistic path. Blue and yellow are not mentoned in this text of th Stanza. Indeed, the nerves of Sushumna and other nadis are highlighted while finalising their own interpretations. In fact, the answers could be from Yoga that too Karma Yoga, Bhakti Yoga, Jnaana Yoga, VairagyaYoga, Moksha Yoga and so on. Thus the ways and means of reaching the Mountai Top might be several; but suffice to say that any Knower of Brahman who has done deeds of virtue are qualified to stride the path of the Supreme Illumination. However a contradiction needs to be mentioned that neither knowledge nor good work are the preconditions to Brahma Jnaana; Maha Bharata is quoted ‘Salutation to the Embodiment of Liberation whom serene monks, fearless about rebirth, attain after the cessation of the effects of their good and bad deeds’; or in other words that the Knower of Brahman has no desires, who undertakes no work and whose work has been exhausted, but who himself is unchanged! Brahma vetta has no other wealth such as unity, equanimity, truthfulness, virtue, steadiness, non violence,soft demeanor, openness and withdrawal from activities and deeds either of good or evil nature!) .IV.iv.10) *Andham tamah pravishanti ye vidyaam upaasate, Tato bhuya iva te tamo ya u vidaayaam rataah/* (Those who practise ‘Avidya’ or ignorance, enter into the dark portals of rites, rituals and sacrifices, or those who blindly get involved in ‘Karma Kaanda’ or performing rituals without basic understanding and enlightenment of the the Supreme tend to distance from the Reality and Falsity! In other words, one must not confuse ‘woods for forests’!) IV.iv.11) *Anandaa naama te lokaah, andhena tamasaavritaah, Taamas te pretyaabhi gacchanti avidvaamasah abudho janaah/* (‘Anandaa lokaas’ or Huge Desert like Places of Unhappiness, are enveloped by darkness and get blinded; those ignorant persons or common folkwho are unenlightened and unwise continue so even after death being devoid of the knowledge and power of the Inner Self! Such of them are put on the well water cyclical chain of births and deaths for interminably long time) IV.iv.12) *Atmaanam ched vijayaneeyaad ayam asmiti purushah, kim icchan kasya kaamaaya shariram anusamjvaret/* (Indeed it is invariably impossible for any human being to realise the Individual Self and his capacity and might. Even among thousands, a person could never know what the Self is and deduce him as the Supreme! Indeed, he would not take much time to recognise his body parts and their sensory functions and still imagine that the Self could be independent to act and feel confident that he is the Supreme Self! After all could one be in his senses that he has no sufferance, want, disease and still feel complacent that the Self is Brahman himself!) IV.iv.13) *Yasyaanuvittaah pratibuddha aatmaasin samdehye gahane pravishtaah, Sa Vishwakrit, sa hi sarvasya kartaa tasya lokaah sa u loka eva/* (The one who has realised Brahman has indeed realised the Innermost Self that had entered themost dangerous and inaccessible maze of body, its organs and its impulses that Paramatma himself made and that Paramatma is none other than the Self present in the bodies of all the beings in the Creation! In other words, there needs to be introspection about the Self which is Paramatma all about!) IV.iv.14) *Ihaiva santotha vidmah tad vayam, na chet avedir mahati vinashthih, Ye tad viduh amritaah te bhavanti, athetare dukkham evaapiyanti/* (It is indeed thee thick screen of ‘Agjnaana’ or ignorance that obstructs the awareness of the Interiors of the Self which is certainly not its physical eyes that cannot see properly, the ears that cannot hear, the skin that cannot touch and feel, the nose that cannot smell the inherent fragrance, the mind that cannot think that the Self is Paramatma himself! Indeed ignorance is the unending magnitude of destruction which in the form of the trap of births and deaths and never allows even for a second that

Reality is the Self itself in the form of Pure Intelligence! Those who surpass that hurdle of ignorance should avoid the wrong and misleading high road of fiction and discover the real yet difficult narrow lane of Reality!) IV.iv.15) *Yadaitam anupasyati aatmaanam Devam anjasaa, Ishaanam bhuta bhavyasya, na tato vijugupsate/* (Under the guidance of an ideal teacher when an individual finally attains ‘Brahma Jnaana’, then he is neither an escapist to dodge the pulls and pressures of the body senses nor blame the previous times that entrapped the Self within the straight jacket of the birth-death-rebirth fobia of past-present and future! After all from whom does he escape from! He has to run away from the Self only for his ignorance!) IV.iv.16) *Yasmaad arvaak samvatsarah abhodhih parivartate, Tad devaa jyotishaam jyotih aayur hopaasatemritam/* (In the ‘kaalamaan’ or the Everlasting Cycle of Time, one normally makes the calculations of days and nights, years, and celestial luminaries of Sun, Moon and Nakshatras. Devas meditate Light as an attribute of longevity. In other words, those who are interested in longevity would need to meditate Light; and the Light of Lights is Brahman whose longevity indeed is Eternity!) IV.iv.17) *Yasmin pancha pancha janaah akaashascha pratishthitaah, tameva manya atmaanam, vidwaan Brahma amritomritam/* (Parmatma Brahman is in the five groups of five namely Gandharvas, the Pitru Devas, Devas, Asuras and Rakshasas, besides Subtle Ether /Akasha. And to realise the Individual Self is realise them all; that is the Immortal Brahman Himself!) IV.iv.18) *Praanasya Praanam uta chakshushah chakshu uta shrotasya shrotram, Manaso ye mano viduh, te nichikyur Brahma Puranam agryam/* (Paramatma Brahman is revealed as the Radiance of the Self or the Pure Intelligence and indeed the Elemental or the Quintessential Vital Force or the ‘Maha Praana’; It is also the Elemental or Rudimentary Eye or the Eye of the Eye, the basic Ear of the Ear, the other fundamental organs especially the Mind of the Mind. Thus the elemental sense objects of the Innermost Self divulge and declare themselves as the integral parts of the Supreme and Primordial Purana Brahman) IV.iv.19) *Manasaiva anudrashtavyam, naiha naanaasti kim chana: mrityoh sa mrityum aapnoti ya iha naaneva pashyati/* (Indeed there is no duality of the Self and the Supreme Self as they are but the reflections of each other and this basic Truth is vindicated only by the elemental mind which is but the characteristic of Pure Knowledge. This Truism of Non Duality is witnessed from an Individual’s journey from death to death and from birth to birth but for the superimposition of unawareness named ignorance!) IV.iv.20) *Ekadhai-vaanudrashtavyam etad aprameyam dhruvam, Virajah para aakaashaad aja aatmaa mahaan dhruvah/* (As the form of consistent and harmonised Pure Intelligence realises like the elemental ether permeating all over the Universe, the Individual Self is taintless as being free from the imperfections and contaminations of body and senses. The Self is infinite and indestructible as neither it comes into life, nor exists, grows, begins to decline, decays and dies!) IV.iv.21) *Tameva dheero vigjnaaya pragjnaam kurveeta braahmanaah naanudhyaayaad bahoon shabdaan, vaacho viglaapanaam hi tat iti/* (Any intelligent contender of what is Brahman needs no doubt the pull-up of a guide within the ambit of Scriptures, but has to basically possess intuitive knowledge; this kind of knowledge is the result of renunciation by way of withdrawal of senses and high degree of introspection. Economy of words and restriction of Speech are high value assets and lesser the recourse of material world and preference for meditation are added advantages!) IV.iv.22) *Sa evaa eha mahaan aja aatmaa yoyam vigjnaanamayaah praaneshu ya eshontar-hridaya aakaashaah tasmin shete sarvasya vashi, sarvasyeshaanah sarvasyaadhipatih; sa na saadhunaa karmanaa bhuyaana no evaa saadhunaa kaneeyan/ Esha sarveshwarah, esha bhutaadhipatih, esha bhutapaalaah, esha seturvidharana eshaam lokaanaam asambhedaya/ Tam etam Vedaanuvachanena braahmanaah vividishanti, yagnena, daanena, tapasaanaashakena; etam eva veditvaa munir bhavati, etam eva pravraajino lokam icchhantah pravrajanti/ Etadhasma vai tat poorve vidvaamsah prajaam na kaamayante: kim prajayaa karisyaamah; yeshaam noyam aatmaayam loka iti/ te ha sma putraishanaayascha vittaishanaayascha lokaishanaayascha vyuttaaya, atha bhikshaacharyam charanti; yaa hyova putraaishanaascha vittaishanaascha, yaa vittaishanaa saa lokaashanaascha; ubhe hy ete eshane eva bhavatah, sa esha neti netyatmaa; agrahya, naa hi grahyate, ashiryaah na hi sheeryate, asangaah na hi sajyate; aseeto na vyathate na rishyati, etam u haivaite na tarata iti, atah paapam akaravam iti, atah kalyaanam akaravam iti; ubhe u haivaisha etetarati, nainam kritaakrite tapatah/* (So far in this Brahmana, descriptions have been given about the release of the Inner Self consequent on death, the physical conditions prevalent at the time of death, how a being transmigrates from one body to another,

the beginning of the quest for Brahma, how Vidwans looked about this quest, the methodology followed by Brahmavettaas and the prescribed Scriptures in this context, the variations in the approaches to realise Brahman especially in respect of the role of Pure Intelligence and Ignorance, the decisive positions of Atmagjnas in the search of Bahman, the unique significance of the Paramatma, Brahma Nishtha, and now a Preface to *that* Self and proposal about the Sadhana is being discussed: ‘That’ distinctive and singular is identified with intellect in the midst of organs and senses. It lies in the elemental ether which is in the heart and is the commander, protector and the dividing line of worlds. Brahmanas seek to realise ‘That’ through the learning of Vedas, Sacrifices, charities, austerities, and moderate use of enjoyments. In fact, ‘grihastas’ eventually become ‘Sanyasis’ or monks discarding homes, families, children, wealth and reach the stage of abandon and reject desires. Then they start the quest of the Truth and Illumination by the process of systematic elimination stating: *neti, neti* or not this, not this! This is because of the established scriptural evidences as well as ‘tarka’ or reasonings backed by Knowledge, Vidya and most importantly the Intuition called perception instinct. Then the realisation arrives in the process Examination: Is it perceivable, does it decay, is it attached; is it fettered, does it suffer injuries; the reply being an emphatic ‘no’, then the self examination begins: Have I done a good act, say a sacrifice, charity, desires, renunciation, acquisition of the ‘relevant’ knowledge and so on. Once the Individual reaches the stage of ‘no return’, then the pluses and minuses hardly matter to him at that most volatile stage when doubts cease to prick the Inner Conscience; indeed at that state or threshold of Realisation, the Self becomes devoid of merits or demerits since the evils are burnt into ashes like the blazing Fire burns the fuel, the impurities of gold are ridden and conviction firmly conquers and the Vision of The Brilliant Truth of the Self being the Supreme prevails!) IV.iv.23) *Tadesha ruchaabhyuktam: esha nityo mahimaa Braahmanasya na vardhate karmaanaa no kaneeyaan, tasyaivaa syaat pada-vit tam viditwaa na lipyate karmaanaa paapakena/ Iti tasmaad evamvit shaanto daantaa uparatah titikshu samaahito bhutwaa atmani evaatmaanam pasyati, nainam paapmaa tarati, sarvam paapmaanam tarati; nainam paapmaa tapati, sarvam paapmaanam tapati, vipaapo virajo vichikitso braahmano bhavati; esha brahma lokah, samraat; enam praaptitosi iti hovaacha Yagjnyavalkyah; soham bhagavate videhaan dadaami, maamchaapi sahadaasyaayeti/* (The previous mentioned Truth is analysed by the following hymn: On the basis of the process of realisation of ‘not this, not this’, the credit of the Knower of Brahma is not affected by giving up ‘Karma Phala’ or the fruits of the deeds; indeed neither the glory of virtuous works nor of the true knowledge do not even touch evil deeds. Therefore the Seeker of Brahma, while realising this becomes self-controlled, equanimous, totally withdrawn into himself and gradually visions within the true Self bereft of the body effects. Then he transcends evil as also virtue and becomes freed from sins, doubts, fears and thus his concentrated inward vision enlightens him at least in the raw, empirical and primary sense, since the last step of Realisation still remains viz. the equation of the Self and the Supreme! The Maharshi then exclaimed to the Emperor that now he had attained the Brahma-twa and the latter replied to the Maharshi with reverence that not only the empire but also dedicate himself along with it!) IV. iv.24) *Sa vaa esha Mahaanaja Atmaannado vasudaanah; vidante Vasu ya evam Veda/* (That magnificent and birthless Self is indeed the unique provider of food, wealth, and fruits of all deeds, so avow the Scriptures!) IV.iv.25) *Sa vaa esha Mahaanaja Atma ajaro amaro amrito abhayo Brahma; abhayam vai Brahma; abhayam hi vai Brahma bhavati ya evam Veda/* (That Supreme Soul which is birthless or Self Manifested, undecaying or ageless and indestructible, fearless and protective is thus beyond the realms of description and imagination; indeed this is the Quintessence of Truth, Knowledge and Brilliance!)

[This is the end of the Fourth Brahmana and of the Fourth Chapter: In retrospective of this Brihadaraanyaka Upanishad, in the erstwhile operative Chapter Two called the ‘Madhu Kaanda’ commenced with progressively evolving classification of Brahma and Brahma Tatwa, the third Chapter viz. ‘Yagjnyavalkya Kaanda’ details the pros and cons of the Tatwa on the basis of arguments and counter arguments as reconciled. In the Fourth Chapter, this IV.iv. 24 is followed by IV.iv.25 being the dialogue between Maharshi Yagjnyavalkya and Maitreyi his wife a discourser on Brahma Vidya, but the same has already been presented in the earlier pp covering II.iv.5; thus this Fifth Brahmana’s discourse of the

Fourth Chapter, being the analysis of Brahma Tatwa highlighting the identity of the Individual Self and the Supreme is stated to have contained 'Goodha-Arthas' or Confidential / Classified Meanings not published for general information is therefore not being repeated; mere repetition is thus avoided. Now, the Fifth Chapter follows]

Causative Fullness to Derivative Causation-the Cause and Effect Syndrome!

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

[This concludes the First Brahmana of the Fifth Chapter]

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

V.ii.1) *Trayaah Prajaapatyaah Prajapatau Pitari Brahmacharyam ushuh:- Devaa manushyaa asuraah; ushitvaa Brahmacharyam Devaa ueechuh, braveetu no bhavaan iti; tebhyo haitad aksharam uvaacha; da iti; vyaajaasishtaa iti, vyajnaasishma iti hochuh, vyajnaasishmeti hochuh, daamyateti na aatteti Om iti hovaacha vyajnaasishseti/* (Now there is a three kinds of disciplines of Self control possible and necessary prescriptions were given by Prajapati / Viraja to three classes of his progeny viz. Devas, Manushyas and Asuras. After completing their 'Brahmacharya' or Student Life, one after another class. First the Devas requested Prajapati for instructions as which discipline be pursued by them! Prajapati replied in a single letter word viz. **Da!** and asked the Deva Vidyarthi or Student- Probationers whether they have understood! They nodded their heads and repeated the 'Upadesha' or the Sermon as **Damayata / Control** or Self Control) V.ii. 2) *Atha hainam Manushyaa uucha: braveetu no bhavaan iti; tebhyo haitad evaaksharam uvaacha; da iti; vyaajnaa sishataa iti, vyaajnaasishma iti hochuh, dattaa iti na aattheti; Om itihovaacha vyajnaasishseti/* (The Brahmacharis / Vidyarthi of Manushyas or human beings then approached Prajapati who again gave the single word instruction of **Da** and queried them whether they had correctly understood the instruction; they too nodded their heads and replied that the Teaching commanded by Prajapati as **Daana / Charity!**) V.ii.3) *Atha hainam Asuraa uuchuh, braveetu no bhavaan iti; tebhyo haitad evaaksharam uvaacha; da iti, vyajnaa shishta iti; tebhyo haitad evaaksharam uvaacha; da iti, vyajnaa shishta iti, vyajnaasishmaa iti hocuh, dayaadhvam iti na aattheti, Om iti hovaacha vyaajnaasishseti; tadetat evaisha Daivi vaag anuvaadati stanayitnuh; da, da, da, iti/ damyata, dutta, dayaadhvam iti/ Tad etat trayamshikshet DAMAM DAANAM DAMAYAM iti/* (Finally,

the Asura probationers requested Prajapati to instruct them before they would assume the profession of Asuratwa and once again Prajapati gave the same single expression **Da**, but he was not sure whether the Asuras being fat minded they had readily understood the import of the word, and there were thunderous reverberations saying Control, Charity and **Daya/ Compassion!**

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

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

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

[This concludes the Third Brahmana of the Fifth Chapter]

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

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

[This concludes the Fourth Brahmana of the Fifth Chapter]

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

V.v.1) *Apa evedam agra aasuh taa aapah Satyam ashrajanta, Satyam Brahma, Brahma Prajapatim, Prajapatir Devaante Devaah Satyam evopaasate, tadetat Trayaksharam: Satyamiti, sa etyekam aksharam; ti iti ekam aksharam, yam iti ekam aksharam:prathama uttame akshare Satyam, madhyaton-tram; tadetat anritam ubhayatah Satyena parigraheetam Satya bhuyaam eva bhavati/ Naivam vidiwaamsam amritam hinasti/* (At the very beginning of the Universe water got manifested and that was basically meant as the liquid oblations connected with the rites connected with Agnihotra. In fact all the Elements in their undifferentiated form were designated as water. That water led to the materialization of Satya or Truth and as such Satya Brahman was the first appearance. Satya Brahman created Prajapati or Viraja the Maker of the Beings as also Devas. Now, Satya Brahman was in short form was Satya; the latter

comprised three syllables viz. Sa-Ti-Ya; the words Sa and Ya are stated to be totally from all kinds of death or destruction while the middle ‘Ti’ denotes Mrityu and Anruta or Death and Untruth. Thus Reality being the quintessence of Brahman, the middle mass of Unreality is inserted and slotted in between by the principal chunks of Truth! Since Untruth is hemmed in on either side of Truth, there is a predominance of Truth and a such, wise persons who are aware of the reality are little perturbed by fallacies!) V.v.2) *Tad yat tat Satyam asaou sa Adityah; ya esha etasmin mandale purusho yaschaayam dakshinekshan purushah; taavetaavanyonyasmin pratishthitau; rashmibhir eshosmin pratishthitaah praanair ayam amushmin, sa yadotkrammisyam bhavati/ Shuddham evaitan mandalam pashyati, nainam ete rashmayah pratyayanti/* (While deliberating on body parts, one should realise that the foremost aspect of Truth relates to Surya and in this context the Solar Orb be synchronised with the right eye; it is stated that the Sun and the eye rest on each other and there is a relationship of mutual cooperation of the Individual Self as identified with the body part concerned and its Presiding Deity. Indeed the relationship of the eye as the identified body part and the concerned Deity viz. Sun in the instant case is strengthened by the Sun Rays. When the Self is destined to leave the mortal body, the latter could no more vision the Sun Rays! Indeed the mutual helpfulness between the two entities-the eye and Sun-ceases at the signals of death!) V.v.3) *Sa esha etasmin mandale purushastasya bhurita shirah; ekam shirah, ekametadaksharam; bhuvā iti baahuh, dvau ete akshare; swar iti pratishthaa; dve pratishthe dve ete akshare; tasyopanishad ahar iti; hanti paapmaanam jahaati cha, ya evam Veda/* (In respect of this Individual Self whose eye is coordinated with the Solar orbit -which essentially is Satya the Truth-there are three significant syllables that are relevant viz. ‘Bhuur’ or the head of the Self concerned; ‘Bhuvar’ or two arms and ‘Swar’ the two feet; further more, there is a secret name called ‘Ahar’ derived from the root expression ‘Haa’ which means ‘to destroy and spurn’ the evil forces!) V.v.4) *Yoyam dakshinekshan purushah, tasya bhuur iti shirah, ekam shirah, ekam etad aksharam; bhuvā iti baahuh; dvau baahu, dve ete akshare; swar iti pratishthaa; dve pratishthe, dve ete akshare; tasyopanishad aham iti; hanti paapmaanam jahaati cha ya evam Veda/* (Similarly, of this Individual Being who has its physical right eye, ‘Bhur’ is his head, ‘Bhuvar’ his two arms, ‘Swar’ his feet and ‘Aham’ is his secret name who destroys evil!)

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

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

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

Vidyut Brahma or lightnings flash darkness and highlight Paramatma

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

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

Vaak Brahman highlights speech signifying Vedas and Scriptures screaming loud about Truth / Untruth!

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

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

Vaishwanara Agni Brahman declares his splendour clearly distinguishing Truth/Untruth

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

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

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

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

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

Austerities like fasting and detachment embolden to face death seeking better status and comfort later!

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

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

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

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

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

Meditation to Praana by Ukta Geeta unifies the body to the Soul!

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

[This is the end of then Thirteenth Brahmana of the Fifth Chapter]

Gayatri worship unifies praana with Agni to burn off body pollution and heaps of sins to usher new pastures

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

prachodayaat/ - ‘ We meditate Gayatri the Protector of Three Lokas viz. Earth, Sky and Heaven to let Surya deva sustain and enhance our knowledge and guide us about the Path of Salvation!’ Added significance is to create, conduct and boost Brahmanas with Gayatri, while Kshatriyas to protect and promote ‘Dharma’ and ‘Nyaaya’ or virtue and justice with the help of another Meter of Chhandas viz. Trishtubh and Vaishyas promote wealth and happiness to all the Beings with the help of yet another Meter of the Prosody titled Jagati. Thus Brahman firmly established the Varnaashrama Dharmas too and prescribed duties to Bhahmana, Kshatriya, Vaishyas!) V.xiv.2) *Rucho Yajumshi Saamaani iti ashtaavaksharaani; ashtaaksharam ha vaa ekam Gayatrai padam, ertadu haivaasyaa etat; sa yaavateeyam trayi vidyaa , taavad ha jayati yosyaa etadevam padam veda/* (The syllables of Richa-Yajumshi-Saamaani viz. Rig-Yajur-Saama Vedas are eight; so are the syllables of the second line of each stanza of Gayatri Mantra coincidentally. Indeed, a person who is fully aware of the import and significance of the second line of Gayatri is such as he who knows the essence and treasure of knowledge embedded in the three Vedas.) V.xiv.3) *Praanopaano vyaana ityashtaavaksharaani; Ashtaaksharam ha vaa ekam Gayatrai padam; etadu haivaasyaa etat; sa yaavadidam praani taavad ha jayati yosyaa etadevam padam veda; athaasyaa etad eva tureeyam darshatam padam parorajaa ya esha tapati; yad vai chaturtham tad tureeyam; darshatam padamiti dadrusha iva hoshah; parorajaa iti sarvam hovaisha raja uparyupari tapati; evam haiva shriyaa yashasaa tapati yosyaa etadevam padam veda/* (Just as in the case of ‘Bhumyantarikta dyou’ or Earth-Sky-Heaven as also Ruk-Yajur-Saama Vedas, the ‘Praanopaana Vyaanodana samaana’ Pancha Pranas of the Five Vital Forces too are ‘ashtaaksharis’ or have eight syllables and so also again the second line of the prosody of Gayatri’s ‘triteeya paada’ or the third foot. Apparently Gayatri comprising the words signifying all the living beings in the Universe has three feet. Now however a person who understands the meaning and importance of the ‘chaturtha Paada’ or the fourth foot is like the Sun who shines as that State of Consciousness is described as ‘Tureeya’ or *Par excellence*. That fourth foot is described as the *drishta paada* or the visible foot of Brahman; in other words, the ‘tureeya avastha’ or the status of the Supermundane! This is so since the Supreme Self who is in the solar orbit brings effulgence to the Universe. The expressions *Paroraja* and *uparyupari* respectively mean ‘Outstanding activity all over the Universe’ and repeated double words indicate ‘Super power sovereignty’. ‘ He controls the worlds that exist beyond the reach of Sun and also fulfills the desires of Devas as well’, as explained Chhandogya Upanishad (I.vi.8). Thus even as Sun shines with extreme radiance, the ‘tureeya dasha’ is even far beyond!) V.xiv.4) *Saishaa Gayatri etasmin tureeye darshate pade parorajasi pratishthitaa, tad vai tat satye pratishthitam; Chakshur vai Satyam, chakshu hi vai satyam; tasmaad yad idaaneem dvau vividaamaanaaveyaataam, ahamadarsham, aham ashrousham iti, ya evam bruyaad, aham adarsham iti, tasmaa eva shraddhhaa dhyaam; tadvai tat satyam bale pratishthitam; praano vai balam, tat praane pratishthitam; tasmaadahuh, balam satyaad ogeeya iti; evam vaishaa Gayatri adhyatmam pratishthitaa; saa haishaa gaayastatre; praanaa vai gayaah, tatpraanaamstatre, tad yugamstatre tasmaad gayatri naama; sa yaamevaamum Savitreemanvaah, eshaiva saa; sa yaskaao anvaah tasya praanaamstraayati/* (Thus Gayatri with three feet encompasses three worlds, three Vedas and Praana or Vital Force rests on the fourth visible supramundane foot, since Surya Deva is the essence of both gross and subtle forms. This fourth foot signifying Surya Deva rests on Truth and recalling the contents of III.ix.20, Truth is embodied in the Eyes and vision since one evidences any occurrence or happening by the eyes rather than by hearing! The strength of vision is indeed tied together with Praana. Thus in this link of vision-strength-vital force-Truth, indeed Gayatri rests on the strength of vital force in the body. Being personified as Praana, she is the merging point of rites, worships, Vedas and Devas. Moreover Gayatri is also the saver of ‘Gayas’ or the sound waves unifying organs and senses such as speech and since being the saviour of ‘Gayas’ or organs, she is so named as Gayatri. Savitri being the hymn in praise to Surya deva is what a teacher instructs in stages ie. a quarter to commence at the time of wearing the holy thread, half eventually and finally the totality is thus identical with the vital force, enhancing vision of the inner eye!) V.xiv.5) *Taam haitaam eke Saavitrim anushtum - bham anvaahuh: vaajanushthup; etad vaacham anubruumaa iti, na tathaa kuryaat, Gayatreem eva Savitreem anubruyaat, yadi ha vaa api evam vid bahviva pratigruhnaati, nahaiva tad Gayatriyaa ekam chaana padam prati/* (Some of the Teachers instruct their students that instead of Savitri of Gayatri

Chhanda tend to confuse Savitri of Anushtub Chhanda. Vaak or Saraswati is **speech** in Anushtub type of prosody and thus they make the mistake of highlighting the importance of Saraswati the Vaak Devata. But Savitri as Gayatri has a different relevance since she is the embodiment of Vital Force or **Praana!** Instead of teaching Gayatri Mantra in the normal way highlighting ‘ tatsavirtur varenyam bhargo devasya dheemai’ as per Gayatri chandha, the Anushtub chhanda states: *Tatsaviturvarinyamahe vayam Devasya Bhojanam, Sreshtham Sarva dhaatamam turam bhagasya dheemahi/* Not only the target Deities are different but the contents of the Mantras also; one is in for Vaak (Speech) in favour of Savitri /Saraswati and speech another for Savitri /Gayatri Praana or Vital Force). V.xiv.6) *Sa ya imaamstreen lokaan purnaan pratigrihneeyaa sosyaa etat prathamam padam aapnuyaat; atha yaavateeyam trayi vidyaa yastaavat pratigruneeyaat, sosyaa etad dwiteeyam padam aapnuyaat; atha yaavadidam praani yastaavat pratigruhniyaat, sosyaa etat triteeyam padam aapnuyaat, athaasyaa etad eva tureeyamdarshatam padam parorajaa ya esha tapati, naiva kenachanaapyam;kruta u etaavat pratigruhniyaat/* (The expert knower of Gayatri recognising the implication of ‘Bhur-Bhuva-Swah’ or of the Tri Lokas and their inherent prosperity is saturated with the first foot of Gayatri. He who is aware of the huge and unending knowledge stuffed in Vedas would recognise the magnificence of the second foot. He who regards the presence of all the living beings in the Creation in the Universe and their glories would deserve the splendour of the third foot. The uniqueness of the fourth foot which indeed is visible as supramundane entity viz. the Sun with effulgence is not counterbalanced by a reward endowed to a Being being rather insufficient in its magnitude and eminence! In other words that is the ‘Tureeya’ or the one beyond imagination! This is why Gayatri is to be worshipped not necessarily to attain the wealth of Trilokas as possible with the First Foot of Gayatri; not also merely to secure the pinnacle of knowledge from Vedas and Scriptures as possible from the second foot; not even to achieve the glories from all the living Beings in the Universe in totality; but indeed also not to accomplish the fourth foot being the pinnacle for which there can never be a possible reward for that kind of none too possible supermundane recompense! The lesson from this stanza would be that Gayatri ought to be meditated and worshipped upon the total Form!) V.xiv.7) *Tasyaa upasthaanam-Gayatre asi ekapadi dwipadi tripadi chatushpadasa, na hi padyase/ Namaste tureeyaaya darshataaya padaaya parorajase, Asaavado maa praapaditi, yam dwishyaat, asaavasmai kaamo maa sumruddhheeti vaa- na haivaasmai sa kaamah samruddhyate yasmaa eka - mupatishthate- ahamadah praapamiti vaa/* (My salutations and prostrations at your feet Gayatri! You are one footed with the worlds as your first foot; you are two footed with Vedas and abundant Knowledge as your second foot; you are three footed exemplifying the three major forms of Praana or the Vital Power of the Universe and finally the climactic four footed with Surya deva as its nucleus. But Devi! Having crossed these, You are the Self having rejected descriptions stating *neti, neti*, you are of the Supreme and Elemental and Formless Imagery. May I indeed attain that unique bliss that even an enemy personified by all the evil of the Universe be denied to attain!) V.xiv.8) *Etaddha vai tat janako Vaideho budilam aashvataaraashvim uvaacha:Yannu ho tat Gayatri vid abruthaah atha katham hasteebhuto vahaseeti; mukham hi asyaah Saamraat na vidaam chakaara iti hovaacha;tasyaagnir eva mukham: yadiha vaa api bahu ivaagnau abhyaadadhati, sarvam eva tat samdahati; evam haivaivam vidyadi api bahuva iva paapam kurute, sarvam evatat sampasaaya shuddhah puutojaromritah sambhavati, iti chaturdasham Brahmanam/* (On this subject of the awareness and knowledge of Gayatri, Janaka the Emperor of Videha narrated a story to Budila, the son of Ashvataaraashva; he said that even as Budila seemed to be a Knower of Gayatri, why did he being a fool like an elephant carry the burden of sins of accepting gifts! Then Budila replied that he did not know where was the elephant’s mouth! Janaka replied that Agni was the mouth of the elephant and indeed a large heap of fuel would burn up all kinds of sins and one would turn up as a clean and pure personality and might even turn out as ageless and immortal! The moral of the story is that fire is the mouth of Gayatri and even countless sins are committed, the Fire would consume them all and identify him with Gayatri who is undecaying and eternal!)

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

Prayers to Surya Deva, Agni and Vayu to lead to Brahman the Self indeed!

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

[This is the end of the fifteenth Brahmana as also of the Fifth Chapter]

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

VI.i.1) *Om, yo ha vai jyeshtham cha shreshtham cha Veda Jyeshthascha svaanaam bhavati; praano vai jyeshthascha shreshthascha; jyeshthascha shreshthascha swaanaam bhavati,api cha eshaam bubhushati, ya evam veda!* (Gayatri indeed is Praana the Vital Force which is everlasting, but is distinct from the temporary and short lived physical organs including speech and mind. This was why the earlier Brahmanas have dealt with in detail the glory of Vital Force in various media like ‘Ukta’, ‘Yajus’, ‘Saama’, ‘Kshatra’ and so on. Now, the following stanzas of the current Brahmana seek to firmly establish the superiority of all the physical organs and their functions as claimed by them all vis-à-vis the Vital Force! Indeed the person who knows as to who is the oldest and greatest among the members is emphatically the oldest and the greatest of his/ her family, not necessarily due to age and experience but due to the length and intensity of meditation) VI.i.2) *Yo ha vai Vasishthaam veda Vasishthah svaanaam bhavati; Vaagve Vasishthaah; Vasishthah svaanaam bhavati, api cha eshaam bubhushati, ya evam veda/* (He who knows Vasistha becomes Vasistha among his relatives or those who desire to become like Vasishtha among others. The organ of *Speech* is indeed the Vasishtha. Those who possess the inclination of becoming Vasishtha-*Vas* implying eloquence of speech-would certainly try to become Vasishtha;

indeed the realisation of excelling as an expert in speech would eventually become Vasishtha, for sincere and devout realisation results as per one's own wish!) VI.i.3) *Yo ha vai pratishthaam veda pratishthati same, pratishthati durge, chakshurvai pratishthaa, chakshushaa hi same cha durge cha pratishthati; pratishthati same pratishthati durge ya evam veda/* (One who understands what is 'pratishtha' or an attribute of stability, then he attains poise in life and possesses equanimity at places and times rough or smooth. Therefore, eye and Vision are the traits of pratishtha or steadiness, since he realises how to be steady and balanced in difficult situations of places and times!) VI.i.4) *Yo ha vai sampadam veda sam haasmai padyate yam kaamam kaamayate; shrotram vai sampat, shrotre home sarve vedaa abhi - sampanna; sam haasmai padyate yam kaamam kaamayate ya evam veda/* (He who knows 'sampad' or wealth accomplishes whatever object he wishes; ears and the faculty of hearing well is related to Vedas and Scriptures and the resultant knowledge of rites and meditation, thus being an expert in whatever he desires in this context!) VI.i.5) *Yo ha vaa aayatanam vedaayatanam janaanaam; mano vaa aayatanam; aayatanam svaanaam bhavati, aayatanam janaanaam, ya evam veda/* (A person who possesses his own abode or dwelling place knows how to guide his relatives and friends to secure their abodes too. Now what is his habitat! Indeed, it is the 'Manas' or mind which is the organ for fulfilling desires as also for conducting meditation; indeed, he becomes capable of guiding his relatives and associates too to make the best of their minds too for fulfillment of their desires and meditations!) VI.i.6) *Yo ha vai prajaatim veda prajaayate ha prajayaa pashubhih; reto vai prajaati; prajaayate ha prajayaa pashurbhya evam veda/* (He who knows Prajaati or that which has the attribute of generation or the seed-the organ of generation, is endowed with the creation of children and animals is blessed by himself as also with the children who would be enriched with meditation!) VI.i.7) *Te heme praanaa aham shreyase vivadamaanaa Brahma jagmuh, tadyochuh, ko no Vasishtha iti; taddyovaacha, yasminva utkraanta idam shariram paapeeyo manyate sa vo Vasishtha it/* (Now, these body organs that facilitate the senses of speech, vision, hearing, thinking and generation have claimed superiority and approached Brahman who created them all and queried as to who should be the Vasishtha or their Chief; the criterion should be that by withdrawing them and their resultant senses the body would become miserable and shameful. Indeed the body itself is a collection of impure organs and to pass a judgement as to which one was the best of all would create an amusement! That was why Prajapati avoided giving an opinion and sidelined his comment stating that 'that' indeed would be the Vasishtha or the Chief, since the services of the claimant organs be kept in abeyance for some period of time.) VI.i.8) *Vaak hocchakraama: sa samvatsaram proshya aagaty a u vaacha, katham ashakta madrute jeevitum iti, te hochuh, yathaakalaa avadanto vaachaa, praanantah praanena, pashyantah chakshushaa shrunvantah shrotrena, vidvaamsa manasaa, praajamaanaaya retasaa evam ajeevishmeti, pravivesha ha Vaak/* (As indicated by Brahma, each of the body organs withdrew from the body to test their own significance. The organ of speech went out of the physique first for a year and returned wondering how the body survived without it and other organs replied that the Self managed as a dumb being but survived after all other organs did their tasks well normally through praana or the vital force; the organs of vision, hearing, mind, generation etc. all attended their responsibilities suitably. Thus the organ of speech has been disqualified for the 'Vasishthatwa') VI.i.9) *Chakshur - hocchakraama; tatsamvatsaramproshyaa, aagaty a u vaacha katham ashakta mad rite jeevitam iti; te hochuh, yataandhaa apashyantah chakshusaa, vidvaamsa manasaa prajaayamaanaa retasaa, evam ajeevishmeti, praveshah chakshuh/* (The eye departed for a year and on return wondered how the body could have survived without vision. The rest of the organs replied that they all managed to live blind without vision but the rest of the organs attended to their tasks as usual thanks to the help of the vital force by being able to speak well, hear well, think properly and have had children too! Thus the eye too got disqualified from the race of captainship!) VI.i.10) *Shrotram hocchakraama, tatsamavatsaram proshyaagatyovaacha katham ashaktamadrute jeevitum iti; te hochuh, yathaa badhiraashrunvantah shrotrena, praanantah pranena vadanto vaachaa, pashyanta chakshusha, vidvaamsa manasaa, prajaayamaanaa retase, evam ajeevish -meti; praveshah ha shrotram/* (Then disappeared the ears for a year and the Being went deaf but otherwise was normal as the speech, vision, mental capability, generating faculty etc. were in tact, thanks to the person being kept alive due to his 'praana' being in place; as faced by defeat, the ears too withdrew their claim for supremacy among the organs) VI.i.11) *Manohocchak-*

raama, tatsamvatsaram proshyaagatyo vaacha, katham akshatam adrute jeevitatam iti; te hochuh, yathaa mugdhaa avidwaamso manasaa praanantah praanena vadanto vaacha, pashyanta chakshushaa, shrinvantah shrotrena, prajaayamaanaa retasa, evam jeevishmeti; pravivesha ha manah/ (The person's mind too became dis-functional for a year and on return found that even without one's mental absence, the body survived due to the vital force being existent and other wise, the speech, vision, hearing, generating capacity were normal. Surprisingly, a person might be mindless but proved normal. The organ of mind too was humiliated and vacated the claim of superiority) VI.i.12) *Reto hocchakraama, tatsamvatsaram proshyaa gatyovaacha katham -ashaktam-adrute jeevitum iti; te hochuh, yathaa kleebaa aprajaayamaanaa retasaa, praanantah praanena; vadanto vaachaa, pashyanta chakshushaa shrinvantah shrotrena vidvaamso manasa evamajeevishmeti; pravivesha ha reta/* (As the generating faculty exited from the person's body and returned a year later, there was hardly any significant defect but for the shortcoming but otherwise the person concerned did survive due to the courtesy of praana or the vital force being right in position as all the features of speech, vision, hearing, and mental order were normal. As such the organ of generation too had to withdraw the claim of 'Vasishatwa' or of Leadership!) VI.i.13) *Athah Praana utkramishyan, yathaa mahaa-su-hayah saindhavah padveesha shankuun samvrihet, eva haivemaan praanaan samvarha, te hochu:maa bhagavah utkrameeh, na vai shakshaamas vadrata jeevitam iti, tasyo me balim kuruteti, tatheti/*(As Praana the Vital Force sought to pull out , the vocal, visual, hearing, thinking and generating organs felt a sensational jolt; the various organs when uprooted from their positions appeared like a powerful and gigantic horse from Sind tied securely tried to pull out from its sturdy metal stand in the stable, even while a rider tried to mount it for a test ride! The various body organs, especially the one one most vocal of them all viz. the speech prostrated before the Vital Force and begged of the Praana not to abandon them all suddenly and all the organs made similar supplications. Then 'Praana'replied that if they were to genuinely request them not to desert them, then they better acknowledge vocally and vociferously and indeed they all did so since otherwise their very existence was at stake!) VI.i.14) *Saa ha Vaaguvaacha, yadvaa aham vasishthaasmi twam tadvasishthoseeti; yadvaa aham pratishthaasmi twam tat pratishthoseeti chakshuh; yadvaa aham sampadasmī twam tad sampadaseeti sthrotram; yadvaa ahamaayanamasmi twam tadaayanamaseeti manah; yadvaa aham prajaatirasmi twam tad prajaatirasmi twam tad prajaatiraseeti retah; tasyo me kim annam, kim vaasa iti; yadidam kinchaa syabhya aa kurmibhya aa keeta patangobhyah tatennam, aapo vaasa iti; naha vaa asyaanannam jagdham bhavati naanannam parigruheetam, ya evametdansyaannam veda; tadvidwaamsah shrotrriyaa ashishyanta aachamanti, ashitvaachaamanti; etameva tadanamagnam kurvanto manyate/ Eti Prathamam Brahmanam/*(To start with, Speech paid unreserved homage to the Vital Force and declared that indeed that Praana was the unique energy that physical existence was made possible and as such was the undisputed Vasishtha of the bodies of each and every Human Being in creation. The eyes and their consequent steady vision of a person expressed their gratitude and acknowledged the uniqueness of Praana. The ears commended Prana similarly and declared that all the prosperity in the worlds would be at its beck and call. The mind stated that all the knowledge , capability of thinking and the self control devices required for abstinence, sacrifice and meditation for Soul-searching would be indeed its gifts to Praana as the latter's absence was the quintessence of life and living! The Organ of generation praised praana since there would neither have been progeny, continuation of life nor the future of Universe! Having patiently heard and enjoyed the spirited praises of all the organs, the Vital Force queried as to what would be its food and dress. The reply was that whatever could be consumed as food by the concerned species in the Universe would be the food and whatever sips of water be consumed before eating and thereafter would be the dress! As far as human beings are concerned, the food should be such as prescribed by the Scriptures. Similarly dress in the context of human beings needs to cover the nakedness of empty and full stomachs besides help ideal digestion. Wise men well versed in Vedas sip a little water just before and after eating to remove impurities in the body; indeed that is considered as being an ideal dress to the vital force!

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

Panchala King Pravahana and Gautama samvada on the post death travel pattern of Soul

VI.ii.1) *Shvetaketurha vaa Arunyeyah Panchaalaanaam parishadam aajagaama; sa aajagaama jaivalim pravaahanam parichaaraya maanaam; tam mudeekshya abhyuvaada, kumara iti;sa bhoh, iti pratishu-shraava anushishtonvasi pitreti om iti hovaacha/* [This very topic is also covered in Chaandogya Upanishad too from the third to tenth sections of the Fifth Chapter in the context of renunciation desirous of Salvation as an eulogy to Agni Deva and the knowledge of the results of rites in the transmigratory stage of the Self moving from one life to another, ie from the lowest to the highest level of the Creation] (Shvetaketu the grandson of Arunya reached the Assembly of Panchalas, apparently to display his knowledge, as Panchala Kings and Citizens were famed for their learning. He first visited the royal Court of Panchala King Pravaahana, the son of Jeevala. The King was indeed aware of the pride of learning of Shvetaketu and was already prejudiced; on entry in the Court, the King addressed the visitor as a ‘boy’ and the latter replied as ‘ bho’ which actually was a greeting befitting a Teacher rather than to a King. Pravahana displayed his annoyance and hence asked the visitor whether he was taught manners from his father. The so called smart wisecrack from the visitor was the reply : ‘ you may test me if you have a doubt!’) VI.ii.2) *Vettha yatthemaah prajaah prayatyo viprati padhyante iti; neti hovaacha; vethyo yathemam lokam punaraapadyante iti; neti haivovaacha; vethyo yathaasauloka evam bahubhih punah punah prayadbhir na sampuryate iti,na iti haivovaacha; vettho yatityaamaahutyaam hutaayam aapah purusha vaacho bhutwaa samutthhaaya vadanti iti; neti haivovaacha; vethyo devayaanasya vaa pathah pratipadam, pitruyaanasya vaa, yatkrutwa Devayaanam vaa panthaanam pratipadyante pitruyaanam vaa? Api hi na rushervachah shrutam: Dve shrutee ashrunavam pitrunaam aham Devaanaam uta martyaanaam, Taabhyamidam vishvam ejatsameti yad antaraa pitaram maataram cha, iti/ Naaham ataa ekam cha na veda, iti hovaacha/* (Straightaway the King asked him the questions and Shvetaketu decided to merely say that he did not know the replies in a defiant tone as he was initially got a set back from the King; the questions were: how people diverge their ways after death on reaching a point where roads get split; how do they return to this world again; how the other world is never filled by persons dying thus again and again; how many oblations are offered in water or liquids as possessed of a human voice or under the name of the man and speaks; what is the means of access to Devas as well as the Pitru Devas or manes by way of ritualistic tasks; and what are the separate mantras expressing the two routes to deva lokas and pitru lokas although both the routes are united, one to mother and another to father,as indeed the mother is earth and father the heaven! To none of the questions Svetaketu gave a reply) VI.ii.3) *Athainam vasatya upamantrayaam chakrey, anaadritya vasatim kumaarah pradudraavaa; sa aajagaama pitarm; tam hovaacha, iti vaava kila no bhavaan puraanushishtaam avocad iti; katham sumedha iti;pancha maa prashnaan Rajanya bandhur apraakshit; tato naikam chana vedeti:katame ta iti, ima iti ha pratikaani udajahaara/* (Even as the King asked Shvetaketu to wait, the boy disregarded the formal royal invitation of water to be brought to wash the feet of a guest and hurried to his father, and the latter realising that the son was annoyed and hurt asked him about the questions asked and the son repeated the same saying that the wretch of a Kshatriya King asked him thus!) VI.ii.4-7) *Sa hovaacha, tathaa nastvam thaata jaanithaa yathaa yad aham kimcha veda sarvamaham tad tubhyam avocham; prehi tu tatra prateetya Brahmacharyam vatsyaava iti; bhavaaneva gacchatuuti; sa aajagaama Goutamo yatra pravaahanasya jaivaleraasa; tasmaa aasanam aahyatyodakam aahaarayaamchakaara, atha haasmaa arghyam chakaara;ham hovaacha, varam Bhagavate Goutamaaya dadmaaa iti// Sa hovaacha, pratigjnaato ma esha varah, yaam tu kumaarasyaante vaachama bhashastaam e bruheeti// Sa hovaacha, Daivashu vai Goutama tadvareshumaanushaanaam bruheeti// Sa hovaacha, Vigjnaayate haasti hiranyasyaapaattam goyashwaanaam daaseenaam pravaraanaam paridhaanasya,maa no bhavaanbahor anantasya - aparyanthasya abhaya vaadaanyo bhud iti, sa vai, Gautama, tirtha necchakhsaa iti/ Upaimaham bhavantamiti; vaachaa ha smaiva purva upayanti, sa hopaayana keertyo vaasa/* (Gautama, the father replied that indeed whatever was known to him was taught to the son too and asked that both should return to the King with modesty and join them as his students as knowledge was unlimited and worthy of learning from those who knew it. The son declined and Gautama alone returned to the King Parvaahana. The latter gave a respectful welcome to Gautama and asked him to accept a boon, as he had abundance of

gold, cows and horses, maid servants and valuable clothing. Gautama on his part requested the King to accept him as a student!) VI.ii.8) *Sa hovaacha:tathaa nah twam,Gautama,maaparaadhaas tava cha pitaamahaah yathaa, iyam vidyetaah poorvam na kashmih chana Brahmana uvaasa; taam tv aham tubhyam vakshyaami; ko hi tvaivam bruvantam arhati pratyakhayaatum iti/*(The King stated that he should not be offended with them as Gautama’s forefathers were always cordial with the royal ancestry, that hither to no Brahmana ever desired to take lessons from Kshatriyas, yet he would not mind doing so while obliging the genuine request even of a Brahmana!) VI.ii.9) *Asau vai loko agnih, Gautama! Tasyaaditya eva samit, rashmayo dhumah, ahar archih, dishongaaraah, avaantaradisho visphulingaah; tasmin etasmin agnau devaah shraddhaam juhvati; tasyaaaahutyai somo raajaa sambhavati/*(The King then initiated the discussion about the oblations to Agnihotra, the topic relevant to the last question that he asked Gautama’s son in his encounter with the King: That world viz. the heaven as referred to the last question was Agni and Surya deva was the ‘indhana’ or fuel, the Sun Rays were the ‘dhum’ or the smoke emanating from Sun. The day is a ‘jwala’ or bright and hot like a flame ; the Dishas or the Directions of North-East-South-West are like ‘angaras’ or cinders or the residual ashes without lustre and heat; while the intermediate directions of north east, east west, south west and north west are like ‘visphulingas’ or scattered sparks. In this celestial Fire, the oblations of ‘shraddha’ or faith are offered to Swaha Mantras to Devas and from these ‘ahutis’ is created the ‘Soma Raja’, and to Pitru Devas with ‘Swadha’mantras. Now, out of the oblations to Agni in reference to Deva loka are directed to Devas and those targeted to Pirtu Devas are exclusilvly targeted to the manes. Gautama! This is what the ‘dyulokaagni’ all about!) VI.ii.10) *Parjanya vaa agnih Gautama! Tasya samvatsara eva samit, abhraani dhumah, vidyud archih, ashanir angaarah, hraadunayo visphulingah tasminnetasmin agnau devaah somam raajaanam juhvati; tasyaa aahutyai vrishtih sambhavati/*(Now about Parjanyaagni; Gautama! Parjanya or the Deva of clouds and rains is Agni too, as the second receptacle of the two oblations. ‘Samvatsara’ or the Year Long Time Duration viz. from Sharad Ritu (autumn season) to Greeshma Ritu (summer season) is the samidha or the fuel; ‘abhra’ or the clouds are the smoke due to their appearance; ‘Indra dhanush’ or vidyut or lightnings are the flames due to their luminous nature; and ‘visphulinga’ or thunders due to their sound variations from the initial sounds to resounding vibrations. The two oblations performed at the behest of the Priests are targeted to Chandra Deva with faith would then result in Parjanya and the resultant ‘dwiteeyaagni’) VI.ii.11) *Atha vai Lokogni Gautama! Tasya prithivyeva samita, agnirdhumah, raatrir aarchih, chandramaa angaaraah, nakshatraani visphulingaah; tasmin ekasmin agnau devaa vrishtim juhvati; tasya aahutyaa annam sambhavati/*(Gautama! Now, about Lokaagni!This entire world is the multi faceted Agni; it is the place of existence of varied Beings which are entangled in the cycle of births and deaths as also the result of their actions, features and fruits. This indeed is the ‘tritiyaagni’ or the third kind of Fire. This world or earth in relation to the body of a being is the fuel to the ‘Lokaagni’ as kindled by the desires and the resultant fulfillments and joy. Its smoke is fire as the origin; nights are the flames of Lokaagni, Moon its ‘angaara’ or the residual embers signifying a pacified state of mind and thought; Nakshatras or Stars as its sparks are sacattered. In this Lokaagni, out of the offerings to the Agni, Devas bless the earth with sufficient rains wish further yield good crops from the Mother Earth!) VI.ii.12) *Purusho vaa Agnir Gautama; tasya vyaattameva samit, praano dhumah, vaag archih, chakshur - angaaraah, shrotram visphu- lingaah, tasmin etasmin agnau devaa annam juhvati, tasya aahutyai retaah sambhavati/*(Gautama! A human being is likened to Agni. The typical human being with his popular profile of body organs is Agni indeed and that is the fourth kind of Agni! The open mouth is its fuel as that kindles speech, Veda Pathana, and innumerable vocal sounds. Praana or the vital force whose origin too is the organ of mouth is the smoke! Speech is the flame with countless end-purposes of expressions like those signifying joy, excitement, anguish, sympathy, anger, frustration and so on. The eye is the residual ashes of the Fire, being not only of brightness of light or normalcy of moods. Human ears are the sparks of ‘Dehaagni’ or body scatters! Unto this Agni, humans offer food as offerings to Devas and Devas reciprocate multifold and that is how celestial entities bestow vital force, sustenance and progeny!) VI.ii.13) *Yoshaa vaa Agnirgautama; tasyaa upastha eva samit, lomaani dhumah, yonirarchah, yadantah karoti tenangaaraah, abhinandaa visphulingaah; tasminnetasminnagnou devaa reto juhvoti; tasyaa aahutyai purushah sambhavati, sa jeevati yaavajjeevati, atha yadaa mriyate/*(Gautama! Woman is the

fifth item to serve as the holder vessel of the Fire Sacrifice, the earlier ones being Surya deva, Rain God, Earth, and Praana! A woman in existence itself is a samidha or firewood, 'loma harshana' or body excitement is the 'dhuma' or smoke, Yoni is the jwaalaa or flame, the coals or the insertions into Agni are the 'indhana', angaara or sparks are the feelings of pleasure, and the 'visphulinga' or the climactic senses. Into that Agni, Devas implant the seed, out of which man is born. Water or liquids called conviction as offered to the 'Devaagni' or Celestial Fires result in gross forms of faith, moon, rain, food and seed thus in a man and the fifth oblation to Agni would create a human voice that has to die anyway! VI.ii.14) *Athainamagnaye haranti; tasyaagnir evaagnir bhavati, samit samit, dhumo dhumah, archir archih, angaaraa angaaraah visphulingaa visphulingaah/ Tasmin etasmin agnou devaah purusham juhvati; tasyaa aahutai purusho bhaaswara varnah sambhavati/* (As the man dies, he is consigned to Agni by the Priests; the Fire then becomes his fire, the smoke his own smoke, the flame his own flame, the sparks his own sparks and the ashes turn into his own ash. Thus into this Fire, Devas themselves offer the departed man as the oblation. From this offering, the man emerges purified and bright after all the rites are performed from his inception till the funeral ceremony). VI.ii.15) *Te ya evamed viduh, ye chaamee aranye shraddhaam satyam upaasate, terchir abhisambhavanti archishohah, ahna apuryamaana paksham, apuryamaana pakshaad yaan shan maasaan udaan aaditya eti, maasebhyo deva lokam, deva lokaad adityam, aadityaad vaidyutam, tan vaidyutaan purusho maanasa etya brahma lokaan gamayati, te teshu Brahma lokeshu paraah paraavato vasanti; tesaam na punaraavrittih/* (The householder grihastis well versed with 'Panchaagnis' or Five Fires viz. fire-fuel-smoke-ashes, sparks and liquid offerings and those in 'Vaanaprasthaa' or 'Sanyasa ashramas' of life become duty-bound to seek Satya Brahman. They do so through days and nights, fortnights alternating as Shukla-Krishna Pakshas, months, Ayanaas viz. Uttara -ayana and Dakshinaayana half years and years! From earth to the world of Devas, the Soul reaches Surya Deva, from there to lightning, and then a Being created by Hiranyagarbha ushers him to the worlds of Hiranayagarbha and then no longer return to the mortal world! Thus, the most significant and final question that King Pravahana posed to the son of Gautama is being replied: the virtuous Self would then attain the State of Bliss and non-return to the mortal world as long as the life time of Hiranyagarbha, ie.Kalpa comprising 432 million human years!) VI. II.16) *Atha ye Yagnena daanena tapasaa lokaan jayanti te dhumam abhisambhavanti, dhumaad raatrim, raatrer apakshee -yaamaana paksham, apakshee -yamaana pakshaad yaan shan maasaan dakshinaaditya eti, maasebhyah pitru lokam, pitru lokaam cha Chandram, te Chandram praapyaannam bhavanti; taamh tatra Deva yathaa Somam raajaanam aapyaayasva apakshiyasveti, evam enaamh tatra bhakshayanti; tesaam yadaa tat paryavaiti, athemam evaakaasham abhinihipadyante, aakaashaad vaayum, vayor vrishtim, vrishteh prithiveem; te prithiveem praapyaannam bhavanti;te punah purusha -agnau huyante, tato yoshaagnau jayante/ Lokaan pratyu- tthaayinah ta evam evaanuparivartante; atha ya etau panthaanau na viduste keetaah, patangaah, yad idam dandashuukam/* (Those who depart from the world having well-qualified through sacrifices to Agnihotra, charities, and austerities like performance of vratas and so on would reach the zone of smoke where too deities of smoke are encountered: from there the Deity of Kaalamaana or Time from days and nights to weeks, fortnights, months, half- years as per Dakshinaayana to the Pitru Loka and Uttaraayana to reach theMoon where they receive food and drink. It would be at that place they enjoy the company of Devas and even enjoy the taste of Soma Juice for a while till their aggregate account of virtue called them up either to thrive or reduce. As the positive impact of previous 'Karma' would get drained out, then that Being gets transformed as ether/ sky and resume its return journey from ether to air, from air to rain and from rain back to earth. On reaching the earth, the Being would turn into some kind of foodgrain say rice or barley; as explained in VI.ii.11 above that the food would be generated as per the 'aahuti' to a woman as 'the fifth oblation'to Agni. None could predict as to which type of birth the end product could be! It might be a human being or an animal or an insect! Indeed, the first question of the King is replied by saying that there would be a divergence of Beings after death, the second one is related as to how the other be never filled up by persons dying again and again, the third query related to the number of oblations to Agni were offered by noble human beings, the fourth one as to how many human forms have access to Devas and Pitru devas and finally how many beings would lie between father and mother or heaven and earth! Indeed all the questions have been

replied to in the context of transmigration of Souls!) [This concludes the Second Brahmana of the Sixth Chapter]

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

VI.iii.1) *Sa yah kaamayeta mahat praaopnuyaam iti, udagayana aapurnamaana pakshasya punyaathe dwaadashaaham upasadravatee bhutvaa, audumbare hamse chaamase vaa sarvoushadham phalaaneeti sambhrutya parisamuhya pariliptaagnim upasamaadhaaya parisiryavrita ajyam samskrutyas pumsaa nakshatrena manthiyam samneeya juhuti/ Yaavanto Devaastitvayi jaatavedah tiryaaancho ghnanti purushasya kaamaan, tebhyohum bhaagadheya juhomi, te maa truptaah sarvaih kaamou tarpayantu-Swaaha/ Ya tiraschi nipadyateham vidharani iti, twaam twaa ghrutasya dhaarayaa yaje samraadha - neemaham-Swaaha/*(While establishing that meditation, japas and prayers are of one major stream of worship to Almighty and that homa karyas / rites or sacrificial offerings are of different genre, some details of the latter’s activities are provided as below. Indeed, some basic wealth needs to be acquired albeit in a virtuous manner. The ceremony intended to be performed is titled ‘mantha’ or paste and that is aimed at achieving superiority in the Society. The auspicious time to initiate the Ceremony would be during Uttaraayana Kaala when Surya Deva happened to be on the Northern Course and during the Shukla Paksha or when Chandra waxed on an auspicious day and the duration of the Ceremony would be twelve days, as per the vow connected with Upanishads ie. sustaining on milk. Now, a bowlful of fig wood and minimum ten species of herbs in grain forms like rice, barley, wheat etc., make a paste of these by reciting Grihya Sutras (as opposed to Shrouta Sutras). ‘Mantha’ or the ground paste of crushed herbs and grains soaked in curd, honey, and butter, is then exposed to ‘Aavasatya’ Fire or the Fire which is already available. The mantha is spread on kusha grass and the offerings are purified in accordance of Smritis and the entire process is called ‘sthaalipaaka’ or cooking in a pot, the ceremony to be observed by ‘grihastis’. The oblations made from a fig ladle are offered on a day presided over by a male ‘Nakshatra’ with the mantras meaning: Agni Deva, my oblations to you and to all the Devas under your supervision, to discourage human desires of evil yet accept my supplication of deserved desires:Swaha! May I perform this oblation of ladleful of ghee in a stream to suppress immorality and wickedness and protect and fulfil our just wishes in favour of ethical integrity and moral values! Swaha!) VI.iii.2) *Jeshshthaaya swaaha shreshthaaya swaahyetagnou hutwaa, manthe samsravam avanayati; praanaaya swaaha, Vasishthaayai swaahyetyagnou hutwaa manthe samsravanayati; chakshusha swaahaa sampade swahetyanou hutwaa manthe samsravamanayati;shrotraaya swaahaa,aayatanaaya swaahetagnau hutwaa manthe samsravanayati; Manase swaahaa, Prajaapatyai swaahetyagnau hutwaam manthe samsravamanayati, retase swaahetagnau hutwaa manthe samsravamunayati/* (Offerings to Agni saying: Jyeshthaaya Swaha Shreshthaaya Swaha or oblations to the eldest and to the greatest, as he drips the remnant paste in the ladle; Swaha to Praana, Swaha to Vashishtha as he drips further, Swaha to Vaak devata, Swaha to Chakshe samtravate, Shrotraaya swaha aayatanaaya swaaha; manase swaha prajatyai swaha, retase swaha or in favour of the organ of generation, and drips ghee further) VI.iii.3) *Agnaye swaahaa, iti agnau hutvaa manthe samsravam avanayati; Somaaya swaah iti agnau hutwaa manthe samstravam avanaayati; bhuh swaaha iti agnah hutwaa manthe samsravam avanayati;bhuvaa swaaha iti,agnau hutvaa manthe samsravam avanayati; swaha swaahaa iti, agnau hutwaa manthe samsravam avanayati; bhuur bhuvah swah swaahaa iti, agnau hutwaa manthe samsravam avanayati; Brahmane swaahaa iti, agnau hutwaa manthe samsravam avanayati; Kshatriyaa swaahaa iti agnau hutwaa manthe samsravam avanayati; Bhuthaaya swaaha iti, agnauhutwaa manthe samsravam avanayati; bhavishyate swaahaa iti agnau hutwaa manthe samsravam avanayati; vishwaaya swaahaa iti agnau hutwaa manthe samsravam avanayati’ sarvaaya swaahaa iti agnau hutwaa manthe samsravam avanayati; prajaapataye swaahaa iti agnau hutwaa manthe, samsravam avanayati/* (Offering oblations saying ‘Swaaha’ in favour of Agni, Soma, Bhur or Earth; Bhuvah or Sky; Swaha or Heaven; Braahmana, Kshatriya, Bhuta or the past tense, Bhavishya or Future tense; Vishwa or the Universe; Sarva or all the Beings in the Worlds and finally to Prajapati) VI.iii.4) *Athainam abhibhrushati, bhramadasi, jwaladasi, purnamasi, prastabdhamasi, Ekasabhamasi, Himkrutamasi,himkriyamaanamasi, udgeetamasi, udgeeya maanamasi,*

shraavitamasi, pratyashraavitamasi, ardre samdeeptamasi, vibhur asi, annamasi, jyotirasi, nidhanamasi, samvargoseeti/ (The karta of the Mantha Homa then touches the remaining paste, which is identified the cosmic vital force, and requests the remainder of it and prays it to burn in the ‘homaagni’ as the Elemental Form of Vital Force present in all he Beings in creation, as Infinite Brahman himself as the Totality, as the Sky which is omnipresent and ever stable, the combination of everything in Srishti, the sacred sound of ‘hreemkrita’ at the very beginning of the Sacrifices pronounced by Prastota in high tone, ‘hreemkriyamaana’ by the Udgeeta at the actual commencement and in the middle of the Yagina as ‘udgeetamaana’, and ‘Shraavita’ by Adharvu and ‘Agnirdhra’ in th reverse manner; ‘ardra’ or megha/ cloud. Indeed, you are indeed the omnipresent and omniscient; also you are the food as Moon and brightness as Agni. Also, you are death itself, besides being the creator from whom emerges everything!) VI.iii.5) *Athainam udyacchati: aamamsi, aamamhi te mahi, sa raajeshaanodhipatih karotviti/* (TheKarta then takes up the vessel in his hand and states: Agni Deva! You are indeed the knower of everything as the ‘Parama Praana’ your self; we all do realise your glory and brilliance; after all Praana is the Chief and the Ruler!) VI.iii.6) *Athainam aachaamati; tat savitur varenyam: madhu vaataa rutaayate, madhu ksharanti sindhavah, madhvir nah santvoshadhi; Bhuh swaahaa, bhargo devasya dheemahi, madhu naktam utoshasah, madhumaat paarthivam rajah, madhu dyaaur astu na pitaa;bhuvah swaahaaa; dhiyo yo nah prachodayaat: madhumaan no vanaspatih, madhumaan astu suryah, maadhvir gaavo bhavantu nah, swaha swaaheti; Sarvaam cha Saavitrim anvaah, sarvascha madhumatih aham evedam sarvam bhuyaasam, bhur bhuvah swahswaaheti, antata aachamyaa, paani prakshaalaya, jaghanenaagnim praak shiraah samvishati: praataraadityamupatishthate-dishaameka pundareekamasi,ahammanushyaanaam eka pundarekam bhuyaassamiti; yathetametya jaghanenaagnimaaseeno vamsham japati/* (The Karta then drinks the first measure of the ‘Mantha’ reciting the first foot of Gayatri Mantra viz. Bhuh Bhuvah Svaha signifying Earth-Sky-and Heaven as also the first Rucha of Madhumati viz. ‘Madhu vaataa ruchaayate’ etc. and ‘Ahamevedam sarvam bhuyaasam’ : Surya Deva! You are indeed the magificent one and the winds are smooth and pleasant even as rivers abound sweet waters as flow of honey; it is in this ideal situation, the first portion of the drink be consumed; then the second measure is consumed reciting the second foot of Gayatri: ‘tat saviturvarenyam bhargo devasya dheemahi, dhiyoyona prachodayaat’ as also ‘sindhuvah madhu ksharati’ (may the river of madhu rasa flow), ‘nah oshadhi maadhvi santu’ ; then the third measure is consumed reciting the third foot of Gayatri and of Madhumati followed by the ‘ahuti’ reciting ‘swaaha’ and finally, the whole remnant is consumed reciting the whole Gayatri and Madhu Vaata ruchaas. Then the karta washes his hands, pray to Sura deva, prostrates before and sits before the Agni and repeats the lineage of Gurus as follows:) VI.iii.7-12) *Tam haitam Uddaalaka aarunir Vaajhasaneyaaya Yagjnyavalkyaayantevasina uktvovaacha;api ya enam sushke sthaanau nishinchet, jaayeranschaakaah praroheyuh palaashaaneeti/ Etam haiva Vaajasaneyo Yagjnyavalkyo Madhukaaya Paingyaantevasina uktvovaacha; apiya enam sushke sthaanau nishinchet jaayeran shaakhaah praroheyuh palaashaaneeti/ Etam u haiva madhukah Paingyah Chulaaya bhaagavittayate-vaasina uktvovaacha, api ya enam shushke sthaanau nishinchet jeyaraan shakhaah praroheyuh palaashaaneeti/ Etam u haiva Chulo Bhagavattir Janakaaya Aayasthunaayaantevasina uktvovaacha, api ya enam shushke sthaanau nishinchet jaayeran shaakhaah, praroheyuh palaashaneeti/ Etam haiva Satyakaamo Jaabalontevaasibhya uktvovaacha, api ya ainam shushke shtaanau nishinchet, jaayeranchaakhaah, prareheyuh palaashaaneeti/* (Son of Aruna named Uddaalaka taught the above to his disciple Yagnyavalkya the famed Vaajasaneya the originator of Shukla Yajurveda [as Vaishampayana the Guru was annoyed and made Yagnyavalkya to vomit what all he learnt, and the latter learnt from Surya Deva the knowledge of fresh Yajurveda assuming the form of a Vaajasa or a male horse and thus initiated Shukla Yajurveda or Vaajasaneya; the vomited portions that Vashampayana made Yagjnyavalkya omitted was picked up by Vaishampayana’s other students by asuming the form of ‘Tittiris’ or patridge birds and thus Taittiriya / the omitted portions of the Yajurveda got generated] and Yajnyavalkya blessed the posterity that once sprinkled with water, the dry stumps and branches would henceforth grow and leaves sprout. Then Yagnyavalkya taught the procedure of the above Sacrifice to his student Madhuka, the son

of Paingi and gave the instruction of sprinkling water on the dry stump to enable branches to grow and leaves to sprout. Madhuka taught the procedure to Chula, the son of Bhagavatta with the above instruction of sprinkling! Further down Chula taught the same to his student Jaanaki the son of Ayasthuna who in turn taught the same to Satyakama the son of Jaabaala and the latter further taught this to his disciples with an embargo not to teach the procedure to none except to his son or a pupil. Indeed, this ceremony and its doctrine of the 'Mantha' along with the meditation on Praana or the Vital Force would certainly fulfill one's desires. Another extreme caution in teaching the Mantha Vidya is stated to be that it should not be taught excepting to a pupil, a Knower of Vedas, an extremely knowledge person, one who exchange with another branch of such learning) VI.iii.13) *Chaturaudumbaro bhavati- audumbarah sruvah, audumbasaschamasah, audumbara eedhmah; audumbaryaa upa manthanyau; dasha gramyani dhanyaani bhavanti; vreehi yavah tila maasha anupriyaangavo godhumascha mashuraascha khalvaas - cha khalakulaascha; taan pishtaan dadhini madhuni ghritaa upasinchati, aajyasya juhoti/* (The Sacred fig tree of four fold end uses: the ladle, the bowl, the fuel wood and the two mixing rods. The cultivated varieties of grain species numbered ten are rice, barley, sesamum, beans, anu, priyangu, wheat, lentils, and pulses. These items be crushed and soaked in curds, honey or ghee which are all worthy of offering as oblations to Agnihotra!) [This is the third Brahmana of the Sixth Chapter]

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

VI.iv.1) *Esham vai bhutaanaam prithivi rasah, prithivya aapah, apaam oushadhayah, aoushadheenaam pushpaani, pushpaanaam phalaani, phalaanaam purushah, purushasya retah/* (This section deals with the ceremonies related to procreation for securing a son of good quality. A person who is an adept in the meditation of Vital Force and the method of the Mantha Ceremony as described in the previous pages, await to meet his wife at an appropriate time as also secure the seed of essence from the body would reap the best of opportunity for the procreation. Indeed, earth is the essence of all the Beings in the universe and is like honey to them all while water is the essence of, and surrounded with, the earth. Further, herbs are the effects of water and earth such as flowers, fruits, and seeds of human beings) VI.iv.2) *Sa ha Prajapatireekshaam chakre, hantaasmai pratishthaam kalpayaaneeti; sa streeyam sasruje; taam srisht - vaadha upaasta; tasmaat striyam adha upaaseeta, sa etam praanaacham graavaanam atmaanaa eva samuda paaraayat, tenainaam abhya srujat/* (Prajapati, the Creator cogitated that since seed would be a precondition to procreation, he created a woman. Having created her as a fit receptacle to receive the seed that would need to push into) VI.iv.3) *Tasyaa vedir upasthah, lomaani barhish, charmaadhishavane samiddho madhyatastau mushkau; sa yaavaan ha vai vaajapeyena yajamaanasya loko bhavati, (taavan asya loko bhavati) ya evam vidwaan adhopaahasam charati, ashaam streenam sukutam vrinke/ Atha ya idam avidwaan adhopaahasam charati, asya striyah sukutam vrunjate/* (A woman's lower part is the (Sacrificial) altar, with her hairs as the -sacrificial- grass, her deep skin as the place for dissemination, the two labia surround the fire pit in the body while the man does a seemingly vaajapeya sacrifice or a ritual performance. The quality of the good act would result in fulfillment leading to worthy and creditable conception) VI.iv.4) *Etaddha sma vai tad vidwaan Uddalaka Aarunir aaha; etaddha sma vai tad vidwaan naako Moudgalya aaha; etaddha sma vai tad vidwaan Kumaara Haarita aaha; bahavo maaryaa brahmanaayanaa nirindriya visukrutosmaal lokaatprayanti; ya idam avidvaamsodhopahaasam charanteeti, bahu vaa idam suptasya vaajaagrato vaa retah skandati/* (It is stated that undoubtedly Uddalaka, the son of Aruni proclaimed that 'Mithuna Karma' or the Act of procreation was like 'Vaajapeya Yagna' and this was reiterated by Naaka Moudgalya and Kumara Harita. They said that many mortal men, particularly Brahmanas by birth leave the world impotent and meritless as they practise the act of copulation without adequate knowledge; some times the virility spills out while asleep or even awake) VI.iv.5) *Tad abhimrishes, anu vaamantrayeta: yanmedya retah prithiveem askaantseet, yad oshadheer apyasarad yad apah, idam aham tad reta aadade, punar maam aitu indriyam, punahtejah, punar bhagah, punar agnirdhishnyaa yathaasthaanam kalpantaam, ityanaamikaan angushthaabhyaam aadaaya, antarena stanau vaa bhruvau vaa nimrijyaat/* (The spilt virility is touched reciting that may this be as wasted on earth, water or elsewhere be reclaimed and the vigour and glow be revived and then

rubbed on the chest and eyebrows) VI.iv.6) *Atha yady udaka aatmaanam pashyet, tad abhimantra yeta: mayi teja indriyam yasho dravinam sukrutam iti shreer ha vaa eshastreenaam yan malodvaasaah; tasman malodvaasasam yashasvineem abhikramyopa mantrayeta/* (If the person concerned sees his reflection in water, he should recite the following mantra: May Devas bestow my lost vigour, brightness and merits. Then considering his wife as the most beautiful and dutiful, approach her after her bath after three nights). VI.iv.7) *Sa chedasmai na dadyaat, kaamam emaan avakreeniyaat; saa chedasmai naiva dadyaat, kaamamenaam yashtadyaa vaa paaninaa vopahahatyaaatikraamet, indriyena te yashasaa yasha aadada iti; ayashaa eva bhavati/* (If the wife is not willing, she should be cajoled even by gifting or otherwise and if need be resort to mild force; if still unyielding, recite the mantra to discredit and curse her of barrenness and misfortune!) VI.iv.8) *Sa chedasmai dadyaat, indriyena te yashasaa yasha aadhadhaameeti; yashasvi –naa veva bhavatah/* (If she is willing, he should then proceed uttering to her: ‘May reputation be transmitted into you!’ and both would derive physical happiness) VI.iv.9-12) *Sa yaam icchet, kaamayeta met, tasyaamartham nishtaaya, mukhena mukham samdhaaya, upastham asyaa abhimrushya japet-angaad angaat sambhavasi, hridayaad adhijaayase sa twam anga-kashaayosi; hridayaadn adhijaayase, sa twam anga kasaayosi: digdha-viddhaam iva maadaya imaam amum mayi, iti// Atha yaam icchet: na garbham dadheeteti, tasyaam artham nishthaaya, mukhena mukham samdhaaya abhipraanyaapaanyaat, indriyena te retasaa reta aadada iti; aretaa eva bhavati// Atha yaam icchet; garbham dadheeteti, tasyaam artham nishrtaaya, mukhena mukham samdhaaya apaanyaabhipraanyaat; indriyena te retasaa reta adaadhaami, iti, garbhini eva bhavati//Atha yasya jaayaayai jaarah syaat, tam ced dvishyaat, aamapaatregnim upasamaadhaaya, pratilomaam sharabarhih teerthvaa, tasminnetaah sharabhrishteeh pratilomaah sarpishaaktaa juhuyaat; mama samiddehausheeh, praanaapaanau na aadadeasaaviti/ Mama samiddhehausheeh ishtaa sukrate ta aadade, asaaviti/ Mama samiddhehausheeh aashaa paraa-kaashau ta adade asaaviti/ Savaa esha nirendriyo vishkrutosmaal lokaat praiti, yam evamvid braahmanaah shapati/ Tasmaat evamvit shrotriyaasya daarena nopahaasam icchet, uta hi evamvit paro bhavati//* (If a man righteously seeks to copulate with a woman and link up limb by limb then he should recite to her saying that might enable the desire to spring from the heart to the body parts to bring the essence of their limbs. Then both the man and woman inhale and exhale each other when he meditates to say that let the virility fructify her and bless her to conceive. If that woman has a lover whom he desires to harm by casting an evil spell on him and does a destructive rite by putting fire in an unbaked earthen pot and perform all acts in a reverse way, ie. offer samidhas soaked in ghee and place Agni accompanied mantras each mentioning the person to be destroyed; thus the man whom the Brahmana would formally curse would be affected badly and even get destroyed; hence one must not even converse jocularly with the wife of a Vedic scholar who knows of such ceremonies!) VI.iv.13) *Atha yasya jaayaamaartavam vindet, tryaham kamsena pibet ahatavaasaah; nainaam vrishalah na vrishali upahanyaat; triraatraanta aaplutya vreehin avaghaatayet/* (In the event of any body’s wife suffers from monthly course, she should not drink for three days out of a bronze cup nor wear new clothes and during these days no low caste woman should touch her . At the close of the three nights after bathing should be made to pound rice) VI.iv.14) *Sa ya icchet putro me shuklojaayet, Vedamanubraveet, sarvam aayuriyaaditi, ksheeroudanam paachitvaa sarpishmantam ashniyataam; Ishwarou janaitvai/* (A person who wishes to get a son of fair complexion, live long, learn Vedas, should have rice cooked in milk and his wife should eat rice cooked in milk would indeed beget one like that) VI.iv.15) *Atha ya icche putro me kapilah pingalo jaayet, dvau vedaavanubraveet, sarvamaayuriaaditi, dadhyoudhanam paachaitvaa sarpishmantam ashaniyaataam; Eshvarau janaitavai/* (A person who prays for a son who might be brown but study two Vedas, live long, should eat rice cooked in curd, and he and his wife should eat rice with ghee and indeed their wish would be fulfilled likewise.) VI.iv.16) *Atha ya icchetputro me shyamo lohitaaksho jaayet, treenvedaan anubraveet, sarva maayuriyaaditi, uidaanam paachaitvaa sarpishmantam ashneeeyaataam; Ishwarau janayitaa vai/* (If a person desires that his son should be born dark with red eyes, study three vedaas and live a full life eating rice cooked in water and he along with wife should eat with ghee, then again they would be blessed likewise!) VI.iv.17) *Atha ya icchedduhitaame panditaa jaayet, sarvamaayuriyaaditi, tiloudanam paachaitvaa sarpishmantamashneeeyaataam; Ishwarau janayitavai/* (If a person desires to beget a daughter who would be a long lived scholar then he and his wife should eat rice with sesamum

cooked in ghee, then also he should be blessed accordingly!) VI.iv.18) *Atha ya icchet putro me pandito vigeetah ssmantigamah shshrutishaam vaacham bhaasitaa jaayeta, sarvaanvedaaabruveet, sarvamaayu - riyaaaditi, maamsoudanam paachaitvaa sarpishmaantam ashaniyaataam; Ishwarau janayitavai- aoukshena vaarshabhena vaa/* (If a person desires that his son should be well read, famed, popular in ‘Vidwat Sabhas’ as an eloquent speaker with full life, eating cooked rice with meat, beef or veal in ghee, then they should beget a son!) VI.iv.19) *Ataabhipraatareva sthaalipaaka avritaajyam cheshtitvaa sthaali paakasyopaghaatam juhوتي – agnaye swaahaa, anumataye swaahaa, Devaaya savitre satyaprasavaaya swaaheti/ hutvaa uddhrutya praashnaati, praashnyetarasyaah prayacchati; prakshaalya paani, udapaatram puraitvaa tenainaam trirabhykshati-uttishthaato vishwaavasonyaamiccha prapuryaam, sam jaayaam patyaa saheti/* (That person under reference is to perform ‘sthaalipaaka’ or rice freshly cooked with ghee in the prescribed manner and offer the sthhalipaaka oblations again and again, reciting: Swaaha to Agni Deva, Swaaha to Anumati, Swaahaa to Surya Deva for perfect results. After the oblations, he and his wife would consume the remainder of the ‘sthaalipaaka’, washes hands, fills up the water vessel and sprinkles water thrice and while standing addresses Vishvaavasu- the celestial singer to bless the couple) VI.iv.20) *Athainaam abhipadyate, amoham asmi saa twam; saa tvamasi amoham; saamaaham asmi, Rukvam; dyaaur aham prithivi twam;taavehi samrabhaavahai, saha reto dadhaavahai pumse putraaya vittaye iti/* (Then the Karta embraces his wife asserting that he was the ‘Praana’ or the Vital Force and that she was the speech; that she was the speech and he was the vital force.; that he was the Saama Veda and she was the Rik Veda; that he was the heaven and she was the Earth! And then he invites her for union so that they would generate a male child!) VI.iv.21) *Athaasyaa uuruu vihaapayati- vijiheethaam dyaavaa prithivee iti; tasyaamartham nishthaaya, mukhena mukham samdhaaya trenaam anulomaam anumaarshti: Vishnur yonim kalpayatu, twashtaa rupaani pimshatu, Aasinchatu prajaapatirdhaataa garbha dadhaatu te; Garbham dhehi sinivaali, garbham dhehi Prutushtake, Garbham te Ashvinou Devaadhattaam pushkarasrujow/* (Then she spreads her thighs apart as the heaven and earth and as he strokes thrice reciting: Let Vishnu prepare the womb, Twashta various body forms, Pajapati fills up, and Dhaatru place the seed as Ashvini Devas the seed with lotus) VI.iv.22) *Hiranmayi arani yaabhyaam nirmantataamashvinou, Tam te garbham havaamahe dashame maasi sutaye, Yadaagnigarbhaa prithivi, yathaa dyuorindrena gvarbhini, Vaayu dishaam yathaa garbhamdadhaami te asaaviti/*(The two Ashvini Devatas curl and twist a flame with two golden sticks enabling a minute germ to grow over ten months with earth as the germ, heaven as pregnancy and air as its abode) VI.iv.23) *Soshyanteem adbhir abhyukshati; Yathaa Vayuh pushkaranteem samingayati sarvatah, evate garbha ejatu sahaavaitu jaraayunaa:Indrasyaayam vrajah krita sargalah saparishrayah, tam Indra nirjahi garbhena saavaraam saheti/* (As and when the woman gets ready to bring out the foetus , the Devas sprinkle water while the wind gets agitated in the lotus pond on all the sides and the foetus as covered around and protected by Indra Deva’s fold and the latter would enable to cause the delivery)VI.iv.24) *Jategnim upaasa maa dhaa - ya, anka aadhyaaya hamse prushadaajyam samneeya prushadaajyasyopaghaatam juhوتي-asminsahasram punyaasamedhamaanah sve gruhe, Asyopasandhyaam maa chaitseet prajayaa cha pashubhishcha: swaahaa/ Mayi praanaamstwayi manasaa juhomi-swaahaa/ Yatkarmanaatyareericham, yadwaa nyunamihakaram, Agnishtat svishtakrud vidwaan, svishtam suhutam karotu nah swaahaa/*(The post-natal ceremony is thus described: As the son is born, the father should bring in Agni, take the child on the lap, fetch a cupful of curd and ghee and perform oblations to Agni as follows: May my place with evergoing family members , children, friends and cattle prosper always: swaah! May I offer the vital force in me as transfer to you: swaahaa! In case of imperfections and impurities in the execution at this ceremony be pardoned for deficiencies and limitations: swaaha!) VI.iv.25) *Athaasya dakshinam karnam - abhi nidhaaya vaagvaagati trih; atha dadhi madhu ghrutam samneeyaanantarhitena jaatarupena praashyati/ Bhuste dadhaami, bhuvaste dadhaami, swaste dadhaami, Bhurbhuva swaha sarvam twayi dadhaameeti/* (Now, the father of the new arrival applies his mouth to the right ear of the child and whispers saying ‘Vaak, Vaak’or ‘speech, speech’! Then he feeds into the child’s mouth a mix of curd, ghee and honey with a spoon of gold/ silver reciting: ‘ Bhur -bhuvah swahah’ or I feed to you the quintessence of the the Earth-Sky-Heaven) VI. iv.26) *Athaasya naama karoti, Vedoseeti; tadasya tad guhyam eva naama bhavati/* (The father whispers then into the newly born babe’s ear : You are the Veda

or Knowledge and this is your ‘Gupta naama’ or the confidential name) VI.iv.27) *Athainam maatre pradaaya stanam prayacchati-m yaste stanah shashayo yo mayobnhuh, yo stanadhaa Vasuvidyah sudatra, yena vishwaa pushyasi vaaryaani, Saraswati, tamiha dhaatave kara, iti/* (Then he hands over the boy to the mother to feed saying: Devi Saraswati ! May that breast of yours as the deposit of milk bestow and transfer to my wife, all the qualities of sustenance, growth, health, wealth, knowledge and total upbringing of the child to suck!) VI.iv.28) *Athaasya maaratamabhimantrayate, Ilaasi Mairaavaruni, Veere Veeramajeejanat, Saa twam Veeravati bhava, yaasmaan Veeeravatokarat, iti/ Iti Chaturtha Brahmanam/* (The proud father addresses the mother of the new arrival as follows: Devi! You are like the distinguished Arundhati, the wife of Maharshi Vasishtha as you delivered a son for us; may this son of the illustrious Brahmana Vamsha exceed the accomplishments of your father and fore fathers, as also excel in knowledge, radiance, fame, longevity and of Brahmanical Power and glory) [This ends the Fourth Brahmana of the Sixth Chapter]

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

VI. v.1-4) The Fifth and final Brahmana of the Sixth and final Chapter of Brihadaranyaka Upanishad contains the succession of Guru-Sishyas as detailed from the mothers of each as the latter hold significant position in their upbringing and training; the succession climaxes with Prahapati and Brahma as follows: The Chart of succession commences from the son of Pautimaasi who received the teachings from the son of Katyayani; the son of Katyayani from the son of Gautami; the latter from the son of Bharadwaaji; the latter from son of Parashari; the son of Parashari from the son of Aupasvasti; the son of Parashari from the son of Katyayani; the son of Katyayani from the son of Kausheeki; the son of Kausheeki from the son of Alambi and the son of Vyaaghrapaadi; the son of Vytaghrapadi from the son of Kaanvi and the son of Kaapi// from the son of Aatreya, the son of Aatreya from the son of Gautami from the son of Bhaarad - waaji, the son of Bharadwaaji from the son of Paaraashari, the son of Paarashari from the son of Vaarkaaruni, the son of Vaarkaaruni from the son of Aartabhaagi, the son of Aarthabhaagi from the son of Shoungi, the son of Shoungi from the son of Saanaakriti, the son of Saanaakriti from the son of Aalambaayani, the son of Aalambaayani from the son of Aalambi, the son of Aalambi from the son of Jaayanti, the son of Jaayanti from the son of Maandukaayani, the son of Maandukaayani from the son of Maanduki, the son of Maanduki from the son of Shaandili, the son of Shandili from the son of Raathitari, the son of Raathitari from the son of Bhaaluki, the son of Bhaaluki from the two sons of Krounchiki, the two sons of Kraunchiki from the son of Vaidabhruti, the son of Vaidabhruti from the son of Kaarshakeyi, the son of Kaarshakeyi from the son of Praachinayogi, the son of Praachinayogi from the son of Saanjivi, the son of Saanjivi from the son of Praashni the Aasurivaasin, the son of Praashni from Aashrayana, Aashurayana from Aasuri// [from now onward the male teachers:] Aasuri from Yagjnyavalkya, Yajgnyavalkya from Uddalaka, Uddalaka from Aruna, Aruna from Upaveshi, Upaveshi from Kushri, Kushri from Vaajashravaas, Vaajashravaas from Jihvaavanta Baadhyoga, Jihvaavant Baadhyoga from Asita Vaarshagana, Asita Vaarshagana from Harita Kashyapa, Harita Kashyapa from Shilpa Kashyapa, Shilpa Kashyapa from Kashyapa Naidhrivi, Kashyapa Naidhruvi from Vaak or Speech, Vaak from Ambhini, Ambhini from Aditya the Surya deva! These Shukla Veda Sacrificial Sutras as received from Surya deva are explained by Yagjnyavalkya of the Vaajaneyi Shaakha// The lineage of Teachers now catches up to the son of Saanjivi, then the son of Saanjivi from Maandukaayani, Maandukaayani from Maandavya, Maandavya from Kausta, Kausta from Maahitthi, Mahitti from Vaamakakshaayana, Vaamakaakshaayana from Shandilya, Shandilya from Vaatsya, Vaatsya from Kushri, Kushri from Yagjnyavachas Raajastambaayana, Yagjnyavaachas Raajastambaayana from Tura Kaavasheya, Tura Kaavasheya from **Prajaapati; Prajaapatih Braahmanah, Brahma Swayambhu: Brahmane namah! (Prajaapati from Brahma Swayambhu; Brahma is self existent and ‘saashtaanga namaskaara’ or prostrations to Brahma!)**

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