

ESSENCE OF DWAADASHA UPANISHADS

Yajur Veda: Brihadarankya, Katha, Taittiriya, Isha, Svetashvatara

Saama Veda: Chhandogya and Kena

Rig Veda: Atreya and Kauksheetaki

Atharva Veda: Mundaka, Maandukya, and Prashna

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Other scripts by the same author

Essence of Puranas:

Maha Bhagavata, Vishnu, Matsya, Kurma, Varaha, Vamana, Narada, Padma, Shiva, Skanda, Markandeya, Devi Bhagavata, Brahma, Brahma Vaivarta, Brahmanada, Agni, Bhavishya, Nilmata, and Shri Kamakshi Vilasa. Index of Main Subjects covered in Essence of Puranas too notified.

Dwadasha Divya Sahasra Naama:

Chaturvidha Devi Sahasra Naama: Lakshmi, Lalitha, Sarasvati, Gayatri

Chaturvidha Shiva Sahasra Naama: Shiva-Linga-Brahma Puranas and Maha Bharata

Chaturvidha Vishnu Sahasra Naama: Padma-Skanda- Narada Puranas and Maha Bharata

Stotra Kavacha- A Shield of Prayers

Purana Saaraamsha

Select Stories from Puranas

Essence of Dharma Sindhu

Essence Paraashara Smriti

Essence of Pradhana Tirthas

Essence of Amarnath Yatra

Essence of Dharma Bindu

Essence of Upanishads

Rig Veda Base: Kaushitaki*, Atreya

Yayur Veda Base: Brihadarayanyaka, Katha, Taittiriya, Isha and Shvetsaavatara*

Sama Veda Base: Chhandogya, Kena

Atharvana Veda Base: Mundaka, Maandukya and Prashna

[Note: All the above works already released vide kamakoti.org/news except those with * being processed]

FOREWORD

Vedas are constant flows from Chaturmukha Brahma, which are incessant, often complex and confounding; only Seekers of standing could fathom the depths! Upanishads are perhaps the peripherals that Maharshis sought to explain some outline sketches if not their the hidden messages!

Of the hundreds of odd Upanishads each standing out on its own luminosity are of an extraordinary sparkle. The more one dwelves, the deeper one slips by! It is by the tight grip of the teeth that one is able to make out as an outline of each work of an Upanishad!

It is perhaps not possible to assimilate even outside sketches of various Upanishads at random. Human effort falls woefully far short of comprehension by the ordinary except those Mahatmas who are truly blessed. Each Veda over flows an ocean and each such one ocean presents a singular thought all the same! The message is common but interpretations are astounding. Perplexity of Paramama is amazingly mystifying but essentially is quite direct and clean! 'Antraatma' is common to all; diverse yet identical. It is you and you alone! But for aberrations; it is too clean indeed but uncouth to the uncouth. This is that enigma of existence. The body parts and senses lend colours. Mind is the colouring agent. Antartama which is Parmaatma, the reflection is ever pure and spotless.

Almighty is amorphous, formless, and everlasting. Chaturmukha Hiraygarbha is self generating. The best part of the Universe is yet unknown. Virat Purusha with the aid Prakriti or Maya is the face of the Universe. The Lokas, Deva Daanavas or the forces of virtue and vice coexist with mutual interaction. This is what life all about; the eternal cycle of births and deaths ; it is finally perhaps concluded with the Realisation of The Truth!

Some spills over of the reflection of Vedas are Brihadaranyaka, Katha, Taittiriya, Isha, Svetahsvatara as represented by Yajurveda; Chhandogya and Kena represented by SaamaVeda; Kaushitaki and Atreya represented by Rig Veda; and Mundaka, Manduka and Prashna by Atharvana Veda. I salute Maha Swami the legend of Kanchipura in whose memories that we in our families abide by and cherish around the nucleus of Shri Lakshmi Kamakshi Nilaya in Chennai. He is the ever living Walking God in whom we trust; indeed we trust. My squirrel like humble effort of 'setu bandhana' is dedicated unto HIM!

VDN Rao and family

ESSENCE OF BRIHADARANYAKA UPANISHAD

PREFACE

The Essence of Brihadaranyaka Upanishad is an attempt in the series of the Essence of Pradhana Upanishads.

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) *Mukhyopanishads viz.* Brihadaranya, Katha, Taaittiriya, Isha, and Svetaashvara all belonging to Yajur Veda; Chhandogya and Kena to Saama Veda; Atreya and Kaushitaki to the Rig Veda School while Mundaka, Mandukya and Prashna are of the Atharva Veda clan of Mukhya Upanishads; 2) *Samanyopanishads:* Atmabodha, Mudgala, Vajra soochi, Mahad, Savitri, Sarvasvata, Skanda, Shariraka, Ekaakshara, Akshi, Praanaagnihotra, Subala, Manitraka, Niraalamba, Pingala, Adhyatmika, Muktika, Surya, Atma Upanishads; 3) *Sanyasopanishads:* Nirvana, Aruneya, Maitreyani, Maitreya, Sanyasa, Kundika, Brahma, Garbha, Tejobindu, Avadhuta, Katha Rudra, Varaha, Jabala, Parama hamsa, Advaya taraka, Bhikshu, Turiyaatika, Yagnyavalkya, Satyayani, Narada Parivrajaka, Parama hamsa parivrajaka, Parabrahma, Tripura Upanishads; 4) *Shaaktyopanishads:* Tripuyra, Soubhagya, Bahvarcha, Saraswati Rahasya, Sita, Annapurana, Devi, Tripuraatapaani, Bhavana Upanidhads; 5) *Vaishnavopanishads:* Vaasudeva, Avyakta, Narayana, Kali santaarana, Taaraasaara, Narasimhataapani, Tripadvibhuti, Rama -rahasya, Ramaataapani, Gopaalataapani, Krishna, Hayagriva, Dattatreya, Garuda Upanishads; 6) *Shaivopanishads:* Akshamaalika, Rudraksha, 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 and so on. The plan is to profile the Mukhyopanishads in the Series of Essence of Pradhanopanishads as 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/ Uvadhyaam 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 lightings and its body shakes and shrieks are like thunders; its urination is like downpour rainfall and neighing is like sound waves!) (I.i.2) *Aharvaa ashvam purastan mahimaanvajaayata tasya purve samudre yonih, Ratriyenam paschan mahimaanvajaayata tasyaapare; Samudrayonih etauvaa ashvam mahimaanavabhitah 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, athaasya 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 jaatamabhivyadadaat, 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

naure 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 pratyouhat, tasmaatsarva Devatyam prikshitam Praajaapatyam alabhante; esha ha vaa Ashwamedho ya esha tapati: tasya samvatsara aatmaa, 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 ‘Udghita’ 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 Udghita 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 Udghita 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 Udghata, 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 udghata 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 tebhyaschakshurudagaayat, yaschakshushi bhogastam*

Devebhya aagaayat, yatkalyaanam pashyati tadatmane, te viduranena vai na udgaatraatresshyanteeti, 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 paapmanavidhyan; 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 vinessuh, 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 Aangirasah 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 Vedaa/* (The Deity named 'Duur' is what resisted the evil energies sought by the Asuras and this Deity is a perfect antithesis of the evil efforts and far from Mrityu /Death too.) (I.iii.10) *Saa vaa esha Daivataasaam Devataanaam paapmaanam mrityum apahatya, yatraasaam dishaam antah tad gamyam 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 mrityumatyamuchyath 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 chakshuratyah 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 samvisheteti, 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 vautamanu 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, tasmaadeva 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 Brahmadduttaha chaikitaaneyo Raajaanaam bhakshayannuvaacha, ayam tasya Raajaa murthaanam vipatayataat, Yaditoyasya Angeerasonyenoda gaayat iti, vaachaacha hi eva sa praanena chodagaayaditi/ (In this context, the story of Brahmaddatta the great grand son of Chikitaana is relevant: while taking Somarasa Brahmaddatta 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 yagjne 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,mrityiormaamritam kurvatyevaita 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;taddhaitaaloka- 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 aamantritah, aham ayam iti evaagra uktwaa, athaanyan naama prabhrote 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 dwiteeyaata 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 -apaatayaata 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 amritaam asrajata, tasmad atishrithih atisrishtyaam haasaitashyam bhavati yaevam veda/* (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 Devas 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 Devas 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 pravishta 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 / Tadetat padaneeya masya sarvasya yad ayam atmaa, anena hi etat sarvam veda, thaa ha vai padenaanuvindetat, evam kirtim shloka 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 toratasyaneeeti, 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 priyamaden 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 Yama Mrityureeshaana iti/ Tasmaakshtraatparam naasti; tasmaadbrahmaanah Kshatriyamadhastaad - 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 naaiva 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) *Tadetad Brahma Kshatram Vit Shudram tadagninaiva Deveshu Brahmaabhavat; Brahmano manushyeva, Kshatryo 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; Atmaaneva 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 yajjuhota, yadajayate, tena Denavaam lokah, atha yat anubhrute, 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 vasyasyam 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 yagjna, 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 ekamparayacchhat, Tasmisarva pratishthitam yaccha praanamiti yaccha na/ Kasmaattaani na ksheemantedya maanaani sarvadaa, yo vaitaamajshinti 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 medhyaa tapasaa janayatpitaa, '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 aahuhu darshapurnamaasaaviti; tasman neshti yajukaah syaat, 'pashubhya ekam paayacchat' iti, tat payah, payohi evagre 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 akshithi, sa heedamannam punah punar janayate/ Yo vaitam akshitim veda iti, Purushovaa akshithi, sa heedamannam dhiyaa dhiyaa janayate karmabhih, yaddhaataan na kluryaat kheeyeta ha/ 'Sonnammatti 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 shrunoti, 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 Manushyaaah; Pitaa Maataa eva prajaita eva, Mana eva Pitaa, Vaang Maataa, Praanaah 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 vijjnaasyam, 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,taavaty aapah, 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 Srishti 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 vicchhindyat, 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 yagjnah, 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 yahsamscharamschaa samshcaramcha 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 ever-ready 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 Devas 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 Devas 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 Devaschakrيره 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; tesham 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/ Tadetatrayham sadekamayam aatmaa, atmaaekah sannetat trayam, tadetatamritam satyena channam, 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, Brahmate 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 samvadishthaah, 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 hovaacha 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 Brahmopaasa iti, sa hovaacha Ajatashatru, maamaitasminsamvaadishtaah, 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 sammigacchati,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 stunningly 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 -Illoka 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 hovaachaajaatashatruh, maa maitasmin samvidashthaah, dwiteeyonapaga iti vaa ahametamupaasa iti sa ya etamevamupaaste dwiteeyavaan ha bhavati naasmaad ganashchidyate/* (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 hovaachaajaatashatruh, maa maitasmin samvadishthaah, mrityuriti vaa ahametamupaasa iti; sa ya etamevamuopaaste sarvamhaivaasminlloka aayureti, naivam puraa kaalaan mrityuraagacchati/* (Gargya Brahmana told the King that this Purusha who identified with his shadow and desired to worship it as the original himself. The King replied that the **Chaaya Purusha** is for sure precious and admirably commendable as the original Brahman himself and as such would like to worship as of **Mrityu Swarupa** or of the very 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 hovaachaajaatashatruh, 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 vigjnaananaena 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 swe 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, taabhiih pratyavashrapya pureetati shete; sa yaa kumaaro vaa Mahaaraajo vaa maha brahmano vaatigneemaanadasya gatvaa shayeeta, etamevaisha yatachhete/* (When in deep sleep known as the state of 'samprasaada', a person experiences perfect purity of mind and either a specific consciousness or of none; then in that state, the nervous system of the body comprising as many as 72000 nerves named 'hitaa' might get 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 evasmaad 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 sthuna, 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;dyaaur 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 Vishwamitrajamadagni, 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 perceivable 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, etasya sata esha raso ya esha tapati, sato hyesha rasaah/* (This gross form is different from ‘Vayu-raksha’ or the supportive Air and Ether and as such is mortal, limited, and distinguishable. It is atleast visible and defined if not unlimited like Surya or Chandras) II. 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 Enlignment , that is *aprameyam asamkhyeyam achintyam anidarshanama, Swayam eva atmana -atmaanam twam eva jnaatumarhasi/* or That only the Self could realise about Him who is beyond 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 amritat-vasyatu 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 Maitreyi 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 samgjnaasteeti; 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 vijaaneeyaati! Vigjnataaramare 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 prithiviyai 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 Amritamaya or Brahmamaya; 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 standi’ 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 sayoyamatmaa, 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 yoyamatmaa; 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 yoyamatmed*

amritamidam Brahmodah sarvam/ (This concept of **Satya or Truthfulness** is sweet like honey for all the Beings in the Universe; it is in this Satya that is embedded in the Purusha who is the embodiment of Radiance and ‘Amritatwa’ or Eternity; he is the Adhyatmika Purusha or the Self who is interconnected with Paramatma or the Absolute Brahma who is Everything!) II.v.13) *Idam maanusham sarveshaam bhutaanaam madhvasya maanushasya sarvaani bhutaani madhu yaschaayamasmin maanushe tejomayomritamayah Purusho yaschaayamadhyaatmam 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, tadetat 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 import called Self-Knowledge; indeed the Self Knowledge is as self revealing eulogy as a thick cloud with rumbling noises inevitably would end up in heavy rains! Obviously the two Ashwini Kumars yielded to the tempting offer of Dadhyan Rishi as also his assurances and agreed to the Offer to get beheaded and horse heads replaced). II.v.17) *Idam vai tanmadhu Dadhyan atharvano shvibhyaam uvacha, tad etad Rishih pashyaan avochat: Atharvanaayaashvinaa dadheechie ashvaam shiraah prati airaayatam, sa vam madhu pra vochad rataayan, twashtram yad dashraav api kakshyaam vaam iti/* (Thus this Madhu Vidya had been taught to Ashvini Kumars by Dadhyan Rishi who addressed 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 Ashwini 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 Dadhyan 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 Ashwini Kumars, the Rishi explained to Ashwini Kumars that Paramatma manifested himself first as with two feet like human beings and birds and later on as four feet animals; since he entered these bodies in a subtle form, he is called Purusha. Indeed there is nobody that is not covered as a biped or quadruped or in any other imaginable form in them as enveloped by Him inside and outside. In other words, there is nothing that is not pervaded by Him in the form and name of that very species. Thus the Mantra; *nainenakincha naanaavritam, nainena kinchinaasamvritam* ie there is nothing that is not 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 Daddhyan 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 Aanaabhilaata. 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, Kumaaraahaaritaato Gaalavaat, Gaalvo Vidarbhirakoundinyaat, Vidarbhi-Kaundinyo Vatsanapaato Baabhavaat, Vatsanapaadabaabhavaah Pathah Soubharaat, Panthaah Soubharaaya 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 Kumaaraaharita. Kumaara haarita from Galava. Gaalava from Vidarbhi-Kaundinya. He from Vatsanaapaat Baabhava. He from Patin Saubhara. He from Ayaasya Angirasa. He from Aabhuti Twaashtra. 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 manner 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 Brahishtah sa yetaa gaa udajataamiti, tey ha Brahmanaa na dadhrushuh; atha ha Yagjnyavalkyah swameva Brahmacharinamuvaacha, etaah Somya,udaja saamashrava iti/ Taa Hodaachakaara,, te ha Braahmanaaschu kruddhuh, katham no Brahmishthho bruveeteti; atha ha Janakasya 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) *Yagnyavalkyete 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 mukti saati mukti/* (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 ‘Udgeetaprakarana’ or the Chapter named Udgeeta, the Hota explains in brief the ways and means to surpass ‘mrityu’ by way of the fiery and radiant ‘Agni Mukha’; this was a mere warm up of the Question-Answer session of Ashwala and Yagnyavalkya!) III.i.4) *Yaajnavalkya, iti hovaacha, yad idam sarvam ahoraatraabhyaam aaptam, sarvam ahoraatraabhyaam abhipannaam, kena Yajamaano hotraatyor aaptim atimuchyata iti/ Adhvarynaa ritwijaa, chakshusaa, aditeyana, chakshur vai yagnnaasya adhvaryuh, tad yad idam chakshuh, so saav aadityaah, so dhvaryuh, saa mukti saatimukti/* (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 Yajamaana! 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, Praanena, Praano vai yajanaasya udgaataa, tad yo yam praanaa/ Sa Vaayuh, sa udgaataa, saa mukti saatimukti/* (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; Braahmana ritwijaa, manasaa, Chandrena; mano vai yajnaasya Brahmaa, tad yad idam manah, so sau chandrah, sa Brahmaa, sa mukti, saatimukti 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 Adharvyu would offer in the Yajna , pat came the Maharshi’s reply as of Three; he further explained that the ‘ahutis’ or offerings result in blazing flames of Agni as the wood and ghee are offered when the world of Gods becomes bright; the ahuti of meat is made then that makes a great noise the Piru Lokas are pleased and the third ahuti of milk and soma juice is by way of blessings conferred on the Karta from the Bhu loka related to the Surface Lokas and also the lower Lokas) III.i.9) *Yagnyavalketi hovaacha 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 purnuvaakya, apaano 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 yajya-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 ashtaavatigrahaa 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 naammaanyabhivadatai/ Jihvaavai grahaah, sa naamnaatigraahena griheetah, 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 grahaa, 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 Paramatma 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 lohitaam cha retas cha nidhiyate, kvaayam tadaa purusho bhavatiti/ Ahaara, somyaa hastam, Arthabhaagaa; aavaam evaitasya vedishyaavah, na naav etat sajana iti/ Tau hotkranyaa 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 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 Scriptures 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 Yajnyavalkya sarvaantarah/ Na drishter drashtaaram pashyeh, na shruteh shrotaaram shrunuyaad, na matermantaaram manaveetaah, na vigjnaater vigjnaataaram vijaaneeyaah, 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; everything 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 Consciousness 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: Yajnyavalkya, iti ho vaacha, yad eva shaakshaad aparokshaad Brahma ya aatmaa sarvaantarah, tam me vyaachakshva iti/ Eshata aatmaa sarvaantarah katamah, Yajnyavalkya, sarvaantarah? Yoshaanaayaa-pipaase shokam moham jaraam mrityum atyeti, etam vai tam aatmaanam viditwaa, 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 *Sthitapraghnasya 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 praghnastadochyate!* -He is called Sthitapragjna 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 uparaaama/ 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 Gandharvas 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 off 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 yagjnamaddheeyaanaah; 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; sobraveetpatanchalam kaapyam yagnikaamscha, yo vai tatkaapya 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 chantaryaminamiti; 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 tishthanvaayontarrah 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 tishthandiviyontarrah, 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 tishthindigbhyontarrah, 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 ntarrah, 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 tishthastamasontarrah, 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 bhutebhyontarrah, 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 knows of him; he is the Internal Sovereign and indeed is the Immortal Self. Everything else but Him is mortal indeed. Then Uddalaka, the son of Aruna, kept quiet

thinking aloud of what all Maharshi had been discussing in detail! Thus it is well established that either with reference to the supporting Deities or the Inner-Consciousness or the Self and of course the linked in Paramatma, every thing else, be it the body, its '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 ujyam dhanuradhijyam krutwaa dvou baanavantao saptnaativyaadhinou haste krutvopottishtheth, evamevaaham twaa dwaabhyaam prashnaabhyaamupodasthaam, tou me bruheti; pruccha Gargeti/* (Maharshi, just as the 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: Yagnyavalkya! 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 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 dyouvaaprihivi 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 abaahyam; 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 mountains, 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 Yagnyavalkyete; sa haitahaiva nividaa pratipede, yaavanto Vaishwadevasya nivededyuchante; trayascha three cha shata, trayascha threecha sahasreti yomiti hovaacha katy eva Devaa yagnyavalkyete; trayah trimshad iti hovaacha kathyeva Devaa Yaagjnyavalkyete shadityomiti hovaacha katheva devaa Yagnyavalkyete dwaaviti, omi*

hovaacha katheva Devaa Yagjnyavalketi, adharghyamiti, omi hovaacha katheva Devaa Yagjnyavalkyeti eka iti, omi 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, Vaayu 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, mano - jyotih, 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, twaam 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 rupaanipratishthitaani 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 evaitad 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 yajnya- valkyaa/* (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 praanaah 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 navatarah 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 if 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, Vaagevaayaatanam, 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 Devanapyeti, 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 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 crave for longevity and undertake various acts of virtue and reverence and once that 'prana' leaves the body what remains would but be the memories of existence. Once again the Emperor was pleased to offer

the donation of thousand cows and a bull like an elephant but very politely the Maharshi declined on the plea of his father's wish not to accept tempting gifts from a Student that too without fully clearing and satisfying his doubts!) IV. i.4) *Yadeva te kaschid abraveet tat 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 manyata 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 manyat naananushishya hareteti/ (Gardabhivipeeta 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 Gardabhivipeeta 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, sthitirityenadupaaseet; 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; paroksha 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 ‘Tajasa’ 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 Yagjnyavalkyah, 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, Tajasa 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 paapmanaa aananndaamscha 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 haasmayi 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; eivamevaitat 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, tadwaa asyaitad aapta kaamam, aatma kaamam, a-kaamam rupam shokaantaram/* (Salvation is the form of identity with all and with the Supreme; that Status has no action with the factors and results; nor of Knowledge and much less of ignorance or desires. If the expressions denote 'Rupa' or Form and 'Chhanda' or desire, then that state is termed as ' Aticchanda' or Beyond desire! The expressions of 'Swacchanda' and 'Paracchanda' incidentally denote free to act on one's own, and dependent on the will of others respectively. Thus Aticchanda denotes that the Self is actually devoid of desires or evils! In other words , Aticchanda is of fearlessness and discards ignorance! That form is beyond desires, free from evils and is bold or valiant. As a male even if he were to be embraced by a female and even if she were his own wife, he would have no reaction internally or externally; indeed that Individual in that state if would even embrace Paramatma Himself, he would have no reaction then also; that indeed would be the heightened form of bliss with no desire nor grief! That State is of 'Taadaatmya' or Identity of Self with the Supreme Self!) IV.iii.22) *Atra pitaa apitaa bhavati, mata amaataa, lokaa alokaa, devaa adevaa, veda 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 vinaashitwaat, 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 integral part of the Self; if the body is non-existent, the Self vanishes; it is only to highlight the concerned body organs as mere instruments of the self!* That is precisely why the Self is able to smell, taste, speak, hear, think, touch and know!) IV.iii.32) *Salila eko 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 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 Hiranyagarbha 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, yatraitaad 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 vigjnaanamayo 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 kaamayaya 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, lohitam 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 the 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 Mountain 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 pravishataah, 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 the 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 otherwords, 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 atmaanaam, vidwaan Brahma amritomritam/* (Parmatma Brahman is in the five groups of five namely Gandharvas, the Pitru Devatas, Devas, Asuras and Rakshasas, besides Subtle Ether /Akasha. And to realise the Individual Self is to 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) *Ekadhah- 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 contami -nations of body and senses. The Self is infinite and indestructible as neither it comes into life, nor exists, grows, begins to decline, decays and dies!)IV.iv.21) *Tameva dheero vigjnaaya pragjnaam kurveeta braahmanaah naanudhyaayaad bagoon 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 vigjnaanamayaaah praaneshu ya eshontar -hridaya aakaashaah tasmin shete sarvasya vashi, sarvasyeshaanah sarvasyaadhipatih; sa na saadhunaa karmanaa bhuyaan no evaa saadhunaa kaneeyan/ Esha sarveshwarah, esha bhutaadhipatih, esha bhutapaalaah, esha seturvidharana eshaam lokaanaam asambhedaya/ Tam etam Vedaanuvachanena braahmanaah vividishanti, yagjnena, daanena, tapasaanaashakena; etam eva veditvaa munir bhavati, etam eva pravraajino lokam icchhantah pravarajanti/ Etadhasma vai tat poorve vidvaamsah prajaam na kaamayante: kim prajayaa karisyaamah; yeshaam noyam aatmaayam loka iti/ te ha sma putraishanaa- yascha vittaishanaayascha lokaishanaayascha vyuttaaya, atha bhikshaacharyam charanti; yaa hyova putraaishanaascha vittaishanaascha, yaa vittaishanaa saa lokaashananaascha; ubhe hy ete eshane eva bhavatah, sa esha neti netyatmaa; agraahya, naa hi grahyate, ashiryaaah 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 Brahamavettaas 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 Brahman, 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 daanta 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 Brahman is not affected by giving up ‘Karma Phala’ or the fruits of the deeds; indeed neither the glory of virtuous works nor of the true knowledge do not even touch evil deeds. Therefore the Seeker of Brahman, while realising this becomes self-controlled, equanimous, totally withdrawn into himself and gradually visions within the true Self bereft of the body effects. Then he transcends evil as also virtue and becomes freed from sins, doubts, fears and thus his concentrated inward vision enlightens him at least in the raw, empirical and primary sense, since the last step of Realisation still remains viz. the equation of the Self and the Supreme! The Maharshi then exclaimed to the Emperor that now he had attained the Brahmatawa and the latter replied to the Maharshi with reverence that not only the empire but also dedicate himself along with it!) IV. iv.24) *Sa vaa esha Mahaanaja 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 Brihadhaaranyaka Upanishad, in the erstwhile operative Chapter Two called the ‘Madhu Kaanda’ commenced with progressively evolving classification of Brahman 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 'Sanaatana 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 vyajnaasishmeti/* (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 vyajnaasishmeti/* (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 vyaajnaasishmeti; 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 manifestaion 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 Brahmeti; Jayateemamlokaan; jita invasaa asat ya evam etan mahad yaksham prathamajam veda; Satyam Brahmeti, Satyam hi eva Brahma/* (Meditation is targetted to Pajapati Brahman who has been described above as his 'Hridaya' or Intellect; further qualification of that Hridaya-Intellect-Brahman pertains to Truth as well. That Truth is Satya Brahman; the expression 'tat' or 'that' is repetitive since Hridaya, Intellect, Brahman and now Truth all refer to just the same. The phrase 'Satyameva' also signifies the idioms SAT and TYAT, viz. 'Murtha' or Gross and 'Amurtha' or Subtle; the gross body being 'Pancha bhutaatmika' or of Five Elements. Satya Brahman also made the worlds for Himself and is unconquerable by enemies like the 'Arishad vargas' viz. Kaama-Krodha-Lobha-Moha- Mada-Matsaras as He is far beyond such complexities. Indeed Satya Brahman conquers all the worlds, he is the very first born, and all pervading!

[This concludes the Fourth Brahmana of the Fifth Chapter]

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

V.v.1) *Apa evedam agra aasuh 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; tadetad anritam ubhayatah Satyena parigraheetam Satya bhuyaam eva bhavati/ Naivam vidiwaam-sam amritam hinasti/* (At the very beginning of the Universe water got manifested and that was basically meant as the liquid oblations connected with the rites 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 as 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 yadotkrammisyan 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 etismin mandale purushastasya bhurita shirah; ekam shirah, ekametadaksharam; bhuva 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 'Svar' the two feet; further more, there is a secret name called 'Ahar' derived from the root expression 'Haa' which means 'to destroy and spurn' the evil forces!) V.v.4) *Yoyam dakshinekshan purushah, tasya bhuur iti shirah, ekam shirah, ekam etad aksharam; bhuva 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, 'Svar' his feet and 'Aham' is his secret name who destroys evil!)

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

V.vi.1) *Manomayoyam purushah bhaah satyah tasmin antarhridaye yathaa vreehirvaa yavo vaa; sa esha 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 Salvation! The human being who is constantly engaged in meditation is aware that once the Being has to necessarily reach the air and remain crosswise heading for the sky and that the body would be left behind and motionless! When the Self departs, the Vital Force makes an invisible exit hole that separates the body and its Self; this hole is akin to a chariot wheel and the Sukshma Rupa of the Self goes upwards towards the sky, reaches the Aditya Loka, the Lunar zone and finally reaches the world of Hiranyagarbha. That world is stated to be free from sorrows and tribulations. On reaching up there, there would be no sufferings and unfulfilled desires; indeed that is world of Hiranyagarbha where the self resides for several Kalpas!)

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

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

V.xi.1) *Etad vai paramam tapo yad 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 agnaavabhyaadadhathi; 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 utthaapauryati;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 Praana 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 Praana 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 Conciousness is described as ‘Tureeya’ or *Par excellence*. That fourth foot is described as the *drishta paada* or the visible foot of Brahman; in other words, the ‘tureeya avastha’ or the status of the Supermundane! This is so since the Supreme Self who is in the solar orbit brings effulgence to the Universe. The expressions *Paroraja* and *uparyupari* respectively mean ‘Outstanding activity all over the Universe’ and repeated double words indicate ‘Super power sovereignty’. ‘ He controls the worlds that exist beyond the reach of Sun and also fulfills the desires of Devas as well’, as explained Chhandogya Upanishad (I.vi.8). Thus even as Sun shines with extreme radiance, the ‘tureeya dasha’ is even far beyond!) V.xiv.4) *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 dheemahi’ 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 /Saraswavi 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 chatushpadasi, 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 abhyaadadhatai, sarvam eva tat sandahati; 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 himself combined with rites to Agni almost in the face of death; he prays to Surya Deva who is identified as being in the fourth leg of meditation to Gayatri. He prays to Surya Deva who is hidden as it were in a golden and lustrous vessel viz. 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 veda 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 aagatya u vaacha, katham ashakta madrute jeevitum iti, te hochuh, yathaakalaa avadanto vaachaa, praanantah praanena, pashyantah chakshushaa shruntantah 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, aagatya u vaacha katham ashakta mad rite jeevitum iti; te hochuh, yataandhaa apashyantah chakshusaa, vidvaamsa manasaa prajaayamaanaa retasaa, evam ajeevishmeti, pravivesha 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, tatsamvatsaram proshyaagatyovaacha katham ashaktamadrute jeevitum iti; te hochuh, yathaa badhiraa ashrunvantah shrotrena, praanantah pranena vadanto vaachaa, pashyanta chakshusha, vidvaamsa manasaa, prajaayamaana retase, evam ajeevish -meti; pravivesha 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) *Manohocchakraama, 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 ‘Vasishtatwa’ 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 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 prajaatirasmī twam tad prajaatirasmī 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 parigruheeta, 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 aaharayaamchakaara, 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, tirthe 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 pratyaaakhayaatum 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 targetted to Pirtu Devas are exclusively targetted 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 targetted 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 scattered. In this Lokaagni, out of the offerings to the Agni, Devas bless the earth with sufficient rains which 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; tasmিন্নetasmিন্নagnou 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/ Tasmিন্ন etasmিন্ন 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; tessaam 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 Yagjnena daanena tapasaa lokaan jayanti te dhuma 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; tessaam 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 praty- tthaayinah ta evam evaanuparivartante; atha ya etau panthaa nau 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 the Moon 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 punyaaha dwaadashaaham upasadravatee bhutvaa, audumbare hamse chaamase vaa sarvoushadham phalaaneeti sambhrutya parisamuhya pariliptaagnim upasamaadhaaya parisiryavrita ajyam samskrutyas pumsaa nakshatrena manthiyam samneeya juhوتي/ 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 swaahyeyagnou hutvaa, manthe samsravam avanayati; praanaaya swaaha, Vasishthaayai swaahyeyagnou hutvaa manthe samsravanayati; chakshushe swaahaa sampade swahetyanou hutvaa manthe samsravamanayati;shrotraaya swaahaa,aayatanaaya swaahetagnau hutvaa manthe samsravanayati; Manase swaahaa, Prajaapatyai swaahetyagnau hutwaam manthe samsravamanayati, retase swaahetagnau hutvaa manthe samsravamunayati/* (Offerings to Agni saying: Jyeshthaaya Swaha Shreshthaaya Swaaha 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 hutvaa manthe samstravam avanaayati; bhuh swaaha iti agnah hutvaa manthe samsravam avanayati;bhuvaa swaaha iti,agnau hutvaa manthe samsravam avanayati; swaha swaahaa iti, agnau hutvaa manthe samsravam avanayati; bhuur bhuvah swah swaahaa iti, agnau hutvaa manthe samsravam avanayati; Brahmane swaahaa iti, agnau hutvaa manthe samsravam avanayati; Kshatriyaa swaahaa iti agnau hutvaa manthe samsravam avanayati; Bhuthaaya swaaha iti, agnauhutvaa manthe samsravam avanayati; bhavishyate swaahaa iti agnau hutvaa manthe samsravam avanayati; vishwaaya swaahaa iti agnau hutvaa manthe samsravam avanayati’ sarvaaya swaahaa iti agnau hutvaa manthe samsravam avanayati; prajaapataye swaahaa iti agnau hutvaa manthe, samsravam avanayati/* (Offering oblations saying ‘Swaha’ 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, prastabdamasi, 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 Yajna 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, madhvira nah santvoshadhi; Bhuh swaahaa, bhargo devasya dheemahi, madhu naktam utoshasah, madhumaat paarthivam rajah, madhu dyaury 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 aachamya, paani prakshaalaya, jaghanenaagnim praak shiraah samvishati: praataraadityamupatishthate-dishaameka pundareekamasi, ahammanushyaanaam eka pundareekam 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 magnificent 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 rucha. Then the karta washes his hands, pray to Surya 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 Yagjnyavalkyaayantevaasina uktovaacha; api ya enam sushke sthaanau nishinchet, jaayeranschaakaah praroheyuh palaashaaneeti/ Etam haiva Vaajasaneyo Yagjnyavalkyo Madhukaaya Paingyaantevaasina uktovaacha; apiya enam sushke sthaanau nishinchet jaayeran shaakhaah praroheyuh palaashaaneeti/ Etam u haiva madhukah Paingyah Chulaaya bhaagavittayate-vaasina uktovaacha, api ya enam shushke sthaanau nishinchet jeyaraan shaakhaah praroheyuh palaashaaneeti/ Etam u haiva Chulo Bhagavattir Janakaaya Aayasthunaayaantevaasina uktovaacha, api ya enam shushke sthaanau niscinchet jaayeran shaakhaah praroheyuh palaashaneeti/ Etam haiva Jaanakir aayasthunaah satyakaamaaya Jabaalaa yaantevaasina uktovaacha, api ya enam shushke sthaanau nishinchet jaayeran shaakhaah, praroheyuh palaashaneeti/ Etam haiva Satyakaamo Jaabalontevaasibhya uktovaacha, 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 partridge 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 knowledgeable person, one who exchange with another branch of such learning) VI.iii.13) *Chaturaudumbaro bhavati- audumbarah sruvah, audumbasaschamasah, audumbara eedmah; audumbaryaa upa manthanyau; dasha gramyani dhanyaani bhavanti; vreehi yavah tila maasha anupriyaangavo godhumascha mashuraascha khalvaas - cha khalakulaascha; taan pishtaan dadhini madhuni ghrita upasinchati, aajyasya juhuti/* (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 Prajapati reekshaam chakre, hantaasmai pratishthaam kalpayaneeti; 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 barhih, charmaadhishavane samiddho madhyatastau mushkau; sa yaavaan ha vai vaajapeyena yajamaanasya loko bhavati, (taavan asya loko bhavati) ya evam vidwaan adhopahaasam charati, ashaam streenam sukrutam vrinke/ Atha ya idam avidwaan adhopahaasam charati, asya striyah sukrutam 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 Uddaalaka Aarunir aaha; etaddha sma vai tad vidwaan naako Moudgalya aaha; etaddha sma vai tad vidwaan Kumaara Haarita aaha; bahavo maaryaa brahmanayanaa nirindriya visukrutosmaal lokaatprayanti; ya idam avidvaamsodhopahaasam charanteeti, bahu vaa idam saptasya 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 angushthaabhyaaam*

aadaaya, antarena stanau vaa bhruvau vaa nimrijaayat/ (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 emaam 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 sharabarhah teerthvaa, tasminnetaah sharabhrishteeh pratilomaah sarpishaaktaa juhuyaat; mama samiddehausheeh, praanaapaanau na aadadeasaaviti/ Mama samiddhedhausheeh ishata sukrate ta aadade, asaaviti/ Mama samiddhehausheeh aashaa paraa-kaashau ta adade asaaviti/ Savaa esha nireendriyo vishkrutosmaal lokaat praiti, yam evamvid braahmanaah shapati/ Tasmaat evamvit shrotriyaaasya 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 paachitwaa 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 paachaitwaa sarpishmantam ashaniyaataam; Eshvarau janaitvai/* (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 shyaamo lohitaaksho jaayet, treenvedaan anubraveet, sarva maayuriyaaditi, uidaanam paachayitwaa 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 paachaitwaa sarpishamantamashneeyaataam; 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 cheshtitwaa sthaali paakasyopaghaatam juhoti – agnaye swaahaa, anumataye swaahaa, Devaaya savitre satyaprasavaaya swaaheti/ hutwaa uddhrutya praashnaati, praashnyetarasyaah prayacchati; prakshaalya paani, udapaatram puraitwaa tenainam 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 sthalipaka 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 trirenaam 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 Devas 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 saporishrayah, 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 juhoti-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 prayachhati-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 Prajapati 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 Aatreyi, the son of Aatreyi 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! (Prajapati 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]

ESSENCE OF KATHA UPANISHD

ESSENCE OF KATHA UPANISHAD

Contents

Vaajeshvara gives away his son Nachiketa in charity to Death/Yama and the latter was pleased with Nachiketa and offers several gifts but the boy insisted on the knowledge of the Self and its destiny after death.

On testing Nachiketa about his eligibility for Brahma Vidya, Yama explained Vidya and Avidya, the intensity of Samsaara and the lasting option of identity with Brahman.

On visioning the portals of Brahman, Nachiketa enquires of Vedas, Omkara and the characteristics of the Self.

Details of Five Fires and other deeds of Virtue, need for control of body organs and senses and Identity of Inner-Consciouness and Brahma his Individual Self is denoted as the Master of the Chariot, body as the chariot, the charioteer is buddhi or Intellect, mind as bridle and panchendriyas as horses

The Self is certainly not attainable by body parts and senses but one having achieved, It is unified with the Supreme!

What is the true profile of the Individual Self comparable to that of Brahman? How does It fare after death? That is as per the body deeds but the Self remains magnificent!

Absolute Truth is the unmistakable Unity of the Supreme and the Self within, despite the mortal body and its influences; after death too ignorance persists till Realisation of the Unity!

‘Asatomaasadgamaya Tamasomaa Jyorir gamaya Mrityrmaamritam gamaya’!

ESSENCE OF KATHA UPANISHAD

Sa ha naavavatu, sahanau bhunaktu, saha veeryam karavaahai, Tejasvi naavadhitamastu: ma vidvishaa- vahai; Om Shanti Shanti Shantihih/ (May Paramatma bestow shelter to Guru and Sishya, may they both work together with vigour and faith, may their mutual endeavour be fruitful with affinity towards the common task and may their diligence and faith function with common goal and coordination. Om let Peace prevail again and again)

Vaajashrava gives away his son Nachiketa in charity to Yama and the latter was pleased with Nachiketa and offers several gifts but the the boy insisted on the knowledge of the Self and its destiny after death!

I.i.1-6) Om, Ushan ha va Vaajashravasah sarva vedasam dadou, Tastyha Nachiketaa naama putra aasa/ /Tam ha kumaaram santam dakshinaasu neeya maanasu sharddhaa visvesha so manyata// Peetodakaa jagdha trinaa dugdha doha nirindriyah, Aanandaa naama te lokaastaan sa gacchati taa dadat// Sa hovaacha pitaram tata kasmai maam dadasyatieeti, Dviteeyam triteeam; tam hovaach mrityave taadaamiti// Bahunaamemi prathamam bahunaamemi madhyamah, kim svidyamasya kartavyam yanmayaadya karishyati// Anupaashya yathaa purve patipashya tathaapare, Sasyamiva marthyah pachyate sasyamivaajaayate punah//

(A unique Brahman named Vaajashraava was a rare example of Sacrificial Following of Brahmana Dharma as he literally gave away what all he possessed including every material in favour of heavenly gains. Indeed he knew however that the gifts he gave for charity for instance of cows should not be of 'peetodaka' type like those which were even unable to eat fodder and drink water let alone yield milk; he even included the prize gift of his son-hardly a boy- named Nachiketa! The innocent Nachiketa asked his father repeatedly as to whom he was offering. The boy asked him three times and the father finally replied that he was being offered to death! The son wondered as to why the father replied out of anger since he irritated him repeatedly and pestered him with same question as to why he was being given away in charity along with other gifts like cows! But Nachiketa felt that indeed if his father stated so in all seriousness, then he should be considered as very fortunate that after all it was his own his father who was offering him to death! Nachiketa then heard what his father told him that in case if the forefathers asked him, he too would have obeyed since every man born would have decayed like a corn and would return back to be reborn once again any way!)

I.i.7-8) Vaishvaanarah pravishati atithir braamana grihaan, Tashyaitaam shantim kurvanti, hara vaivasvadodakam// Aashaa pratikshe samgatam sunritam cheshtaa-purthe putra pashumcha sarvaan etadvrinkte purushasya alpamedhaso yasyaanashnan vasati braahmano grihe/

(As Nachiketa reached the abode of Yama Dharma Raja, a divine voice was heard alerting the household of Yama stating that a Brahmana boy arrived as the guest, and that hospitality be extended to him since Yama was away for three days and nights. Indeed, no Brahmana could ever be unfed in this house of Yama since a guest of Nachiketa's nature and nurture, sacrifice and great works arrived there; after all the guest who arrived was of an extraordinary background as he fully enjoyed the hope and faith as also friendship and joy, sacrifices and extreme virtue that his father bequeathed to him!)

I.i.9) Tisro raatrir yaad avatreer grihe me'naashnan Brahman atithire mamasyah, Namastestu Brahman;svasti mestu; tasmaat prati treen varaan vrineeswaa/

(On return Yama talked to Nachiketa and observed that the latter stayed there for three nights as a guest with patience without food and desired that Nachiketa could ask for three wishes, for three nights!)

I.i.10) *Shanta sankalpah sumanaa yathaa syad veeta munyur Gautamomaabhi maabhi mrityo, Twat prasyrushtam maabhivadet prateeta, etat trayaanaam prathamam varamvrine/*

(Nachiketa replied to Yama Raja that as first boon his Father Gautama be freed from his anxiety and concern as also his anger and indifference for him; he might also recognise and even converse with him if and when freed from Yama; in other words, let not his father mistake Nachiketa as a ghost!)

I.i.11) *Yathaa purastaad bhavitaam prateeya Auddhaalikaar aarunir matprasushtah, Sukha raatrih shayati veetamanyuh twaam dadrushivaan mrityu mukhaat pramuktam/*

(Having appreciated the boy, Yama replied that his father viz.Uddalaka the son of Aaruni or Gautama would not be disturbed of sleep nor have any anxiety for his son, especially since the son was freed from the jaws of death)

I.i.12-13)) *Swarge loka na bhayam kim cha naasti na tatra twam na jaraa bibheti, Ubhe teerthaa ashanaaya pipaase shokaatigo modateswaga loka// Sa tvam Agnim svargyam adheshi mrityo, prabhuhu tam shraddhaa dhaanaaya mahyam//*

(Nachiketa replied to Yama that in Swarga loka, there should be no fear as the latter would not be present, nor the fear of age, hunger and thirst but only joy and happiness. Also Fire Sacrifice would certainly lead him to Swarga; Yama! This would be my second boon and wish!)

I.i.14-19) *Pra te babravimi tadume nibodha Swargyam Agnihi Nachiketahprajaanam, Anantalokaapti matho pratishthaam viddhi, tvam etam nihitam guhaayaam// Lokaadimagnim tam uvaacha tasmai, yaa ishtakaa, yaavativra, yathaa vaa, Sa chaapi tatpratyavadat yathoktam; athaasya mrityuh punar evaaha tushtah//Tam abraveet priyamaano mahatmaa varam tavehaadya dadaami bhuyah, Tavaiva naamnaa bhavitaayam agnih, Shrinkaam chemaamaneya rupaam gruhaana// Trinaanaahiketah tribhiretya sandhim trikarma krit tarati janma mrityu, Brahmajhagnam Devameedyam viditvaa nichaayyemaamshantim atyantameti// Trinaachiketah trayam etad viditvaa ya vidvaamchinute Naachiketam, Mrityu paashaan puratah pranodya shokaatigo modate swarga loka// Esha tegnir Nachiketah swargyo yam avrineethaah dviteeyena varena, etam agnim tavaiva prakshyanti jaaasah; tritiyam varam Nachiketo vrisheenva//*

(Yama explained to Nachiketa about the great impact and implication of Agni Sacrifice which indeed was the means of achieving Swarga. Fire is the support of the world as the enlightened experts of Dharma are well aware and keep it in the interior portals of their intellect. Brihadarnanyaka Upanishad [I.ii.2-3] states that while Arka is water, its froth got solidified as Earth, on which Hiranyagabha rested and warmed up by further cogitation and concentration became bright and thus Agni got materialised! Virat Bhagavan further differentiated in three parts vi. Agni-Surya and Vayu. Yama or Death asserted that Agni was the source of the World; even the class and number of bricks and manner of arranging the Fire how the Sacrificial wood was to be piled up, how the Fire be procured and lit up was defined! When reference was made to the Scriptures thus, Nachiketa was highly elated in repeating the stanzas even as Yama was delighted! Dharma Raja was then highly pleased and granted him the boon of Swarga. Yama Deva also gave the fourth boon as well viz. that Agnihotra would be additionally known by the name of Nachiketa, the earlier boons being his

father's composure and his ability to see and converse with Nachiketa, knowledge about the Agni and Yamaraja was so overwhelmed with Nachiketa that he blessed him with a multiformed necklace which would bestow multi-dimensional knowledge including that of 'Antaratma' or of the Self! Thus whosoever performs the **Naachiketa Fire** thrice would have achieved three kinds of achievements viz. Sacrifice, Study and Charity; the first oblation would bestow powerful knowledge including the way of crossing the cycle of births and deaths, the second Agnihotra leading to accomplishing the son of Brahma and the third oblation leading to Everlasting Peace by identifying Brahman! The illustrious one who performs the Naachiketa Sacrifice thrice thus conquers fear and reappearance of death once for all and having secured heaven and freedom of movement in the worlds, rejoices identity of Brahman!)

I.i.20) *Yeyam prete vichikitsaa manushye-steetyeke naayam asteeti chaik; etad vidyaam anushishthah tvayaaham, varaanaam esha varastreeyah//*

(Nachiketa then raised a doubt which was related to the consequences of life since some theories stated that the Self existed after death and some others clarified that it might not! He therefore requested Yamaraja and that it might be counted as another boon)

I.i.21-26) *Devairatrapa vichikitsitam puraa, na hi suvigjneyam, anuresha dharamah anyam varam Nachiketo vrineeshva, maa moprotseerati maa srujainam// Devair atraapi vichikitsitam kila, twam cha mrityo yan na sujivenyam aattha, vaktaa chasya twaadrugnyo na labhyo naanyo varastuya etashya kaschit//Shattaayushah putra poutraan vrinishva, bahun pashun hasti hiranyam ashvaan bhumer mahad aayatanaamvrinishva svayam cha jeeva sharado yaavad icchasi// Etat tulyam yadi manyase, varam vrishneeshva, vittam chira jeevikaam cha, Mahaa bhuma Nachiketastvam edhi, kaamaanaam tvaam kaamabhaajam karomi//Ye ye kaama durlabhaa martya loke sarvaan kaamaamchandatah praartha ashva, maa raamah sjarathaah saturyaah, na heedrahaa lambhaaneeya manushyaih, aabhir mat prattaabhih parichaarayasva, Nachiketo, maranam maanu praaksheeh// Shvobhaavaa marthasya yad atakaitat sarvendriyaanaam jaraayati tejah api sarvam jeevitam alpam eve tavaiva vaahaastava nrityageete//*

(Yama replied that on this question of the status of an Individual Self after death, even Gods had difference of opinion since that was rather controversial and as such he would ask Nachiketa to ask any other boon; but in reply Nachiketa said that only an instructor of Yama's stature and eminence only could indeed reply to that complicated issue. Yama then tried to tempt Nachiketa with several offers: he said that the latter could ask for sons and grandsons who would live of hundred years, several animals like cows, elephants and horses, gold and jewellery, vast expanses of fertile lands, his own life for as many years as desired, he could become a King over a vast region, whatever wishes he had in mind, women of grace and rare beauty, chariots and celestial music instruments which were never even heard of and seen in earth; but the boon that he wished be please avoided. Nachiketa replied with firm conviction that all the earthly and even celestial rarities are but transient and wasted away as the organs of any human beings lose their body vigour with the passage of time. Life as defined and destined might be long but not lasting and so would be the chariots, dance and song!)

I.i.27-29) *Na vittena tarpaneeyo manushyo lapyasyaamahe vittam adraakshmaachetvaa, jeevi - shyaamo yaavadishishyaasi twam varastume varaneeyah sa eva/Ajeeryataam amritaanaam upetya jeeryan marthyaah kvadhastaah prajaanan abhidhyaayan varnaraati pramodaan, atideerghe jeevite ko rameta// Yasminnidam vichikitsanti mrityo yat saamparaaye mahati bruhi nastat, yoyam varo gudham anupravishto naanyam tasmaan Nachiketaa vrineete//*

(Nachiketa continued his affirmation to Dharma Raja further that no human being would ever be contented with wealth. For example now the present Yama Raja might be kind enough to grant me riches but after all that would be valid as long as Yama of the day and might not be there beyond! Thus material guarantees would be transitory too but what was being sought for was a boon which would provide such knowledge as had an impact of a permanent solution! After all, having reached the nearness of the most impossible situation of seeking a boon from death itself, would it be too much to ask for immortality or frivolous and worthless boons like dance and music with defined termination points! Therefore Dharma Raja! Nachiketa's ultimate and least compromising prayer would be only, repeat only, the knowledge of the most valid reply to what existed and what would not after death!) [Yajnyavalkya instructed his wife Maitreyi vide Brihadaranyaka Upanishad-II.iv.12-13 as follows: The Great Reality called the Supreme Self is not a separate entity due to your own ignorance and due to the identity of your body organs and their functions subject to hunger and thirst being 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 what remains the Self which indeed is the Supreme and Absoluter Reality always! The Maharshi cites the example of a lump of salt dropped in water dissolves and thus difficult to retain its original nature. He further explained that the Self was super-imposed by ignorance like a burning wood covered by ash. Pure intelligence which indeed is the Self appeared variegated by modifications of names, organs and their attributes, and of falsity subject to decay and destruction. On the other hand, the Self is indestructible, paramount, endless and Indefinite Reality!]

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

On testing Nachiketa about his eligibility for Brahma Vidya, Yama explained Shreya and Preya or Vidya and Avidya, the intensity of Samsara vs. the Lasting Option and of the Identity with Brahman

I.ii.1-6) *Anyacchreyo anyadutaiva preyaste ubhe naanyarthe purusham sineetah, Tayoh shreya aadanaa –nasya saadhu bhavati, heeyaterthaad ya u preyo vrineete//Shreyascha preyascha manushyametastou sampareetya vivinakti dheerah,Shreyo hi dheerobhi preyaso vrineete, preyo mando yogakshemaad vrineete// Sa twam priyaan priyarupaamscha kaamaan abhidhyaayan Nachiketo, tyasraaksheeh,naitaam srinkaam vittamaemavaapto yasyaam majjanti bahavo manushyaah// Duramete vipareete vishuchi Avidyaa yhaa cha vidyeti jnaataa, Vidyaabheepsinam Nachiketasam manye na twaa kaamaa bahavololupanta// Avidyaamantare vartamaanaah swayam dheeraah panditam manyamaanaah, Daridramanya maanaah pariyanti moodhaah, andhenaiva neeyamaanaa yathaandhaah/ Na saamparaayah pratibhaati manyamaanaah,Dandramyaa maanaah pariyanti moodhaaha andhenaiva neeyamaanaa yathaandaah/*

(After comprehensively testing Nachiketu, Yama then decided to explain the tenets of Brahma Vidya. There are two ways of human aspirations viz. 'Shreya' or Vidya and 'Preya' or Avidya and the paths of Pleasure and Sacrifice are distinct and divisive as the evil go to hell and the virtuous have their destination as heaven; this is the simple but definite explanation of existence of the Self after death. As both the preferable and pleasurable paths are open to a Being, the person of knowledge selects the ways of virtue and sacrifices while the ignorant one opts of the body pleasures. While knowledge and ignorance were contradictory, Yama appreciated Nachiketa who scrupulously avoided the diversity of pleasures and temptations of life and followed a unified and well defined route of virtue. Indeed while existing in the midst of ignorance and darkness, the majority of persons assume that they are intelligent and enlightened and move fast round and round following curved and twisted means of existence, just like blind leading blind. Not realising the means of attaining a

long term perspective, the one with no discrimination blunders into pitfalls by being fooled by the lure of the lucre!)

I.ii.7-9) *Shrava-naayaapi bahubhiryo na labhyah shravantopi bahavoyam na vidyuh, Ascharyo vaktaa kushalosya labdhaa ascharyo jnaataa kushalaanushishtah/ Na narenaa varenaa prokta esha suvigjneyo bahudhaa chintyamaanah: ananya prokte gatiratra naasti aneeyaan hi atarkyam anupramaanaat// Naishaa tarkena matiraapaneyaa proktaanyenaiva sujanaanaaya preshta: yaam twam aapah satyadhritir bataasi; twaadrubhuyaana Nachiketa prashtaa//*

(Dharma Raja now complimented Nachiketu as the sincere most seeker of the Ultimate Truth and the steadfastness with which he had been pursuing the effort was exemplary. He said that the Self was indeed such that he was not available for hearing and even if heard, was unable to understand him; blessed he be who understood this from an efficient Instructor. After all the Self had to be such that one could appropriately assimilate that and certainly not by an inferior person! On the contrary, the person not quite capable of proper understanding might misinterpret the essence of the Truth. Indeed, there could be no argument about this Truth as that would be too subtle to digest: It could be: ‘ananya prokte’ as the Supreme is identical with the Self; ‘na asti atra gatih’ or when transmigration is not referred to; and ‘na agatih’ or of non-realisation! In other words, no interpretation is possible by logic or argument, but is either to be taught by one extremely well versed in Scriptures and already experienced in the state of Unity of the Self and the Supreme or self-experienced! Yama further commented that only a person of true pledge and total resolve like, say, of Nachiketa’s inquisitiveness that one could assimilate this awareness)

I.ii.10-12) *Jaanaami aham shevadhiriti anityam, na hi adhruvaih praapyate hi dhruvam tat, tato maayaa Natikesaschitognir anityaiar dravyaih praptavaan asmi nityam/ kaamasyaaptim jagatah pratishthaam krator aananthyam abayaya param, stomaamadad urugaayam pratishthitaam dryshvaa dhritya dhruvyaa dheero Nachiket tyasraakshi// Tam durdarsham goodhamanupravishtam guhaahitam gahvarestham puraanam adhyatma yogaadigamena devam matvaa dheero hrishikeshau jahaati/*

(Yama Raja continued his appreciation to Nachiketa further stating that since the permanent article would not be achieved by resorting to the impermanent desires, the latter resorted to the Nachiketa Agnihotra to attempt to reach the Lasting Objective. On the indications of receiving flashes of enlightenment, Nachiketa! You examined the Truth vis-à-vis the Untruth by way of immense meditation and introspection and finally swung to the unchangeable option of reaching the shores of Hiranyagarbha despite the intense conflict of your psyche to tide over the very powerful and deep rooted waves of materialism! My compliments to you for the exemplary courage and conviction that you had displayed! It is rare that you desired to opt for the ‘durdarsham’ or hard to vision, ‘gudham anupravishtam’ or subtly hidden and stationed inaccessibly, ‘guhaateetam’ or located beyond in the realms of intellect, and ‘gahvarestham’ or existent in the midst of desolation and misery originating from- and deeply imprisoned by- the body parts and sensory organs!)

On visioning the portals of Brahman, Nachiketa enquires of Vedas, Om and characteristics of the Self

I.ii.13-14) *Etatechrutvaa samparigruhya martyah prahrvaga dharmyam anumetamaapya, Samodate modaneeyam hi labdhvaa vivrutam sadya Naachiketasam manye// Anyatra dharmadanyatraadharmaad anyatraasmaat kritaakritaata, Anyatra bhutaacca bhavyaaccha yattatpashyasi tadvada/*

(As Yama remarked to Nachiketa, the latter was virtually in a trance receiving the instructions and realised that he visioned a total segregation of mortal delights and gradual inflow of the serene waves of Immortality and it seemed that the mansion of Brahman looked to have opened up even as the message of Yama was received that Nachiketa would now be fit for emancipation! Then Nachiketa's first query to Yama was to explain to him as to what indeed was that Unique Object he visioned was as distinguished: 'anyatra dharmat anyatraadharmat' or from virtue and vice, 'anyatraasmaat kritaakritaat' or the cause and effect and 'anyatra bhutaat cha bhavyaat cha' or the past and the future!)

I.ii.15-17) *Sarve Veda yatpadam aamananti tapaasmi sarvaani cha yadvadanti, yad icchhanto brahmacharyam charanti tatte padam sangrahena braveemi Omintetat// Etadhyekaaksharam Brahma etadhyekaaksharam Param, Etadhye- kaaksharam jnaatvaa yo yadacchat tasya tat// Etadaalambanam shreshtham etad aalambanam Param, Etadaalambanam jnaatvaa Brahma loka maheeyate//*

(Now the effective Instruction by Yama to Nachiketa commences: The ultimate objective of Vedas promulgate one Unique Voice; this Voice is what all austerities make most significance of; and that Single Voice which all the persons of Brahmacharya or Self Discipline and restrained regulation vouchsafe for **OM!** 'Etadyekaaksharam Brahma/ Param' or OM is the prefix for all prayers to Hiranyagarbha Brahma or the Supreme Brahman Himself alike; any body meditating on OM is applicable to both)

I.ii.18-19) *Na jaayate mriyate vaa vipaschin naayam kutaschin na vabhuva kaschit, Ajo nityah shasvatoyam purano na hanyate hanyamaane shareere// Hantaa chen manyate hatam, Ubhau tau na vijaaneeto naayam hanti na hanyate//*

(The Self of any Individual Being is not only intelligent but is ever conscious; it does not suffer from neither birth and death. It does not originate from any thing and nothing originates from it. It is unborn, eternal, undecaying and primeval. It is not injured, nor has a body to be slain. In fact in case a person wishes to kill him and thinks he has killed the Self, then both remain ignorant of the killing!)

I.ii.20) *Anoraneeyaan mahato maheeyaan atmasya jantornihito guhaayaam, Tam akratuh pashyati veeta shoko dhatu prasaadaan mahimaanam aatmanaah/*

(The Self is subtler than the subtle and far more mammoth like the mammoth, yet easily accommodated in a miniscule size in one's heart. Only a person who has no attraction for mortal life would perhaps be able to visualise the pulls and pressures of body parts and senses and thereby gets freed from distress. Then only he could possibly realise the Self and proclaim : 'I am the Self' and thereby become 'veeta shoka' of free from sorrow!)

I.ii.21) *Aaseeno duram vrajati shayano yaati sarvatah, kastam mahamadam Devam madanyo jaatumarhati/*

(It is this Self or the Consciousness that could travel places and see everything in its memory even being motionless: it is like the typical entity capable of 'darshana-shravana-manana-vijgnana' or seeing-hearing-recalling and remembering experiences. Yet being conditioned by the body and sensory adjuncts, it is able to positive and negative influences as these experiences are as in a prism.)

I.ii.22) *Ashareeram shareereshu anavasteshva avasthitam, mahantam vibhumaatmaanam matvaa dheero na shochati/*

(Indeed the Self reveals on intense meditation as the state of happiness despite being in the midst of organs and senses as it basically has the nature of Space as the bodiless even the midst of the mortal bodies; that is why the person with knowledge and faith never grieves although it is a very thin line that separates and detaches the Self and the body!)

I.ii.23) *Naayamatmaa pravachanena labhoy na medhayaa na bahunaa shrutena, Yamevaisha vrunutetena labhyastaisha aatmaa vivrunute tanoom svaam/*

(This Self is none too easy to discern through study, learning, intellect and any other means of physical communications. The Self has to be learnt by the Self alone as it needs to be experienced by the Seeker himself and never by a proxy nor any second party! It is only he or she who has to experience the true nature of that Self!)

I.ii.24) *Naa virato dushcharitaan naashanto naasaamitah, Naashantamanaso vaapi pragjnaanenaina maapnuyaat/* (The essential qualifications of eligibility to introspect are to distance from misdemeanour, check the senses under control, keep the mind pointed with concentration and on balance and then only aspire for the knowledge of the Self!)

I.ii.25) *Yasya brahmacha kshatram cha ubhe bhavata yodanah, Mrityur yasyopa -sechanam ka itthaa veda yatraa saha/*

(Indeed how could one differentiate the Self, for which Brahmana-Kshatriyas could be the main food and death takes the position of a food supplement, since both the entities are not different from each other! In other words, who indeed could say with certainty that the Self which is everlasting and the mortal body which is ephemeral are apart, since body is the husk and the Self is the grain!)

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

Details of Five Fires and deeds of virtue, need for control of body organs and senses and Identity of Inner- Consciousness and the Supreme

I.iii.1) *Ritam pibantau sukृतasya lokeguhaam pravishtau parame paraardhye, Chaayaa tapau brahmavido vadanti panchaagnayo ye chatrinaachiketaah/*

(Both the Self and the Supreme are stated to be encased in the secret cavity of one's own heart as the two shades of illumination: one who enjoys of good 'Karma' or the fruits of acts of virtue and another the Supreme himself! Those seekers worship the **Panchaagnis or Five Fires** viz. Garhapatya, Aahavaneeya, Dakshinaagni, Sabhya and Avasatya representing Heaven, Cloud, Earth, Man and Woman, as also perform the Naachiketa Sacrifice thrice; they also enjoy the resultant fruits of deeds. These two kinds of entities who do or do not do so are well defined: those who drink the juice of Truth as flown from 'Sukruta' or works of virtue and the others who do not; these are the 'chhatriah yaanti' or those distinguished under the regal symbols of Umbrellas! Now, the Supreme is encased in the heart's cavity as also as Omnipresent all over the length and breadth of the Universe; that is 'Parame paraardhe' or the Uniqueness Beyond!)

I.iii.2) *Yah seturi jaanaa- maksharam Brahmayat paramam abhayam titeershataam paaram Naachiketam shakemashi/*

(This setu or the bridge is between the Naachiketa Fires and Sacrificers on one hand and those who wish to cross it beyond 'samsaara' to 'abhayam-aksharam-Brahama!)

I.iii.3) *Atmaanam rathinam vidhui, shareeram rathameva tu, Buddhim tu saarathim viddhi, manah pragrahamevacha/*

(This Individual Self is denoted as the Master of the Chariot, body is the chariot, charioteer is the 'buddhi' or the Intellect, mind is the bridle!)

I.iii.4) *Indriyaani hahanaahu vishayaamsteshu gocharaan, Atmendriya mano yuktam bhokte - tyaaahur maneeshinaam/*

(The Pancha Indriyas are the horses viz. the Pancha Karmendriyas ie.the eyes-ears- mouth-nose-reproductive cum excretionary organs and Pancha Jnenendriyas of seeing-hearing-eating- breathing and the concerned of the last afore said. Besides, material objects are the roads as countless. Those who understand these details are called the Self and the latter has the body adjuncts and the mind detailed above)

I.iii.5-8) *Yastva avigjnaavaan bhavati ayutena manasaa sadaa, Tasyendriyaani vashyaani sadashvaa iva saarathah//Yastu vigjnaanaavaan bhavati yuktena manasaa sadaa, tasyendri -yaani vashyaani sadashvaa iva saarathah// Yastva avigjnaavaan bhavati amanaakshah sadaashuchi, na satat padam aapnoti samsaaram chadhigacchati// Yastu vigjnaanavaan bhavati samanaskah sadaa shuchih, satu tat padam aapnoti yasmaat bhuyo na jaayate//*

(The Panchendriyas attached to the Charioteer called the Intellect lacks discrimination as that of the Intellect too, then the vicious horses too get carried away with wrong deeds. But once Intellect in tune with the bridle of mind is endowed with care and discretion then the organs too like the good horses tend to run on the roads of safety and well being. Contrarily, the master of the chariot looks bewildered as mute spectator to the unapproved deeds of the Charioteer, the bridle and the horses thus for sure getting deeply engaged in the cycle of births and deaths with all the risks of existence again and again either as humans or animals or worms depending on the deeds of the body concerned! However if the charioteer as associated with the bridle and quality horses would certainly take to smooth roads without pitfalls and seek to escape the dreaded cycle of births and deaths!)

I.iii.9-11) *Vigjnaana saarathiryastu manah pragrahavaannarah, sodhvanah paarapaamneti tadvisnoh paramam padam//Indriyebhyah paraahyaarthaah, arthebhyascha param manah, manascha paraabuddhir buddher aatmaa mahaan parah// Mahatah param avyaktam, avyaktaat purushah parah, Puruhaan na param kinchit: saa kaashthah, saa paraa gatih/*

(A person who is fortunate to possess a 'saarathi' or a charioteer of distinguishing ability with controlled psyche accomplishes the destination never to be born again and that indeed is the 'Paramam Padam' or the abode of the Supreme! Thus the ' arthah' or the sense objects are 'paraah' or higher than the senses; in other words material objects are created to cater to 'Indriyas' but intelligence overcomes the temptations of the mind; the Antaratma or Inner Consciousness is on a far higher scale. Put in a different way, Maya or Illusion that tends to make the intelligence and action overpowers but the Consciousness is on a higher pedestal and has the ability to overcome the enticement. The pull of Maya is strong enough but 'Mahat' or the Great Soul is 'Param, Avyaktam, and Purusham, Purushaat na param kim chit' or the Culmination, Subtle, and Purusha the Supreme or nothing there beyond!)

I.iii.12-13) *Esha sarveshu buthteshu gudhotmaa naprakaashate, Drushyate tvagraayaa buddhya sukshmayaa sukshma darshibhih/ Yacchedvaan manasi pragjnyaastad yacchecchanta aatmaani, Jnaanam aatmaani mahati niyaachet,tad yacchecchaanta aatmaani/*

(This Purusha is hidden in all beings from Brahma to bunch of grass but is covered by maya or cosmic illusion born of the mix of Satva-Rajas and Tamo Gunas. Only Maharshis and Great Seekers might perceive him as a subtle entity; the Paramatma is stated to reveal to none due to Yoga Maya or the Great Illusion as covered by Ignorance. Only through purified intellect as is available to Seekers, a hazy profile of Hiranyagarbha is perhaps seen by their mind's eye! The discerning person needs to merge into the 'Indriyas' or the organs into the intelligent Self and then infuse the latter into the 'Paramatma'. While so doing, the name-form-action of that particular Self is totally negated and there had to be a 'tadaatmya' or fusion of the two entities!)

I.iii.14-17) Uttishthat jaagrata prapya varaan nibodhita, Kshurasya dhaaraa nishitaa duratyayaa, Durga payastatkavayo vadanti//Ashabdam asparsham arupam avyayam tathaa arasam nityam agandhavacchayat, Anaadyantam mahatah param dhruvam nichaayya tanmrityu mukhaat pramuchyate// naachiketamupaakhyaanam mrityuproktam sanaatanam, uktvaa shrutvaa cha medaavi Brahma kote mahiyate//Ya imam Paramam guhyaam shraavayed Brahmasamsadi, Prayatah shraaddjha kaale vaa tadaantyaaya kalpate, Tadaanangyaaya kalpat iti/ Iti Shri Kathakopanishad pradhamaadhyaya triteeha valli//

(This is a clarion call to all the creatures sleeping in ignorance: you must soon arise, awake and get alert from the seeds of evil! Indeed, the wise and knowledgeable must soon tread the sharp and slippery path of the dangerous razor's edge which could be hurting mortally, yet would be so worthwhile attempting the hardest as the termination point is bliss itself! The end of this arduous journey would free from the jaws repeated deaths and births. While attempting this the operational maneuvering has to be performed with extraordinary dexterity: the mission to Reality is truly subtle; it is subtle as one has to manage Pancha Bhutas or Five Elements and their extensions; earth is possessed of smell, taste, vision, touch and sound while water of the four of the preceding; Agni the last three or colour, touch and sound; Air of smell and sound and Akasha the sound as its quality. The Mission is subtle due also to gradual elimination of the sway of Panchendriyas. The grossness of wrong signals of Indriyas be therefore softened as one proceeds on the razor's edge! The essence of Upanishads thus exhorts to distance from the jaws of death and seek proximity to what is titled as 'Ashabdam-asparsham-arupam-avyayam' or the soundless, touchless, formless- and endless Truth which also is 'Arasam-Nityam-Agandham-Anaadyantam-Mahatam-Param-Dhruvam or respectively the Tasteless, Constant, Odourless, devoid of Origin and Termination, Truly Distinctive and Superior and Changeless. The exhortation of Upanishads to the Creatures of Knowledge and Intellect is to detach from the tight and merciless grasp of the jaws of death comprising ignorance, desire and misleading actions away from the Reality and Truth! Lord Yama related to Nachikea the eternal Truism that a 'Medhavi' or a person of quintessential intellect is always acclaimed and glorified only for his endeavors to draw himself to the regions of Brahman the Truth! Truly enough, should a Vidwan after his own purification recite this Eternal Truth at an assembly of Brahmanas observing a death ceremony about this Highest Secret of Existence and its Aftermath!)

[This is the end of the Third and last section of the end of the First Chapter]

The Self is certainly not attainable by Senses and once having achieved it is unified with the Supreme

II.i.1) Paranchi khaani vyatrunat Swayambhuh tasmaat Paraanpashyati naantaraatman, kaschid - dheerah pratyagaatmaanam aikshad aavrita chakshur amritatvam iccham/

(What so far has been stated especially vide I.iii.12 is being re-emphasised that Purusha is hidden in all beings and as such does not appear as the Self; but he could be perceived with fine and pointed intellect. The Self Existent Paramatma appears to have installed a thick, opaque and dark glass made

of outer material made of limbs and senses and the Being is thus totally disabled to vision the other side. This is why one sees only one side of the screen and not the other where the Self actually is present in great glory and splendour! But a very extraordinary Intellectual who discards the view of the fleeting material of misleading dazzle created by way of diversional tactics and makes exceptional efforts to vision the 'Pratyagatma' deserves to vision the Self, the immortality!)

II.i.2) *Paraachah kaamaanunyanti baalaaste mriyoryanti vitasya paasham, Athadheeraa amrutatvam viditwaa dhruvamadhruveshviha na praarthayante/*

(The petty minded persons hanker after external desires and get entangled in the snares of destruction and death. On the other hand, those mature and intelligent persons, do discern what immortality in the midst of pulls and pressures of material enticements is all about and cleverly opt for the Reality and Truth)

II.i.3) *Yena rupam rasam gandham shabdaan sparshaamscha maithunaan, etenaiva vijaanaati kim atra parishishyate, etadvai tat/*

(Once what ever is perceivable by way of colour, taste, smell, touch of love and various other materials of transitory nature, the remainder is indeed the Reality, Permanent and Unchanging. 'Etad vai tat' or That truly is That! This is what Dharma Raja assured Nachiketa!)

II.i.4) *Swapnaantam jaagaritaantam chobhau yenaanupashyati, Mahantam Vibhumatmaanam matwaa dheerona shochati/*

(Even one realises that the Self being so subtle is not easy of achievement, once however he does realise 'That' as the all pervading Self, then that extraordinary person is replete with happiness alike in his waking state or of dreams, both being indistinguishable and even in death he would be distressed!)

II.i.5) *Ya imam madhvadam veda atmaanam jeevamuktikaat, Ishaanam bhutabhavyasya na tato vijugupsate: etad vai tat!*

(Having attained that nearness of the Great Self, he who is enjoying the results of his great deeds, feels comfortable even as a Jeevan Mukta, since he would be able to vision the past and future alike and what is more he would hardly distinguish the Self and the Supreme! This indeed is That!)

II.i.6) *Yah purva tapasojaatamadbhayah purvam ajaaata, guhaam pravishya tishthantam yo bhutebhir vyapashyata: etad vai tat!*

(Now that this person is able to vision inward into the Self, he visualises the First Born Hiranyagarbha too as he was born before the Pancha Bhutas form Brahman the True Consciousness as stated to exist in the cavity of the heart as the 'Antaratma' right in the midst of body and senses; indeed a clarification is offered that Hiranyagarbha is but an ornament of original gold which is Brahman!)

II.i.7) *Yaa praanenasambhavati aditirdevataamayi, Guhaam pravishya tishthantir vyajaayata: etad vai tat/*

(This person who visions Brahman would also realise that Aditi the mother of Devas too had the distinction of being born and existent in the same cavity of one's heart as of the Self as much of

Brahman! The idea is that even such illustrious renown of Aditi as of ordinary beings were born there!)

II.i.8) *Aranyor nihito jata vedaa garbhaiva subhruto garbhinbhi: Dive divaa eedyo jagravadbhir manushyaibhir agnih; etad vai tat/*

(Indeed, even ‘Jaataveda’ the Sacrificial Agni, latent in two fire sticks, besides being present on the hearts of Great Yogis and equally so in the foetus of expectant mothers, is Brahman himself!)

II.i.9) *Yatascho -deti Suryostam yatra cha gacchati, Tam Devaah sarverpitaas tadu natyeti kashchan/ Etad vai tad/*

(Indeed from underneath where Brahman is the Sun who rises and sets and so also the various Devas are positioned but never ever none could transcend; none else could supersede that position and status! Truly That is That!)

II.i.10-15) *Yadeveha tadautra yadamutra tadanviha, Mrityohsa mrityum apnoti ya iha naaneva pashyati// Manasaivedam aaptavyam neha naanaasti kinchana, Mrityoh sa mrityum gacchhati ya iha naaneva pashyati// Angushthamaatrah Purusho madhya Atmani tishthati, Ishaanam bhutabhavyasya na toto vijugupsate, etad vai tat// Yadodakam durge vrishtam parvateshu vidhaavati, Evam Dharman prithak pashyanaamaan evaanuvidhaavati// Yadodakam shuddheshuddham aashiktam taadrageva bhavati, Evam Munevinjaanata Atmaa bhavati goutam// Iti Kaathakopanishidi dviteeyaadhyaaye prathama valli/*

(The precise message of these stanzas is that there is no plurality of Brahman: the assertion is that the entity which is associated with body parts and senses is misunderstood as different from Brahman; the Individual Conscience is not only on par but in fact is just the same as the Supreme; the Self declares emphatically to say: ‘I certainly am the the Brahman which is a homogeneous consciousness pervading all over like space and elsewhere’. What indeed is here is there and whoever feels that there is a difference goes from birth to death and birth again! This unified Brahman and the Self is achieved through the mind and if unconvinced yet that there are differences, he would continue to shuttle from death to death again and again. Upanishads speak volumes of the homogenous nature of consciousness: The Purusha is of the size of a thumb or of the lotus of the heart residing in a body; but the body is conditioned by the internal organs and is realised by Intellect and knowledge. This Purusha is the Master of ‘Bhuta bhavishya’ or the three time wonder of past-present-future, till such time he conquers the ‘Kaalamaana’ or the Cycle of Time ! After realisation of the unity of Self and the Supreme, the Purusha becomes the Ruler of the Past ad Future; indeed That is That again! The nature of the Self is determined by the level of his Realisation; if his perception is conditioned by body adjuncts then he is not free from the traps of life-death scenario or else he emerges as the non-dual Self as an embodiment of Pure Consciousness. As persistent rains on mountain tops flow down differently, one would indeed get identified as a loser or the winner of situations; in one case the sliding waters get wasted away in births and deaths or in another, water gets accumulated methodically to turn into streams and rivers to enjoy the bliss of Brahman! Yama finally explains in this context to Nachiketa that pure water poured on pure water becomes the same and so does the man of enlightenment would follow up knowledge-to deliberation on the Self- and again to the Realisation of the Self identified emphatically with Brahman!)

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

What is the true profile of the Individual Self comparable to that of Brahman! How does It fare after death! The result is as per past deeds; but the Inner Self remains transcendent and magnificent!

II.ii.1) *Puram ekaadasha dvaaram ajasyaavakra chetasah, Anushthaaya na shochati vimuktascha vimuchate, etad vai tat/*

(There is an unborn body-the Inner Consciousness- comparable to a city with eleven gates viz. two each of eyes, two of ears, two nostrils, mouth, navel, skull, anus and generating organ. This body is 'Ajasya' or Unborn; 'Avakrchetasa' or whose discernment is straightlined and 'Anushthaaya' or worthy of concentrated meditation to uproot desires; he is of 'Vimukta' nature! The question is whether this Entity resides only in the body!)

II.ii.2) *Hamsah shuchishat, vasur antariksha- sat hotaa vedishat, athidhir duroasat, nrishat, varasat, ritasat, vyoma sat, abjaa, gojaa, ritajaa, adrijaa, ritam brihat/*

(The Self compared to a Hamsa or Swan moves about like the Surya Deva on the Antariksha/ Sky but essentially dwells in Heaven, pervading all as Air and existing as Agni on Earth, bottled up or encased as it were as Soma in a jar of a body. The Self coexists in the worlds as among all the Beings as equally so with ease and freedom among Gods in their company. He dwells in Truth and the Space too. He is born of water, takes birth on Earth; is born in the course of Sacrifices, emerges from mountains. Indeed the Self is constant and unchanging, all pervasive, unique and Supreme!)

II.ii.3) *Urthvam praanam unnayhati apanam pratyagasyati, Madhte vaamanmaaseenam Vishve Devaa upaasate/*

(The Self is the driving force of Praana as the upward breathing and Apana as the downward breathing; indeed, Praana or the Vital Power energises the body parts and senses like speech, breathing, vision, hearing and thinking by mind. The Self is seated in the middle part of the body and is worshipped by all the Devas; in the Universal context, the Self moves about like the Swan compared to Sun as swan symbolising all pervasive consciousness)

II.ii.4) *Asya visramsamaanaya sharirasthasya dehinah, Dehaad vimuchyamaanasya kimatra parishishyate: etadvai tat/*

(The interrogation is that when the dweller of the body viz. the embodied Self is detached from the body, then the latter gets released and what else remains in the body!)

II.ii.5) *Na pranena naapaanejna martyo jeevati kaschana, Itarena tu jeevanti yasminnetaav upaashritau/*

(Then as the Self- consciousness leaves the body, then no mortal could live by praana or apana and then these winds ought to find asylum elsewhere; in other words, the entity of the self is not dependent on the Praana-Apana but is the other way round!)

II.ii.6-8) *Hanta ta idam pravakshyaami guhyam Brahma sanaatanam, yathaa cha m,aranam praapya Atmaa bhavati Gautama// Yonim anya prapadyante shareeratwaaya dehinah, Sthaanum anyenusamyanti, yathaa karma, yathaa shrutam// Ya esha supteshu jaaritim kaamam kaamam purusho nirmimaanah, tadev shukram tad Brahma tad evaatram uchyate, tasminlokaah shrutaah sarve tadu naanyetii kaschana/ Etad vai tat//*

(Yama Dharma Raja told Gautama or Nachiketa that he would now reveal a secret as to how the eternal Brahman or the Individual Self would fare after death. Some of the embodied Souls or the Individual Selves enter the wombs of some straightaway and the rest viz. the inferior ones become motionless like trees or stones as per the accounts of deeds performed by them as the erstwhile bodies as explained by Vedas that creatures would be born in accordance with their thoughts and actions!)

II.ii.9-15) *Agnir yathaiko bhuvanam pratishtho rupam rupam pratirupo babhuva, Ekatasthaa sarvabhutaan yantaratmaa rupam rupam pratirupo bahischa// Suryo yathaa sarvalokasya chakshurna lipyate chakshuair baahya doshah, ekasthaa sarva bhuta antaraatmaa na lipyate lokadhukhena baahyah// Eko vashi sarva bhutaanantar- atmaa ekam beejam bahudhaa uyah karoti,tam atmastham yenupashyanti dheeraasteshaam sukha shasvatam netareshaam//Nityonityaanaam chetanschetanaameko bhunaam yo vidadhaati kaamaan, tamaatmasyam yenupashyanti dheeraah; tesaam shaantih shasvato netareshaam// Tadetaditi manyante nirdeshyam oaramam sukham, katham nu tad vijaaneeyaam kimu bhaati vibhaati vaa// Na tara Suryo bhaati na chandrataarakam nemea vidyuto bhaanti kutoyam agnih, Tameva bhaantamanubhaati sarvam tasya bhashaa sarvam idam vibhati//*

(The Self enters inside all the Beings, like Fire enters the world, by assuming varied forms and shapes; this is in its own raw form just like the sky as the body warmth. The Self again enters the world like Air does in varied forms, intensity of speed etc. as the breathing of the Beings. The Self is not disturbed by the sorrows or joys of the Being just as Sun- the eye of the Universe, is totally unaffected by the natural calamities and rejoicings in the world; the superimposition of the illness or the wellness of the concerned body is hardly a matter of concern to the Self as that indeed is supernatural beyond the material world. The Inner Self like the Supreme is therefore totally independent, unique, and all pervasive yet creates myriad forms all of the homogenous and untarnished Purity called Consciousness. It is stated that those discerning persons do visualise the Self in the hearts of themselves as that is not corruptible by material pulls nor subject to the influences of body organs and senses! May there be eternal peace and contentment to withdraw themselves into introspection and discard the frivolities and absorb the magnificence of the Self that is what Brahman all about! To a genuine query as to how one should know the Supreme Bliss; is it self radiant or not! The reply would inevitably be as to how Sun shines; how the Moon and Stars are luminous; how do one would witness flashes of lightnings on the Sky and indeed how is Fire so beaming and glowing! Are not all these indications of that Brahman whose glory is brilliant!)

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

Absolute Truth is the Unmisakable Unity of Supreme Self and the Self within, despite the mortal body and its influences; after death too the darkness of ignorance persists till the Realisation of their Unity!

II. iii.1) *Urthva mulovaakshaakha eshoshvattah sanaatanah, tadeva shukram tad brahma, tad evaamritam uchyaate, Tasmin lokaah shrutaah sarve tadu naateti kaschana, etad vai tat/*

(Now, the cause and effect manifestation is discussed since the gigantic peepul tree with its root emerging of Brahman the immortal and the worlds emerging therefrom. The sprawling tree is replete with innumerable extensions of features ranging from Pancha Bhutas of the Five Elements, Devas, Dishas, and Virtues on one side even along with defending energies of the Universe as relieving points and on the other hand a huge multitude of evils, births and deaths, old age, sorrows, diseases, struggles, besides material attractions all over! Yet Brahman puts the lid on the totality of situations,

alike on the pluses and minuses, yet with the defined boundaries and the ground regulations well in place! Indeed That is That!)

II.iii.2-3) *Yadidam kim cha jagat sarvam praana ejati nihsritam, Mahadbhayam vajramudyatam, ya etadviramritaaste bhavanti// Bhayaadasyaagnistapati bhayaattapati Suryah, Bhayaadinrascha Vaayuscha Mrityurdhaavati panchamah/*

(It is due to the over all control of the Universe by Brahman that the latter is existent, emergent and ever active; He is an awe inspiring phenomenon of the nature of a ‘vajramudyatam’ or an upraised thunderbolt. Those who knows of this reality are appreciated and blessed. It is a truism that owing to Brahman’s dread that Fire burns, Sun shines, Indra, Air and Agni as also Dharma Raja or Death assume their responsibilities to the letter and spirit of His command!)

II.iii.4-5) *Iha ched ashakad boddhum praak shareerasya visrasah, tatah sargeshu lokeshu shareeratvaayakalpatate// Yathaadarshe tathaatmani yathaa svapne tathaa pitroloke, yathaapsu pareeva dadrishe tadhaa gandhava loke chaayaa tapayor iva brahmaloke/*

(Having thus referred to the command of the Universe by Brahma, there is no escape from the inevitable cause and effect syndrome and whatever deeds are performed are wholly accountable before the body falls off and retributions and rewards are to follow inevitably. Hence efforts ought to be made for the realisation of the Self before the tenure of the body, considering the urgency of the temporary existence more so human life being the best opportunity and who knows whether this boon might recur or worsen! Presuming that the intellectual level and the purity of mind of the body encasing the Self is fair and further considering that the degree of transparency or haziness of the mirror of the Self looking into, the person concerned could, as in the state of a dream, vision the images of pitru loka, gandharva loka, and even Brahma Loka in the Self’s mirror)

II.iii.6-8) *Indriyaanaam prithag bhavam udayaastamanaayau cha yat, prudhag utpadyamaanaanam matvaa dhiro na shochati// Indriyebhuyah param manasah satvamuttamam, Tatvaadadhi mahaanatmaa mahatovyaktamuttamam//*

(If once a person realises that the sense of perception and absorptive capacity of organs is not the same- for instance vision of eyes, or hearing capability of ears, movement capacity of the hands or legs or levels of mental thinking etc. varies as these are from the various subtle elements concerned, then the intelligent person does not worry much as the knower of the Self is immune from such abilities or disabilities of the body; this is so because the Self-not the body parts-is beyond sorrow and of such bodily shortcomings! Now, the mind or its essence viz. intellect is beyond Mahat who is overtaken by Purusha the pervasive)

II.iii.9-11) *Na samdrushe tishthanti rupamasya, na chakshushaa pashyati kaschanainam: hridaa maneeshaa manasaabhi klupto yetad vidur amritaaste bhavanti// Yadaa panchavatishtante jnaanaai manasaa saha, buddhicha na vichestati, taam aahuh paramaam gatim//Taam yogamiti manyante sthiraamindriya dhaaranam, Apramattastadaabhavati yogo hi prabhavaapyayau//*

(Brahman’s firm is far beyond the normal vision by the eyes. But, He is visualised by ‘hrida’, ‘maneasha’, ‘manasa’ or by heart, Intellect and by thought of mind only that He is perceivable; those who are aware of this fact would pave the way for Immortality. The highest state of Yoga in the extraordinary context when the ‘Panchendriyas’ or organs and senses are truly rested into union and synthesised with mind and intellect, that is Yoga. That situation calls for ‘sthiraam indriya dhaaranaam’ or the balanced and stable control of senses with no distraction of mind whatsoever but

uniformly concentrating on Brahman. The term Yoga is unfortunately interpreted as a mere breathing exercise not knowing the spirit of synthesising the body and senses- absolute stability of mind- dissolution of thoughts and total concentration aided of course by breathing control! This state envisages the negation of seeing, hearing, speaking, thinking, and breath control topped by meditation on the single and singular state bordering death like situation!)

II.iii.12-13) *Naiva vaachaa na manasaa praptum shakyona chakshushaa, Asteeti bruvatonyatra katham tad upalabhyate// Asteeti evopalabhasyah tatva bhaavena chobhayoh, Asteete evopalabdhasya tatva bhaavah praseedati//*

(If Brahman were not to be the object of attainment through speech, nor through mind and its purified thoughts, nor even through any such means, then the fundamental question would arise whether that amorphous substance existed at all! The reply is: ‘Asteeti bruvatonyatra katham tad upalabhyate’ ie apart from those who are dedicated and faithful, the Great Scriptures emphasise that non availability of the means of discovery would not be an excuse for non-existence of Brahman; in fact the theory of non existence would appear perverse! After all, besides the proof of Scriptures, even the logic of cause and effect amplifies that the root of the world has proof of dissolution and if so which would be that driving force except the Supreme who is now sought to be proved as the Self Consciousness or the Individual Self! Since now the analysis is about the Supreme and the Self being unified, one has to ascertain about the ways and means of Self-Realisation! Now as is asserted : ‘yadbhaavah tattva bhaavena’ the Supreme is the Self Itself! It is that Self which needs to be realised as existing; indeed, It really is: like Earth and other Elements are real, like Surya Chandra Nakshatras are real, like the attributes of body and senses are real, the Antaratma is real too, the Paramatma is real and the unity of both these is real too! And That is That! The only question mark that remains is how to realise this ‘Ayakta- Shashvata- Ananta- Aja- Avyaya Vishnu who is right within you!’)

II.iii.14-16) *Yadaa sarve pramuchyante kaamaa yesya hridi shrutaah, atha martyormrito bhavatyatra Brahma samaashnute// Yadaa sarve pratibhidhyante hridayasyeha granthayah, atha martyomruto bhavati etaavad anushaashanam// Shatamchaikaa cha hridayasya naadyastaasaam murdhaanih srutgaikaa, tayordhvam aayannamritatvam eti vishvannaanya utkramane bhavanti//*

(In the process of discernment of ‘Neti, neti’ or not this, not this; and as Brahadaranyaka states: ‘not gross, not subtle, not short’ vide II.iii.6, Brahman by nature being non-dual, is the changeless, bodiless, inexpressible and un-supporting. Be that as it may, when all the desires sticking to the heart fade off and as the mortal becomes immortal, then it is stated that one attains the Truth of Brahman; that is the state when desires, thoughts and doubts in mind vanish! When all the knots of the heart are demolished- indeed even if the Being were still alive, then the status of ‘mrityomrita’ or ‘Jeevanmukti’ is attained! When all the hundred and one nerves of the heart pass through the ‘sushumna nadi’ or the crown of the head takes to the Uttara Marg or the Solar Path or the Path of Sun then the actual transformation from mortality to Immortality is stated to have taken place: ‘Asato maa sadgamaya tamaso -maa jyotirgamaya, mrityormaamritam gamaya’ vide Brihadaranyaka upanishad I.i.28; as the body nerves other wise are dysfunctional thus, the final Truth emerges!)

II.iii.17) *Angushtha maatrah Purushontaraatmaa sadaa janaanaam hridaye samnivisthaah, Tam svaccha shareetaat pravrihen munjaad iveshikaam dhairyena: tam vidyaacchukramamritam tam vidyaacchukramamritamiti/*

(Ultimately, Purusha the Self as existing in the indwelling abode of heart is stated to be of a thumb-size Reality and it is essential to segregate that Reality from the body of Self like the stalk of the munja grass and visualise the Absolute Consciousness from the body as the ‘Shukraamrutam’ or

the Pure and Clean Substance that is unadulterated and Ever Serene Immortality; indeed as the Serene Immortality!)

II.iii.18) *Mrityu proktam Nachiotha labhva vidyaam etam yoga vidhim cha kritsnam,
Brahmapraapto virajo bhuvan vimrityur anyopi evam yo vid adhyaatmanameva/*

As the Grand Finale, Yama Dharma Raja declared that Nachiketa having gone through the evolutionary process of freeing from 'viraja' or the account of virtue or vice, 'vimrityu' of desire and ignorance and having mastered 'Yogavidham cha kritsnam' or the path of yoga in entirety and attained 'vimukti' and the Status of Brahman as the Self! Anybody else who could most painstakingly follow this arduous path like in the case of Nachiketa who set up an exemplary evidence to all the residents of the Universe under the unique guidance of no less a Deity of Mrityu besides of Dharma and Nyaya or the Lord of Virtue and Justice! Indeed blessed was the Father who gave away in charity to his own Son to Death and far more blessed was the illustrative son Nachiketa who even as a lad was not tempted by worldly desires and celestial boons but pursued the path of Realisation vigorously and accomplished Brahman right within his own Self!

[This is the end of the third section of the Second Chapter and the conclusion of Katha Upanishad]

Asatomaadgamaya Tamasoma Jyotirgamaya Mrityormaamritamgamaya/

ESSENCE OF TAITTIRIYA UPANISHAD

ESSENCE OF TAITTIRIYA UPANISHAD

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BHRUGUVALLI

Maharshi Bhrigu’s investigation of what Brahman is all about!

Bhrigu’s doubt about Food as the factor of Brahman but Varuna advised concentration

Bhrigu then thought of Praana but Varuna advised further introspection

Bhrigu on meditation guessed Mind as the cause but Varuna instructed intensive ‘tapas’

The Maharshi’s further belief centered on Knowledge but Varuna was not convinced

‘ Anando Brahmeti’ hit the ‘Bull’s Eye’: Bliss the originator, the sustainer & merger!

Be it a Cosmic/ Microcosmic view, basis no doubt is food as origin, preserver, merger

Food and Water besides Water’s offshoot Fire pave the way to Brahman and Bliss!

Food, Earth and the latter’s emerging point viz. the Sky enable fusion to the path of Bliss

Meditation for human and divine achievements to help others and the wellbeing of Self

Worship to Brahman for material and spiritual fulfillment and attainment of Bliss

From food to Praana to wealth to knowledge to mind to Truth to Spiritual Awakening

ESSENCE OF TAITTIRIYA UPANISHAD

Devapitru kaaryaabhyaam na pramaditavyam, Maatru Devo bhava, Pitru Devo bhava, Acharya Devo bhava, Atithi Devo bhava, yaanyanavadyaani karmaani taani sevitavyaani, no itaraani/(Let there not be any lapse in executing services to Devas and Pitru Devas; let your mother be a Goddess, father a God, preceptor a God and a Guest be a God; shun away all acts that are blameworthy and dutifully perform all deeds deserving commendation and indeed nothing else!)

Om sahanaavavatu shahanau bhunaktu saha veeryam karavaavahai, Tejasvinaavadheetamastu maa vidvishaavahai, Om Shanti Shanti Shantih/ (May we together-the teacher and the taught- be protected, well nourished and blessed to think and act in unison in our quest of Truth and Almighty! May there be Universal Peace, Preace and Peace always!)

The Upanishad commences with the Invocation of Surya, Varuna, Indra, Brihaspati, Vishnu and finally 'Praana' or Vayu without whom life is unreal and so is the cognition of Truth the Brahman!

I.i.1) *Harih Om! Sham noMitrah shamVarunah, sham no bhavatyarmaa, sham na Indro Brihaspatih, sham no Vishnururkramah, namo Brahmane namaste Vaayo tvameva pratyaksham Brahmaami, Tvaameva pratyaksham Brahma vadishyaami Rutam vadishyaami Satyam vadishyaami, tanmaavatu, tad vaktaramavatu, avatu maam, avatu vaktaram, Om Shantih shanti shantih/* (May Mitra bless us, Varuna bless us, Aryamaan bless us, Indra and Brihaspati bless us; may Vishnu possessed of enormous strides identify us with his lotus feet! May these Devas viz. Mitra / Aryamaan during the day and Varuna in the night protect our Individual Selves to smoothen the exhaling and inhaling functions of our Praana the Vital Energy to energise to work and rest in the days and nights! May Indra bestow us physical strength and mental retention; may Brihaspti the Teacher of Devas grant us excellence of speech and intellect and may Vishnu Deva with his speed and stability provide comprehension, memory and skills of communication and what is more the knowledge of Brahman! May Vayu the 'Pratyaksha Brahma' the ready proof and evidence of Brahman -who without the 'Praana' or the Vital Force human existence is negated, safeguard our very presence too for long ! What is more, the Sutradhari Hiranyagarbha unites Vayu the Praana and enable to nourish and sustain the physical limbs and senses with the Individual Self the alternate Form of Brahman. Indeed Vayu Deva! You are the immediate Brahman, the Source of Virtue and Existence and of the very Reality of 'Satyam Shivam and Sundaram'! Om, may there be Peace, Peace again and Peace in Entirety!)

The Science of 'Shiksha' one of the 'Vedangas' about Recitation, Accent and clarity of the Language

I.ii.2) *Om Sheekshaam vyaakhyaa shyaamah, Varnah swarah Maatraa balam saamasantaanah, ityuktah sheekshaadyaayah/*

(Among the Six Vedangas of Shiksha-Kalpa-Vyakarana-Nirukti-Chhandas and Jyotisha, Shiksha is of high significance. Swara or notation is the key of pronounciation. It is about the Science of Pronounciation of Shiksha or Instruction by a Guru that is an integral part of teaching to a student. The rudiments of this Shiksha covers the full range of the Science be it 'Varnas' or alphabets, 'svaras' or accents of both

‘Udaatta’ or elevated , ‘svarita’ or pitched and ‘anudaatta’, ‘maatras’ or measures or time required for the pronunciation requiring ‘balam’ or emphasis, ‘Saamah’ or uniformity and ‘santaanah’ of Saama or the juxtaposition viz. the conjoining of letters and so on. Hence the ‘ukta’ or what is stated and clarified in the Sikshaadhyaya or the Chapter of pronunciation. Narada Purana which devotes considerable teaching to Shuka Maha Muni the son of Veda Vyasa by Maharshi Sanandana: in the Swara Shastra, Aarchika Swara is related to Rik Veda either as ‘gathika’-related to Pouranic Episodes and ‘Saamika’ or Saama Veda related. In fact, ‘Yaajya stotras’ or hymns, Mantras and Karanas related to Yajnas are used in all the three Vedas as per Swaras, other wise those would turn out to be Viruddha swaras or of negative impact! If the Mantras are not properly pronounced, there could in certain cases ending up in negative impact and are named ‘Indra Shatrus’ since Indra Yagna had far reaching negative impact as he performed a Sacrifice against Vritra the son of Tvashta Prajapati as Vritra became very powerful in a war between Devaasuras; although Vritaasura was killed with the help of Vajraayudha made out of the backbone of Dadhichi Maharshi , Indra was hounded by Brahma Hatya Maha Paapa and therefore hid himself in a lotus stem and lost his Indratva till Brahma himself reinstated Indra by withdrawing the Brahma hathyas sin! Such was the negative impact of mispronunciation in outstanding Yajna karyas! In the ‘Vaangmaya Shastra’ or vocabulary, pronunciation originates from ‘vakshasthala’ or chest, ‘kantha’ or throat, and Mastaka or head; from the chest emerges the low level sounds normally resorted to morning hymns, from the kantha emerge the medium and broad variety of sounds and from the mastaka are originated as high pitch sounds and variations of volume.)

Meditation of Five kinds of Vigjñana of Lokas, their splendour, unifying spirit, inhabitants and features

I.iii.1) *Sahanau yashah, saha nau brahma varchasam, athaatat samhitaayaa Upanishidam vyaakhyaa – syaamah/ Panchasvadhikaraneshu adhilokamadhi jyautisham adhidividhyam adhi prajam adhyaatmam, eta mahaassahitaa ityaachakshate, athaadhilokam, prithivi purva rupam, dyour uttararupam, aakaashah sandhih/*

(May we both-the Guru and Sishya, be blessed together with ‘brahma varchas’ or spiritual brightness enabling us to meditate the ‘Panchashu adhikaranaas’ or five means of Vigjñana or knowledge viz. ‘adhilokam’ or in reference to the Tri Lokas, ‘adhi jyautisham’ or about the degree of splendour of each of the Worlds, ‘adhidividhyam’ or the distinctive knowledge of each of the Lokas and their Unifying Spirit, ‘adhiprajam’ or about the Spiritual patterns of the inhabitants of the Lokas and ‘adhyatmam’ or of physical / bodily strengths and weaknesses or pluses and minuses. Normally three categories are mentioned as ‘Adhibhoutikam’ or External Body based, ‘Adhyatmikam’ or inner psychological based features and ‘Adhi Daivikam’ or God made blessings or problems affecting individuals; but in this case, reference is made to five factors taking into account the totality of the Universe! Hence the expression above is ‘purva param’ and ‘uttaraa param’ or the expressions related to an individual or in the Universal context. Hence the word ‘Athaadhilokam’ or the totality of Universe is referred to! In this Uttara rupam, mention is made first to ‘dyuah-aakasha and sandhi’ or heaven, sky and the Intermediate Region of ‘Sandhih’.)

As Vayu connects Lokas, water links Agni-Suryas, knowledge with Guru Sishyas & Parents with progeny

I.iii.2-4) *Vaayuh sandhaanam, iti adhilokam; athaatadhirjyotisham, agnih purvarupam, aditya uttara rupam, aapah sandhih, Vaidyutah sandhaanam, ityadhijyotisham Agnih purvarupam, Aditya uttara rupam, Aapah sandhihi Vaidyutah sandhaanam, ityadhi jyotisham, athaadhidividhyam, Acharyah purva*

*rupam// Antevaasyuttara rupam, vidya sandhiih, pravacanassamdhaanam itim adhividyam, Maataa purva
rupam pitoruttara rupam, prajaa sandhiih prajannassamdhaanam iti adhi prajaam/Athaadhyaatmam,
adhaara hunuh utara rupam vaak sandhiih, jihva samdhaanam iti adyaatmam/ ya evam maha samhita
vyaakhyaataa veda sadheeyate prajaayaa pashubhih, Brahma varaschenaan adyena suravargena
lokena//*

(Air provides the connectivity to the Earth on one hand and the three lokas above viz. the heaven, sky and the intermediate ones as that universal link is the catalytic agent in the context of Creation of the Universe. This is also the over all connection for meditation of the Deities- first commencing with Agni denoting the foremost and bright entity while the third one being Surya while water is the rallying point or the junction as lightning provides the link; this is in the context of Connectivity of the Basic Elements of the Universe. On the mortal plane of creation, the first letter is mother and the father is the last letter while the focal point or the junction constitutes progeny and the connection is generation. Similarly Guru is the first letter, Shishya is the third letter while the rallying medium or junction is knowledge, Teaching or imparting knowledge is the connection while active meditation is the end product. While referring to an individual body, the lower jaw is the first letter, upper jaw is the last letter and tongue is the connection and speech is the ‘Sandhi’ the junction! These are the examples of combinations resulting in progeny and so on. Vidya or awareness and Reality are thus linked by Meditation in essence.)

*I.iv.1-2) Yas chandasaam vrishabho vishvarupah chhandobhyodhyamritaam sambabhuva sa mendro
maddhyya smrunot/ Amritasya Devadhaarano bhuyaasam, shariram mevicharshanam, jihvaa me
madhuttamaa, karnaabhyaam bhuri vishruvam, brahmanaah kososi medhaayaapihitaah shrutam me
gopaayaa Aavahanti vitanvaanaa// Kurvaanaacheeramaatmanah vaasaamsi mama gaavascha anna
paanecha sarvadaa, tato me shriyamaavah lomaashaam pashubhih saha svaahaa/ Aavaayantu brahma-
chaarinah svaahaa, vi maayantu brahmacharinah svaaha, pramaayantu brahmacharinah svaaha,
damaayantu brahmacharinah svaaha, shamaayantu brahmacharinah svaaha/*

(May Indra, the representation of the Pranava-akshara ‘Om’ the quintessence of the immortal Vedas, bestow intellect and prosperity to me . Let my physique be strong and fit like a bull due to its might and alertness! May my tongue be sweet and convincing speech and may my ears hear about the magnificence of Brahman ever. May he grant me affluence to flourish with fulfillment of material wealth, food, clothing , cattle, and so on: ‘Svaaha’; may Brahmacharis surround me for guidance: ‘Svaaha’; may Brahmacharis as of the prospective generation be imbued with morality, self control and sound knowledge: ‘svaaha’; in short, let me and my followers strictly adhere to the principles of Dharma and to constantly remind us so by oblations to Agni with the unique and repetitive facility of Mantras.)

*I.iv.3) Yasho janasaani svaaha, shreyaan vayayasaani svaahaa, tam tvaa bhaga pravishaani svaaha, sa
maa bhaga pravisha svaaha/ Tasmin sahasra shaakhe nibhagaaham tvayi sruje svaahaa, yathaapah
pravata yanti yathaa maasaa ahrjaram/ Evam maam Brahmacharinah dhaataraayatu sarvatagh
svaahaa, Prativeshosi pra maa bhaahi pra maa bhaah pra maa padvasva/ Iti chatirdhonuvaakah/ (Let
my ‘homa karya’ continue with resounding ‘svaahas’ seeking approvals to secure prosperity and fame.
The wealth to be secured is for rites and charities to destroy wrong actions and deeds and to purify one’s
thoughts and conscience; this would destroy my accumulated sins . As the accumulated sins are
substantially reduced or wiped out, the Self would appear growingly clean as a mirror -reflection of
Paramatma himself! The fame is to acquire high level knowledge and popularity to attract extensive groups*

of talented and committed disciples who should in turn propagate Dharma through posterity. Parama Purusha! Do enter into my heart and Soul and purify my entire sinful thoughts and acts so that there is little difference between us and let true identity be firmly established! This should vindicate the Eternal Truth that 'Antaratma' the Inner Consciousness and 'Paramatma' the Supreme Reality are just the same !

The purport of the Celestial Symbols of 'Bhurbhuvatsvah mahah'

I.v.1-2) *Bhurbhuvah suvareeti vaa etaas tisro vyaahrutayah, taasaamu ha smaitaam chaturteertham mahaachamasyah pravedayate maha hati, tad Brahmaa sa Atmaa angaanyanyaa Devataah, Bhuriti vaa ayam lokah, Bhuva ityantariksham, Suvariti asou lokah/ Maha iti aadityam, Adityenavaa va sarve lokaa maheeyante/ Mahaityaadityah Adityena vaava sarve lokaa maheeyante, Bhurati vaa Agnih Bhuva iti Vaayuh, Suvarityaadityah, Maha iti Chandramah Chandramasaa vaava sarvaani jyotimshi maheeyante/* (As the 'Vyahritis' or qualifying features of 'Maha' or Brahma are: 'Bhu' or the Earth, 'Bhuva' or the Intermediate Space, and 'Svaha' is the extra terrestrial world yonder or the higher worlds. Now, if Bhu is Agni, Bhuva is Vayu, Svah is Surya then Maha is Chandra and the last is what the luminaries sparkle and glorify! Indeed if Vyahriti is called the trunk of the body of Hiranyagarbha Brahman, then the limbs are : bhu or the legs, bhuvah or the hands and svaha is the head!) I.v.3-5) *Bhuriti vaa Ruchah Bhuva iti Samaani Suvariti yajumsi, Maha iti Brahma, Braahmana vaava sarve vedaa ma maheeyante/ Bhurita vai Pranah, Bhuva ityapaanah suvariti vyaanah maha ityannam annena vaava sarve praanaa maheeyante/ Taa vaa etatas chaturdhaah chaturasro vyahritayah, taa yo veda saeda Brahma, Saveshmai Deva balim aavahanti/* (The word 'Bhu' connotes Rig Veda, 'Bhuvah' Saama Veda, and 'Svaha' for Yajur Veda while Maha is 'Om' or Brahman. Also 'Bhu' is the 'Praana', 'Bhuvah' is 'Apaana', 'Suvah' is 'Vyana', and 'Mahah' is 'Anna' or food. Thus the 'vyahritis' of Brahman are expressed in four significant viz. Brahman as Tri Lokas of 'Bhurbhavassvah'; as three Devas of Agni, Surya and Chandra; three Vedas of Rik-Saama-Yaju and three Pranas viz. Apana-Vyana-Savana. Indeed he who absorbs these details attains supremacy of Brahman to himself as Devas offer a variety of gifts to him.)

Brahmopaasana the path to Brahman

I.vi.1-2) *Sa ya eshontarhridaya aakaashah, tasminnayam purusho mayomayah, Amrito Hiranmayah antarena taaluke, ya esha stana ivaacha lambate sendra yonih, yatraasou keshanto nivartate, hyapohya sirsha kapaale bhurityagnou ptatitishthati, bhuva iti vaayau// Suvarityaditye, maha iti Brahmani, apnoti svaraajyam, apnouti manasaapatim, vaakpatischakshupatih stotra patih vigjnaaa*

(There is an entity in the Akasha or the Space there beyond, which indeed is right within one's own heart, that is sought to be realised through knowledge and introspection for the attainment of paramouncy and that outstanding Truth is everlasting and glorious. This entity is stated to hang down like the nipples of teats and that is stated as the birth place of Indra Deva: *Indrasya Brahmanah yoni maarga/* Indeed that is the path by which one attains Salvation; the reference is to the Sushumna Nadi in the Yoga context as this nadi passes from the heart upward to the center breaking the head midway at the time of Salvation of Yogis. Now, at this spot the Yogi realises Surya known as Suvah en route Mahah the Brahman. In other words, the Yogi accomplishes the 'manas' or heart of Brahman the overlord of speech, hearing, sight and intelligence. On attaining Space or Sky the Brahman, the Individual Self too is merged with 'Antaarama' the eternity, the Paramatma the eternal again ! As 'Svaha' as Surya and Brahman as 'Mahah', if the Self controls the mind and thought besides other physical traits of speech, vision, hearing, touch, and smell, then he could attain the status of bliss and greater existence quite other than listless death!)

Meditation to Paramatma and Antaratma as both appear to have a Five fold nature in common

I.vii.1) *Prithvyantariksham dyaur disho vaa avantara dishaah, Agnirvaayuradityah chandramaa nakshatraani, apa oshadhayah vanaspataya aakaasha Atamaa ityadhibhutam/ Athaadhyaatmam, Praano vyaanopaana udaanah samaanah, Chakshu shrotram mano vaak tvak, charma maamsam snaavaasthi majjaa etad adhidhyaaya Rishiravochat/ Panktam vaa idam sarvam panktenaiva paanktah sprunoteeti/*

(The Sages confirmed that Meditation and Sacrifice are five fold viz. the Divine factors, natural factors, physical factors, human factors and moral factors. The Earth, Sky, Heaven, then Primary Quarters and the secondary Places of Existence; Fire, Air, the Sun, the Moon and the Stars as also water, herbs, trees, and the Instrument of Srishthi viz. Virat Swarupa. Besides the ‘Adhi Daivika’ causation, then the Adhi Bhoutika and Adhyaatmika causes are narrated: of these are physical and human factors; to start with the five vital forces, five sensory organs, five senses and so on in a row or Pankti! This was what Rishis underlined: *Panktam vaaidam sarvam, panktenaiva paanktah sprunoteeti/* (The Totality is indeed constituted by five factors in a row, one filling up with five (external) and five (internal). Thus there are different kinds of meditation: one to Hiranyagarbha as referred to thus far with the latter identified with ‘vyahritis’ and the five entities of Bhuh-Bhuvah-Svah-Mahah and the body trunk of Hiranyagarbha. Another type of meditation is to the Pancha Pranas viz. Praana-Vyaana-Apaana-Udaana-Samaanas or the Vital Force performing exhaling, pervading, inhaling, leaving the body and digesting. Yet another one is stated as ‘Pankti’ or the five feet/ five lettered ‘Chandhobhaga’ or Prosody the Vedanga devoted to poetry and prose scripting. Further meditation is for the welfare of Pancha Karmendriyas and Pancha Jnanendriyas of eyes-ears-mouth-nose and skin and the counter part senses of vision, hearing, speech, smell and touch. The Pankti or the row of five possessions that a father counsels to his son as the former draws nears his death and the five possessions acquired worthy of sacrifice were his wife, sons, human wealth, divine wealth and the Self! Essentially thus the Universe is made of Pancha Bhutas or Five Gross Elements that Prajapati Himself is all about!)

OM is truly symbolic of Paramatma

I.viii.1) *Omiti Brahma Omiti Sarvam Omityetad anukritirha sma vaa aapyo shraavatyetraa shraavayanti/ Omiti Saamaani gaayanti, Omshomiti shastraani shamshanti, Omityaradharyuh pratigaram pratigruh - nati/ Omiti Brahma prasouti Omityagnihotram anujaaneeti, Omiti Brahmanah pratyakshan aaha Brahmopaapna vaaneeti Brahmaivopaapnoti/*

(Om is the most distinguishing expression summing up and signifying the Reality yet unknown! It is the Sum of anything and everything even as it is the beginning and the end of Creation, occurring again and again. By the mere sound, the word Pranava is empirical but supplemented with the Supreme, it envelopes the Universe plus more! Hence Om is Brahman. When Priests offer oblations to Agni along with the chanting of relevant mantras to specified Devatas, all the formule and established procedures are practised accordingly: Rig Veda mantras set to tune are the Saamas ie. those that are not so set are the Shastras. The recitation of ‘Saamas’ with Om as in the case of ‘Om Shom’. The priest Adharvu for eg. in charge of Rik mantras seeks permission with the request ‘may we pray!’ and the reply would be : Om, this would please us! In other words: ‘Omitya -dharyuvuh pratigara pratigruhnaati’ Thus the permission to perform the Sacrifice is secured with the word OM. When the prayer is thus offered with veneration to attain Brahman then indeed the Karta would attain Brahman for sure! The relevant passage of the Verse does signify the word of OM!)

Significance of Svadhyaya as the key to Dharmaacharana

I.ix.1) *Rutamcha svadhyaya pravachane cha, Satyam cha svadhyaya pravachane cha, Tapascha svaadhyaya pravachanecha, damascha svadhyaya pravachanecha, shamascha svaadhyaya pravachanecha, Agnyascha svaadhyaya pravachanecha, Agnihotrascha svaadhyaya pravachanecha, Atithayascha svadhyaya pravachanecha, Manushyam cha svaadhyaya pravachanecha, prajaa cha svaadhyaya pravachanecha, Prajanascha svaadhyaya pravachanecha, Prajapatischa svaadhyaya pravachanecha, Satyamiti Satyavachaa Raathitarah, tapa iti Taponityah Paurushishtih, svaadhyaya pravachane eveti Naako Maudgulyah, taddhi tapastaddhi tapah/*

(An earlier statement of this Upanishad emphasised possession of Knowledge (I.vi) is of paramount importance for the attainment of sovereignty. This however is certainly not misconstrued to step-down the significance of ‘svadhyaya’ or practice of retention along with ‘pravachana’/ ‘adhyapana’ or teaching to next generations, dama or self-control of physical and internal organs, learning and teaching, saama or inherent balance of thought and deed, Agnihotra or Sacrifice, practice of austerities, adoration of ‘Athithis’, discrete procreation as per prescribed regulations and in short ‘Dharma paalana’ as per ‘Varnashrama’. This is possible with ‘svadhyaya’ which reminds the principles of Dharma; it is very important to learn but another to absorb, but most significant is to practise which originates from Svadhyaya and Svadhyaya in essence to ensure practice of austerities. Truth is the key to Brahman says Satyavacha of the lineage of Rathitara; austerity is the unique input of Dharma as firmly convinced by Taponitya, the son of Purushisht; learning and teaching knowledge is emphasised by Naaka the son of Mudgala. Indeed austerity is what righteousness is all about, one concludes!)

Knowledge of Vedas leads to Self Realisation as being identical to the Supreme

I.x.1) *Aham vrikshasya rerivaa, kirtih prishtham gireriva,urdhva pavitro vaajineeva svamritamsmi/ Dravinam sarvachasam, sumedhaa amritokshitah, iti trishankor vedaanuvaaachanam/* (It is a truth of the Universe that knowledge is the product of a mind purified by Self-denial. The Veda knowledge aptly describes that the Universe is likened to the eternal Tree signifying Brahma; the knowledge of Vedas and Smritis enumerating the obligatory duties of human beings with no selfish ends whatsoever certainly leads up the ladder to reach the top of the Tree of Life to discover Brahma; this is what the Great Seer of Trishanku- as Sage Vamadeva experienced-came to realise Brahma within his own Self! This is why the Seer states *Aham vrikshasya rerivaa/* ‘I am the one to tackle the Tree as my effort is like reaching the mountain peak and even as exalted as the Sun on the Sky; indeed the Self of mine is supremely effulgent comparable only to Surya; I am replete with knowledge, faith, confidence, capability to attain the Status of Immortality and Permanence! The Self is ‘*urthva pavitram vaajini eva*’, or of peak like purity, saturated with food, wealth, varchasam or splendour and extraordinary wisdom and fulfillment!’

Duties, deeds, deep discovery within the Self

I.xi.1) *Vedam anuchyaachaaryontevaasinam anushaasti,Satyam vada, Dharmam chara, Svaadhyayaana maa pramadaha, Acharyaaya priyam dhanam aahritya prajaatantum maa vyavacchetseeh, Satyaan na pramaditavyam, dharmaan na pramaditavyam, kushalaan na pramaaditavyam, dharmaan na pramaaditavyam, bhutyai pramaaditavyam, svaadhyaya pravachinaabhyaam na pramaditavyam, deva-pitru-karmaabhyaam na pramaditavyam/* (After teaching Vedas, the Preceptor imparts a set of duties to speak Truth always and practise righteousness.He exhorts not to neglect ‘Svadhyaya’ or constant Study;

not to snap the ties with him or his family once gifting him gifts and wealth; never to deviate from virtue; not to inflect from duties and ignore basic tenets like: *Satyam vada, Dharmam chara, Svaadhyayanmaa pramadah/* As an affectionate one with paternal care, the Teacher instructs the students not to neglect their well being and health! Then emphasis is made on dharma, bhuta daya, deva-pitru duties and deeds. The implied exhortation to the disciples would be to introspect within the Self and realise Brahman)

Universal Commands for Good Living

I.xi-2-4) *Deva pitru karyaabhyaam na pramaditavyam/ Matru devo bhava, Pitru devo bhava, Acharya devo bhava, Atithi devo bhava, yani anavadyani karmaani taani sevitavyaani no itaraani, yaani asmaakam sucharitaani, taani tvasyopasyaani, no itaraani// Ye ke chaasmchreyaamso Brahmaah tesham tvayaasanena prashavasitavyam, Shraddhayaa deyam ashraaddhayaadeyam shriyaa deyam, kriyaa deyam, bhiiyaa deyam samvidaa deyam/ Atha yadi te karmavichikitsaa vaa vritta vichikit saa vaasyaat// Ye tatra Brahnamaah sammarshinaah yuktaa aayuktaah alukshaa dharma kaamaahsyuh, yathaa te teshu varteran tathaa teshu vartethaah// Esha aadeshah, esha upadeshah, esha Vedopanishat, yetadanushaashanam, yetamupaasitavyam, ekamu chaitadupaasyam//* (Having underlined that there should not be any excuse to abstain from the duties of worshipping Devas and Pitru Devatas, on the level ground, the duties are to one's own mother to have given birth and nourishment, father for one's upbringing, tradition and discipline, the Teacher to provide him education and training to face life besides opening gates for Knowledge-Samsara-Dharma-Karma-and Liberation. The 'Atithi' or the revered guest too is of divine nature, and one should offer him a seat, remove the fatigue in reaching one's home, receive them with respect and honour becoming of the stature of the host, and make befitting offerings not out of bravado and superior feeling but with modesty and friendliness with equal status. This kind of treatment is specially stressed in respect of Brahmanas who are particularly experienced in rendering their duties and customs with faith and dedication. These are indeed the instructions of Vedas and the established principles of Dharma. As regards 'Karma' or Scriptural rites and duties, aided by knowledge, these are required to be practised as per their perscribed procedures backed up be relevant Mantras or Stanzas, and on the basis of time-proven customs. But, it is essential to realise that acquisition of the fruits of the Karma is an on going process through a chain of births and deaths and it would be too naive to imagine that the karmas of one or successive lives would lead to 'Brahmatva' in one go! Chhandogya Upanishad (VIII.i.6) clarifies: *Tad yatheha karmajito lokah ksheeyate, evam evaamutra punyajito lokah khseeyate, tad ya ihaatmaanam ananuvidyaa vrajanti etaamscha satyaan kamaan, tesham sarveshu lokeshvakaamchaaro bhavati, atha ya ihaatmaanam anuvidyaa vrajanti etamscha satyaankaamaan, tesham sarveshu lokeshu kaamcharo bhavati* (Just as the deeds of evil are exhausted by the results of virtues gained, those who depart from the world, without realising that the Self would secure positive gains and a select handful succeed as instructed by their Teachers in attaining freedom of movement and enjoy bliss!) Moreover the fruits of Karma are multi-impacted like happiness of progeny, heaven, glory, prosperity; no doubt, 'Satkarma' too is stored and piled up but the balance surplus effect is what matters to lead up the heights of Brahmatva!) Having thus analysed the far reaching influence of Karma, one recalls Lord Krishna's directive to Arjuna viz. *Karmanyevaadhikaaraste maa phaleshu kadaachana, Maa karmaphalaheturbhuh maa te sangostvakarmani/* or that a human being has a right / duty to perform Karma or one' duty but has no hold over the fruits, be they be either positive or negative and that there is no reason however to discontinue the action regardless! All the same, if one has a doubt whether the 'Karmaacharana' is as per prescribed norms, then knowledgeable Brahmanas would indeed possess the competence to judge the deeds as they themselves should be practising the acts like homa

karyas, worships, vratas, danaas, yatra darshanas, svadhyayas and the like and as such would be able to advise if need be! The last stanza of the above states: *esha aadesha, esha upadesha, esha vedopanishat, etad anusandhaanam, esham upaasitavyam/* (This is the command, the teaching, and a secret and Sacred instruction that all the students must necessarily follow in the context of ‘Satkarma’ towards ‘Sadgati’ and such deeds encompass practices not only of ‘Agnikaryas’ but multifarious such as austerity, abstinence, self-control, charity, meditation, and innumerable duties of brahmacharis, grihasthas and women)

An Invocation to Devas to propitiate them, ward off evils and to acquire knowledge of Brahman

I.xii.1) *Sham no Mitrah, sham Varumah, sham no bhavatyarmaa, sham na Indro Brihaspatih, sham no vishnur urukramah, namo Brahmane namaste Vaayo tvam eva pratyaksham Brahmaasi, twameva pratyaksham brahmaavaadisham, ritam avaadisham satyam avaadisham tanmaamaaveet aaveen maam aaveed vaktaaram, Om Shanti Shantih/* (The First Chapter closes with an Invocation to propitiate Devas to bestow blessings to Mitra, Varuna, Aryaman another Form of Surya, Indra, Brihaspati and Vishnu himself! Our sincere salutations and prostrations to Brahman, Vayu, and other Celestial Gods to protect me, the Speaker and all of us contained in the Universe! Om Shanti, Shanti and Shanti! May Peace, Virtue and Fulfillment be with us all!)

[This is the conclusion of Part I]

Collective Prayer by Guru-Shishyas before the Study of Brahma Jnaana and further initiatives

II.i.1) *Om sahanaavavatu, saha nao bhunaktu, saha veeryam karavaavahai, tejasvinaavadhitamastu ma vidvishaavahai/ Om Shanti, Shanti, Shantih/* (May the Almighty protect the Teacher and the Taught together and bless us to acquire the knowledge of Brhman, absorb it, reflect and meditated upon. In the Brihadaranyaka Upanishad, Maharshi Yagnyaalkya teaches Devi Maitreyi as follows: *Atmaa vaa are drushtavyah shrotavyo mantavyo nidhiv dhyanaa sitavyo Maitreyi, Atmano vaa are darshanena matyaa vigjnaanenedam sarvam viditam/*In other words, Truth indeed is within the Self’ it is that the Self alone is to be heard of, reflected upon and meditated to. That alone is the quest of Immortality.)

Om, Brahavid apnoti param, tadeshaabhyuktaa/ Satyam Janamanantam Brahma, yo Veda nihitam guhaayaam Parame vyoman, soshnute sarvaan kaamaan saha, Brahmana vipaschiteti// Tasmadva etasmaad aatmana aakaashaah sambhutah aakaashaad vaayuh vaayoragnih, agner aapah, aadbhyah prithivi, prithivyaa oshadhayah, oshadhibhyo annam annaat purushah; sa vaa esha purusho anna-rasamayaha, tasyedam eva shiraha, ayam dakshinah pakshah, ayam uttarah pakshah, ayam atmaa, idam puccham pratishthaah; tad apyasha shloko bhavati/(Om. Brahman is the Truth that is the Infinite Knowledge and he who possesses that knowledge does indeed rejoice everything that Brahman does too. This Brahman is indeed within one’s own Self, the Origin of Akaasha even as from Akasha emerges Vayu. In the chain of Creation, Agni originates Water which manifests Earth in turn and there by herbs facilitate the output of food and thereby the man. Thus human beings-as also other species in the Lord’s Creation-is basically the product of ‘Anna’ the food: *annaad reto rupena parinataat purushah/* The Purusha is made essentially of food and the resultant semen. That Being possesses a head balanced by a Southern or Right side and a Left side or northern side , besides a stabilising ‘puccha’ or tail as symbolic of Earth; *Ayam dakshina pakshah, ayam uttarah pakshah, ayam atmaa, idam puccham pratishthitaah/* Or

in between the sides of the body trunk, the mid point is the ‘Atma’ or the Soul as Vedas are stated to define, while the analogy of the hanging tail of a cow or earth as the foundation. There are two analogies stated one on Atma and another on the tail; the analogy of the ‘Atma’ first: the Antaratma is in a ‘guhaa’ or in a secret place based on the concept of Inner Consciousness: viz. *avyaakrita akaashameva guha*, or, *antarhridaya akaasha*/ Now, the Self also called Jeevatma or the ego is possessive of Pancha Koshas or Five sheaths viz. Annamaya (food based), Praanamaya (life based), Manomaya (Perception or instinctive based), Vigyanamaya (knowledge or intelligence based) and finally Anandamaya (based of sheer bliss the climactic state of Supreme consciousness). The second analogy about the tail as drawn from a reference of a cow’s tail is representative of the nexus of Pancha Pranas or the vital forces of Paana- Apaana-vyana-udaana-samanas poured as it were into crucible. Having thus explained the principle of the Antaratma or the Individual Self comprising *inter alia* the unity factors of Space, Fire, Water, Air and Earth and the relativity of Pancha Koshas and Pancha Pranas on the one hand and that of Paramatma on the other, one another parallel example is about ten men crossing a river by a boat and as each time one counts the rest, one forgets counting himself too and only nine were counted; indeed the tenth is the Self; and the tenth one also the paramatma! It is the same as: *Satyam jnaanam anantam Brahma!* Or the Truth, the Subtle Knowledge and the Infinity! But Infinity is beyond comprehension but indeed within oneself! Chhandogya Upanishad(VII.xxiv. 1) explains about Infinity: *Yatra naanyat pashyati naanyachrunoti naanyad vijaanaati; atha yatraanyat pashyati anyachchrunoti anyad vijaaniti tad alpam; yo vai bhuma tad Amritam, atha yad alpam tan mrityam; sda, Bhagavah, kasmin pratishthaa iti; sve mahimni, yadi vaa na mahimneeti*/(The definition of Infinity covers such that where one would not be able to see, hear, feel and understand any thing. In the situation of the Self and the Infinity, both get united and both are the reflections of each other, then whom should one see, hear, feel or understand. Brihadaranyaka Upanishad (II.iv.14) is quoted when Yagnyavalkya explained to Maitreyi: *Yatra hi dvaitamiva bhavati taditara itaram jighrati, taditara itaram pashyati taditara itaram shruniti, taditara itaram abhivaadati, taditara itaram manute taditara itaram vigjnaanaateeti;yatratvasya sarvam aatmaivaabhut tatkena kim jighret, tat kena kam pashyet tat kena kam shrunyaat tat kena kam manveeta,tatkena kam vijaaneeyat? Yenedam sarvam vijaanaati, tam kena vijaaneeyat, vijnaataraam are kena vijaaneeyaad iti/* Due to the apparent existence of duality due to ignorance, smell-vision-hearing-speech- thinking or mindset-and the faculty of understanding are dissimilar. But when the veil ignorance is removed and since the Absolute Self is neither dual nor multiple, every thing falls in place and one starts recognising the attributes to see, hear, smell, taste, touch, think and react precisely the same unmistakable and distinctive uniformity! Then the Self is the Supreme in that blueprint, be it hearing, vision, or feeling or thinking! Moreover, Brahman is omnipresent as He is below, above, behind, in front, and in all the Directions. Any one who looks within would see him finds his mirror image. He is free of movement, speech, thought, vision, hearing and touch. The concept of duality is thus misplaced and that of Unity is perennial!)

The paramountcy of Food as this is the be all and end all of Creation via Praana/Life

I.ii.1) *Annaadvai prajaah prajaayantte, yaah kaascha prithvim shrutaah , atho annenaiva jeevanti, athainadapi yantyantatah, annam hi bhutaanaam jyeshthamn, tasmaat saroushadhamuchyate, sarvam vai tennamaatpanuvanti, yennam brahmopaasate, Annaad bhutaani jayante, jaataannyannena vardhante, adyatetti cha bhutaani, tasmaad annam tad uchyata iti/ Tasmaadvaa yetasmaadanna rasamayaat, anyontara aatmaa praanamayah,tenaisha purnah, sa vaa esha purushavidha eva, tasya purusha vidhataam, anvayam purushavidhah, tasya praana eva shirah, vyaano dakshina pakshah, apaana uttarah pakshah, aakaasha aatmaa, prithivi puccham pratishthaa, tadapyesha shloko bhavati/* (Food is the base

that all the Beings on earth are born from, sustained by and at the end merged into. Since food is preceded by, born before, worshipped always, and eaten by all the Beings, it is precisely called Praana or the Life Force for all. As the Inner Self is made of this Life Energy which is the essence of food, the latter is an off shoot of Vayu the Air of the Pancha Bhutas or the Five Elements of ‘Prithivi-aapas-tejas-vaayu - akaashas’. Of this Vayu, the head of a Being is Praana, its right side is Vyana, left side is Apaana; Akasha or the Space is the Self of a Being, Earth is the tail that stabilizes. Thus ‘Annaat’ or food transforms into ‘Prajaah’ resting on earth; since ‘annam hi bhutaanaam jyeshtaanaam’ or as food is the first born, all the living beings originate from ‘annam’, sustain from it and finally merge into it; hence *Annam Brahma!*

Praana is the common pivotal to the Physical and Inner Self of all the Beings

II.iii.1) *Praanam devaa anu praananti, Manushyaah pashavashvascha ye, praano hi bhutaanaamaayuh, tasmaat sarvaayushamuchyate/ Sarvameva taaayuryanti, ye praanam Brahmopaasate, Praanohi bhutaa – naamaayuh, tasmaat savaayushamuchyate iti/Tasyesha yeva sharira aatmaa, yah purvasya, tasmaadvaa etasmaat praanamnayaat, Anyottara aatmaa manomayah, tenaisha purnah, savaa esha purushavidha eva, tasya purushavidhataam, anvayah purusha vidhah, tasya yajureva shirah, rukdakshinah pakshah, Saamottarah pakshah, Aadasha aatmaa, Atarvaangeerasah puccham pratishthaa, tadayasha shloko bhavati/* (There are two ‘divides’ of a human being, one is the physical and another that is more significant is the Internal Self. Praana is common to both the embodied self as well as to the inner consciousness or of all the beings including humans and of Devas respectively. In the context of all human beings, animals and other species or of the embodied Self, Prana based on food sustains the vital body. The Inner consciousness is sustained by mind. The latter or the mental body as compared to the vital body is constituted of Vedas; Yajur mantras are of the head, Rig mantras of the right side, Saama mantras of the left side while Brahmana portion is of the body trunk; the Atharva mantras as signified by Angirasa Maharshi, are of the stabilising tail represented by Earth. The analogy of the Physical and Inner Selves is thus perfect: Vital Force Praana emerging from food is the ‘sin-qua-non’ or the quintessence of sustaining human and other beings in the physical context, whereas in the celestial sense the Inner Consciousness is based on the vital force arising from Vedas and their unity of the mental body since the Vedic Texts affirm that ‘all the Vedas get united in the Self in the mind’ as per the ‘Adesha’ or ‘Commands’ Portions of each Veda ie the Brahmanas as in reference to Taittiriya Adesha III.ii.1 affirms the unity of all Vedas. Again, reference is made in the Brahmana portion of ‘Atharvaangirasa’ refers to ‘puccham pratishtha’ or of the stabilising tail; the relevant mantras are in relation to the rites performed urging stability of peace and prosperity for all in the context of their minds.)

Sharpness of Mind and the depth of Understanding are the essential inputs to access ‘Mahat’ / Bliss

II.iv.1) *Yato vaacho nivartante, Apraapya manasaa saha, Anandam Brahmano vidvaan, na bibheti kadaachaneti/ Tasyhaisha eva sharira aatmaa, Yah purvasya, tasmaadvaa etasmaan manomayaat, anyontara aatmaa vigjnaamayah, tenaisha purnah, sa vaa esha purusha vidha eva, tasya purushavidhataam, anvayam purushavidhah, tasya shraddhaiva shirah, ritam dakshinah pakshah, satyam uttarah pakshah, yoga aatmaa, mahah puccham pratishthitaa/ tadapi esha shloko bhavati/* No person with enlightenment is ever afraid of facing trying situations once he has realised Bliss which is Brahman. This situation follows due to the strength of mind even in the physical framework of a human being; more so when the internal self is buttressed with knowledge. In such a situation, faith is stated as one’s head, righteousness is the right side of the body, truth the left side and concentration is the body and Mahat or

the First Born Intellect or the depth of absorption which is all-pervading named Satya Brahman (Prajapati) is the stabilising tail; Brihadaranyaka Upanishad aptly describes Intellect as the varied form of Satya or Truth as the 'hridaya' too. The Upanishad vide V.iv.1 is quoted: *Tad vai tat etad eva tadasya Satyameva; sa yo haitam mahad yaksham pradhamaajam veda; Satyam brahmeti; jayaatimalokaan, jita invaasaa asa ya evam etan mahad yaksham prathamajam veda; Satyam Brahmeti, Satyam hi eva Brahma/* or meditation is targetted to Prajapati Brahman who has been described 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 the Truth all refer to just the same. The phrase 'Satyameva' also signifies the idioms Sat or Tyat viz. Murtha (Gross) and Amurta or Subtle, th gross body being 'Pancha bhutaatmikaa' or of Five Elements and is unconquerable by enemies like 'Arishadvargas' or Kaama-Krodha- Lobha-Moha-Mada Matsaras; indeed Satya Brahman is invincible, the very first born and all pervading!

The Bliss of the Supreme is not definable but one drop of that keeps the totality of Universe ticking!

II.v.1) *Vignaanam yagnam tanute, karmaani tanutepi cha, Vignaanam Devaah sarve Brahmajyeshtha – mupaasate/ Vignaanam Brahma ched veda, tasmaacchen na pramaadyati, Shareere paapmaano hitvaa, sarvaan kaamaansamashnute/ Tasyaisha eva sharira aatmaa, yah purvasya, tasmaada vaa etasmaad vigjnaaa mayaata anyontara atmaa ananda mayah tenaisha purnaah, sa vaa esha purusha vidhaa eva, tasya purusha vidhaataam anvayam purusha vidhaah tasya priyam eva shirah, modo dakshina pakshah, pramoda utara pakshah, ananda atmaa, brahma puccham pratishthaa, tadapi esha shloko bhavati/* Vigjnaanam or knowledge enables the execution of Yagnas as also other duties prescribed to all the Varnas. All the Devas like Indra and others are in constant worship to Mahat Brahman Hiranyagarbha as per the knowledge that they possess, as indeed Vigjnaanam is Brahma; once the heap of sins is gradually evaporated, then one experiences all the joys. It is firmly believed that the Inner Self is essentially the form of bliss, which would have taken a human shape of which the head is of joy, the state of satisfaction is the right side of the body, total fulfillment is the left side and the body trunk is the fountain of bliss itself while the tail is the balance to provide stability. Thus the human body is of the five sheaths viz. Annamaya, Praanamaya, Manomaya, Vijnaana maya, and Anandamaya. On the other hand, Paramatma is not definable as Brihadaranyaka Upanishad -III.viii.8-affirms: *Sa hovaacha, etad vai tad aksharam, Gargi, Brahmanaa abhivadanti asthulam, ananyu, avaaayv anaakaasham, asangam, arasam, agandham, achakshusham, ashrotram, avaak, amanah, atejaskam, apraanam, ukham, amaatram, anantaram, abhayam; na tad ashnaati kimchana, na tad ashnaati kashchana/* (Yagnyavalkya defines Paramatma to Gargi as follows: Those Brahma vetthas who visualise the Imperishable as Akshara or Undecaying or Imperishable and is the negation of features such as that Brahman is neither gross nor minute, neither short nor long, neither like glowing red like Agni nor sticky and oily like watet, neither shadowy nor dark, neither Air nor Space, unattached or uncommitted, neither savoury nor odorous, visible with eyes nor heard by ears, neither praana nor without, without interior nor exterior, neither edible or not and so on; thus Brahman is totally devoid of substance, attributes, features and qualities!) The Upanishad also quotes vide III.ix.26 about the Individual Self by Yagnyavalkya Maharshi; having defined that the Self is *supported* by the Praana the life breath or the inbreath, Apaana the outbreath, ther Vyana / Udana or the diffused breath, and Samaana or the equalising middle breath, he denies that this Self is *not* definable: *Sa esha na iti, na iti aatmaa, agrahyah, na hi grihyate, asheeryah na hi shiryate, asangaha na hi sajyate, asito na vyathate, na rishyati, etaani asatvaayatanaani/* (The Self is not, really not, definable as it is neither this nor that! It is not identifiable nor distinguishable, not perishable, unattached, unrestrained, absolutely independent to

act on its own, neither feels pain nor injury) Having failed to define the Inner Self with body appendages and senses much less the Supreme Self, one would however be contented to realise as Yagnyavalkya explained Emperor Janaka vide Brihadaranyaka Upanishad IV.iii.32: *Eshasya parama gatih, eshasya parama sampat, eshasya paramo lokah, eshasya parama aanandah; etasyaivaanandasyaanyaani bhutaani maatram upajeevanti/* (Indeed this is the Supreme Goal, the Supreme Treasure; this is the Supreme World of Bliss. Even on just one particle of that very bliss keeps the totality of the Universe ticking!)

From Unique Singularity to Unbelievable Plurality, the Creation by Brahman is truly amazing!

II.vi.1) *Asanneva sa bhavati, asad Brahmeti veda chet, Asti Brahmeti chedveda, santam enam tato vidyuriti/ Tasyesha eva sharira atmaa, yah purvasya, athaatoanuprashnaah, uta avidvaan amum lokam pretya kaschana gacchatee u, aahovidvaan amum lokam pretya kaschit samashnutaa u; sokaamayata bahu syaam prajaayeyeti, sab tapotapyata, so tapastatvaa, idam sarvam srujat,yadidam kim cha, tat srushtvaa tad evaanupraavishat, tad anu pravishyaa saccha tyacchhaabhavat, niruktam chaaniruktam cha, nilayanam chaanilayanam cha, Vigjnaanam chaavigjnaanamcha, satyam chaanrutam cha satyam bhavat, yadidam kincha, tatsatyamityaa chakshate tadapyesha shloko bhavati/* (If there is a fancy proposition that Brahman might not, after all, be nonexistent, then the counter question should be whether the one who doubts the existence of Brahman might himself be nonexistent! In other words, in case one believes that Brahman does not exist then he must be possessive of such knowledge as to prove it so. If the belief about Brahman's non existence is to be proved then that person has to reply as to what happens after death. More over how is it possible that existence could come out of non-existence or a vacuum or emptiness!) Chhandogya Upanishad vide VI.ii.1-2 explains: *Sadeva, Saumya, idamagra aaseed ekam evaa dviteeyam, taddhaika aahu, asad evedam agravaaseedekam evaa dviteeyam, tasmaad asatah sajjaayata/ Kutas tu khalu, Saumya, evam syaat, iti hovaacha, katham asatah sajjaayeteti, sattveva, idam agra aaseeed ekam evaadviteeyam /* (Svetaketu's father stated that at the beginning there was only one Being in existence with none else and out of that single existence emerged a second. Indeed by which logic this was possible that existence could come out of non-existence, especially if the proposition was that at the beginning there was no other existence! The inference could be argued that three possibilities might be drawn: the term 'ekam' might have excluded 'sajaatiyata' or another tree like the original, 'svagata bheda' of internal variations of the same tree like leaves, fruits, flowers or 'vijaateeyata' or the difference of a tree say from a rock. Therefore, this singular existence resolved to create innumerable!) Thus the Singular Self resolved: *Sah akaamayata bahu syaam prajaayeyet/* Let me be many, let me be born! Having deliberated thus, Brahman created all that exists: *Idam sarvam srujat/* He entered every where and the formless turned into forms, both defined and undefined, sustaining or otherwise, conscious and perceptible or otherwise, and true and untrue. Indeed Truth became all this and Truth is what Brahman all about!)

Ways and means of attaining Fearlessness and Bliss named Brahman

II.vii.1) *Asadvaa idam agra aaseet, tato vai sadajayata, tadaatmaanam svayam akuruta, tasmaat tat sukrutam uchyaate/ Yad vai tat sukrutam, raso vai sah, rasam hi evaayam labhvaanandi bhavati, ko hyo-vaanandayaati, yadaa hyevaisha etasminnadrushye naatmye nirukte nilayebhyam pratishtam vindate athasobhyam gato bhavati, yadaahi evaishaetasminn udaram antaram kurute, atha tasya bhayam bhavati, tatveva bhayam vidusho manvaanasya/* (Quite initially before the very beginning of Creation

there was Brahman alone and as he created everything, He was titled as the Self- Creator as there was absolute nothingness therefore. The expression of ‘sukrutam’ is to be interpreted as ‘svakrutam’ as also ‘sakrutam’ as an exceedingly well performed act of Creation; indeed both these expressions firmly establish the pre-existence of Brahman. That this unique act of creation is nodoubt the Source of Joy who in any case what Brahman is, but also the Beings in Creation for their very existence. The process of breathing by way of inhaling and exhaling provides life to the Beings created and consequently a state of security and fearlessness as long as the breathing continues. As long as the state of joy and fearlessness continues and the big cover of security prevails. On the contrary, once a person feels even slight change in the balance of one’s physique, the psyche and consciousness would undergo gradual metamorphosis and the complex of fear and denial of well being creeps in; that is the state when the Beings view at Brahman not only as the power center of joy but also of awe and even terror when the situation of joy and freedom changes to the fear of Brahman and carefulness to alert the consciousness within to refrain from curves instead straight lines in one’s deeds and thoughts! Hence the ideas of enlightenment versus ignorance which guide one’s actions of virtue or vice ! Once the periodical cycle of life and death is baled out, the the bouts of ups and downs are terminated for ever and safe sailing reaches the shores of Brahman of bliss and fearlessness for ever!)

Brahman regulates the Universe and bestows degrees of Bliss to all- human and celestial Beings alike

II.viii.1-4) *Bheeshaasmad vaatah pavate, bhoshodeti Suryah,bheeshaasmaad Agnischendrascha mrityur dhaavati panchama iti/ Saishaanandasya meemaamsaa bhavati, yuvaa shyaat saadhu yuvaadhyaayaakah ashishtho dhritishtho balishthah/ Tasyeyham prithivi sarvaa vitasya purnaa syaat, sa eko maanusha aanandah, te ye shtam maanushaa aanandaaha // Sa eko manushya gandharvaanaam aanandah shrotriyasya chaakaamahatasya, te ye shatam manushya gandharvaanaamaanandaah/ Sa eko Deva Gandharvaanaamaanandah, shrotriyasya chaakaamahatasya, te ye shatam devagandharvaanaam anandaah, sa ekah pitrunaam chiraloka lokaanaamaanandaah/ sa eka ajaanjaanaam devaanam aanandah // Shrotrasya chaakaa mahatasya, te ye shatam devaamaanandaah sa ekah Karma devaanaam Devaamaanandaah, sas eko devaanaamaanandah, Shrotriyasya chaakaamahatasya, te ye shatam devaamaanandaah, sa Indrasyaanandah// Shrotriyasya chaakaa mahatasya, te ye shatamindrasya anandah,sa eko Brihaspateraandah, shrotriyasya chaakaa mahatasya te ye shatam Prajaapatera - anandah,shrotriyasya chaakaa mahatasya, te ye shatam prajaapateraanandah, sa eko Brahmana aanandah, shrotriyasya chaakaa mahatasya//*

(It is out of reverence and awe of Brahman that various Celestial Sources of Authority are in perfect position; it is that fear of the Supreme Energy that Wind blows perpetually and Sun rises and sets as per the prescribed timings; so do their duties unfailingly by Agni Deva, Indra and fifthly Lord Yama the God of Death. Now Brahman bestows joy to all, human and celestial Beings likewise. Take the example of an ideal human being, totally youthful, strong, energetic, wealthy and learned as say a full unit of fulfillment is granted to him. Hundred times more of that joy is granted to say a human-Gandharva- a Fairy- the best of his ilk; to a divine Gandharva who is truly more significant, the level of joy and satisfaction bestowed by Brahman be declared hundreds times more than to that of a man Gandharva as the divine one does indeed possess a far higher degree of fruits accomplished by the divinity.Certainly more superior would be better in respect of Devas in heaven called Karma Devas- say Eight Vasus, Eleven Ruddas, Twelve Adityas, Indra, and Prajapati than to that of Gandharvas and as such they deserve hundred times more of celestial privileges. In the ascendent ladder, Brihaspati the Guru of Devas, Virat Purusha and finally

Hiranyagarbha secure hundred times higher of the dividends compared to each of these positions as the followers of Vedas. Recalling Brihadaranyaka Upanishad (IV.iii.32) again: *Etasyaivaananada syaanyaani bhutaani maatram upajeevanti/* (Just one drop of the Supreme Bliss of Brahman is sufficient to saturate all in the Creation from Hirnyabarbha downward!)

Granting that the Supreme is Bliss, belief of the Self being so is hard to convince due to ignorance

II.viii.5) *Sa yashchaayam Purushe, yashchaayam Purshe, yashchaavaaditye, sa ekah, sa ya evamvit, asmaal lokaatpretya, etamannamayam atmaanam upasamkraamati etam praanamayam aatmaananaupa sankraamati etam manomaa maatmaananaupa sankraamati, eta vijnaana mayaatmaananaupa sankramati, tadpyesha shloko bhavati/*

(He- ‘ayam purushe yah cha asau Aaditye’ - that is- the Purusha who is in all the Beings as also in Sun God- is the same. He is stated to be directlyinferred from Vedas, the particle that occupies the Universe from Brahma downward ; He is the Supreme Self and the Individual Self: *Sa ekah/* or just the same. He is the non-dual Truth, Knowledge and Infinity. He is ‘annamayam praana mayam atmaanaam’, comprising at once to the Gross Elements being the Self built up of food and the consequent body and the cosmic body with the life force viz. the Praana. He is *Tat tvam asi* or That Is the Self and That is the Truth, Thou Art That! as affirmed in Chhandogya Upanishad (VI.viii.7) Indeed, those who refrain from the ills of Samsara has the ways and means of attaining the Self or the Inner Conscience viz. Antaratma, despite the pulls and pressures of Panchendriyas and mind, on gaining intelligence backed up by appropriate knowledge. The Antaratma is Paramatma himself, once the veil of ignorance and of Maya is cleared!)

The ‘parama rahasyam’ of Upanishads or essence of teaching is of Unity of the Supreme and the Self

II.ix.1) *Yato vaacho nivartante apraapya manasaa saha, Ananandam Brahmano Vidvaan, na bibheti kutaschaneti/ Etam vha vaava na tapati kimaham saadhu naakakaravam, kimaham paapoamakaravamiti, sa ya evam vidvaanete aatmanam sprunute, ubhe hi evaisha ete aatmaanam sprunute, ya evam Veda, ityupanishad/Iti Brahmaanandavalli samaaptaa/*

(Once enlightenment dawns in the mind and thought of a person due both to knowledge, content introspection and ‘Satkarma’ or the cumulative fruits of births and rebirths, that blessed Soul conquers fear by unveiling the Reality that despite the play of misleading signals sounded by ‘Panchendriyas’ and the mind too, the Great Bliss is within the Self ! The person bemoans that through out the perpetual cycle of births-deaths-and births again and again, as to why wisdom did not dawn so far and why was the past tense prevailed with more of misdeeds than the acts of virtue and justice! So far he has been misdirected to wag the mouth and speech, to witness evil acts, to taste wrong foods, to smell foul, to refrain against evil hearing, to walk the wrong lanes, to handle evil acts wantonly , to entertain all the unjust feelings and thoughts in mind and misuse the organs of generation! It is none too late however to search for the Inner Consciousness as the reflection of the Supreme at least now that the object of search is neither on the Skies nor Clouds, in the wind, fire, water, Sun or Moon or elsewhere but indeed the nearest, nay, that Itself as That or This! This is indeed the most secret of revelations of Upanishads, Vedas and the Totality of Knowledge redesignated as the consummation of Bliss!

[This is the End of ‘Brahmaanandavalli’closing the Second Chapter]

Bhruguvalli

Om, Sahanaavavatu, sahanou bhunaktu, saha veeryam karavaavaai, tejasvinaamadhitamastu mai vidvishaavahai/ Om Shantih shantih shantih/

Maharshi Bhrigu's investigation of what Brahman is all about!

III.i.1) *Bhrugurvai Vaarunih Vaarunam pitaram upasasaara adheehi bhagavo Brahmeti, tasmaa etatprovaacha, annam praanam chakshuh shrotram mano vaachamiti, tam hovaacha yato vaa imaani bhutaani jaayante, yena jaataani jeevanti, yatprayantyaabhi samvishanti tad vijijnayasva tad brahmeti/ sa tapastatvaa/*

(The illustrious Bhrigu Maharshi approached his father Varuna Deva to teach him Brahman and the latter commenced his explanation: *Annam praanam chakshuh shrotram mano vaacha/* or food, vital force, vision by the eyes, hearing capability by the ears, mind with which to think and imagine and 'vaak' or tongue by which to speak constitute among the various means to the knowledge of Brahman. As is explained vide Brihadaranyaka Upanishad (IV.iv.18): *Praanasya praanam uta chakshusha chakshu uta shrotasya shrotram, manaso ye mano viduh, te nichikyur Brahma puranam agryam/* or Brahman is revealed as the radiance of the Self or the Pure Intelligence and indeed the elemental or quintessential vital force or the Maha Prana; it is also the rudimentary eye or the eye of the eye, the basic ear of the ear and the other fundamental organs especially the mid of the mind. Thus the elemental sense objects of the Innermost Self declare themselves as the integral components of the Supreme and premordial Purana Brahman. Varuna Deva added: These means of Brahman are indeed stated rather in a partial manner and 'tapas' or meditation and intense concentration of the organs and the resultant senses would call for the highest order: since Brahman is of the climactic target to visualise and since He is the highest of the highs of virtues, the quality of the concentration and introspection would necessarily demand the highest virtue! The Brahma Jnaana Sadhana is thus the pre requisite and the Knowledge has necessarily to be saturated with Sacrifice and Practice of that Knowledge)

Bhrigu's doubt on Food as the possible determinant of Brahman but Varuna stressed on concentration

III.ii.1) *Annam Brahmeti vyajaanaat, annaadhyeva khalvimaani bhutaani jaayante, annena jaataani jeevanti, annam prayatyabhi samvashanti, tad vijjnyaaya punareva varunam pitaram upasasaara, adheehi hagavo Brahmeti/ Tam hovaacha, tapasaa Brahma vijijnyaasavya, tapo Brahmeti, sa tapotasyat, sa tapastatvaa/*

(As instructed by Varuna, Bhrigu commenced his intense introspection of Brahman and then initially concentrated about the possible means of Brahman as food, for after all food is the prime source of Prana and sustenance that the totality of humans as well as all other species heavily bank upon. The Maharshi was convinced as: *Annam Brahma iti/* He felt that there should not be a non-composite or non-dual interpretation of Brahman but should be unified for sure and having so realised, the Maharshi made a formal request to Varuna to seek confirmation of his introspection. Without specifying what Bhrigu had in the interior of his mind and thought about food as Brahman, he asked the query again as to what would

constitute about Brahman. Varuna reiterated that concentration alone was the discipline to realise Brahman, inferring thereby that his hunch of food alone might not be the factor!)

Bhrigu's thought on Praana as Brahman attracted Varuna's demand for further concentration

III.iii.1) *Praano Brahmeti vyajanaat, praanaadhyeva khalvimaani bhutaani jaayante, Praanena jaataani jeevanti, praanam prayantyaabhi samvishanteeti, punareva Varunam pitaramupasasaara, adheehi Bhagavo Brahmeti, tam hovaacha, tapasaa Brahma vijijnaasasva, tapo Brahmeti, sa tapotapyata, sa tapastvaa/*

(Bhrigu after intense introspection further got convinced that Praana the vital force ought be Brahman as after all the Beings originate from, get sustained and finally merge into Brahman and as such Praana ought to be Brahman as the 'Srishti-Sthiti- Laya Kaaraka'. He should have been convinced within himself that comprising as it does of five kinds of subsidiaries of Praana-Apaana-Vyana-Udaana-Samanas each having their own functions of Intake-Outgo- Diffused-Preserving and Balancing Vitality of the physiques of all the Beings, the Vital Energy would have all the glories of Brahman as the indwelling Spirit of the Self! As such Bhrigu requested a formal meet with Varuna Deva without still stating openly conveying his guess work that Brahman was Praana Himself. Even so, Varuna once again instructed Bhrigu to further meditate, analyse, and introspect about the Truth of Brahman!)

Bhrigu's guess work that Mind might perhaps be the most probable qualification and Form of Brahman

III.iv.1) *Mano Brahmeti vyanjanaat, Nanaso hyeva khavimaani bhutaani jaayante, Mamasaa jaataani jeevanti, Manah pratyanti abhisamvishanteeti, tadvigjnyaaya punareva Varuvanm pitaramupasasaara, adheehi Bhagavo Brahmeti, tam hovaacha tapasaa Brahma vijijnaasasva, tayo Brahmeti, sa tapotapyata, sa tapas taptvaa/*

(The Maharshi then realised that 'Manas' or the Mind in generic way should be Brahman. Indeed it is the Mind that is the most dominating entity of human body as a chariot, attached with Pancha Jnaanendriyas or the Five Sensory Organs and Pancha Karmendriyas or Five action oriented organs as horses by a charioteer called Manas / Mind. Mind is the spring of life or the germinator, it preserves it well as the sustainer and the terminator or the point of merger too. Bhrigu having analysed the multitudinous ways of its thoughts and suggestions, imaginations and suppositions, is a typical mystery product and felt that he might perhaps like to consider it as the phenomenon of Brahman. He therefore asked his father rather indirectly as to what Brahman would be like! Varuna once again instructed to visualise Brahman through considerable concentration further more!)

Maharshi's surmise about knowledge as the form of Brahman but Varuna persisted further concentration

III.v.1) *Vijnaanam Brahmeti vyajaanaat, Vijnaanadyeva khalvimaani bhutaani jaayante, Vijnaanena jaataani jeevanti, Vijnaanam prayantyaabhi samvishaantiti, tadvijnaaya punareva Varunum pitara mupaasasaara, adheehi Bhagavo Brahmeti, tam hovaacha, tapasaa Brahma vijijnaasasva taop Brahmeti sa tapotyapta, sa taptastatvaa/*

(The Maharshi having performed extraordinary austerities and unusual 'Tapas' then realised that strong base of Knowledge would, after all the deep introspection, be the 'raison d'tre' of Brahman; indeed Knowledge throws light on the cause and origin of life of all the Beings in Creation, having been born

how they are sustained and preserved and finally how they are merged back into the knowledge itself! Knowledge is the very essence, import and significance of existence of all species in the Lord's creation from Brahma the Originator down to a piece of grass! Regretfully, the father of Bhrigu-notwithstanding the all out endeavors made by him successively-have yet to consummate to discover what Brahman could be; Varuna hence suggested that another milestone of endeavours be reached yet! And thus the Maharshi sought to put in all out efforts with maximum intensity so as to unify his heart and soul together as he proverbial last straw of determination, faith and total dedication!)

'Anando Brahmeti': **Bliss is Brahman**; from bliss is originated Creation, sustained and merged!

III.vi.1) *Anando Brahmeti vyajaanaat, Anandaad hyeva khalvimaani bhutaani jaayante, Anandena jaataani jeevanti, Ananden prayantyaabhi samvishyantiti, saishaa Bhargavi Vaaruni vidyaa, Paramavyomamanpratitishthataa, sa ya evam veda pratitisyhthati: annavaannaado bhavat, mahaanbhavati prajayaa pashubhirbrahma varchasena, mahaan keertyaa/*

(In the ultimate analysis, Brahman is Bliss; it is from bliss that the Universe is initiated from, preserved along and terminated into! This Ultimate Truth is realised after prolonged and intensified disclosure by Bhrigu as imparted by Varuna Deva in several stages and layers of revelations stating from 'Annam Paramatma' to 'Praano Brahmeti' to 'Mano Brahmeti' to 'Vijnanam Brahmeti' to finally 'Anando Brahmeti'! He who realises thus is totally saturated with bliss as the unique possessor and enjoyer of the essence of food, the best of the quality of Life, of progeny, cattle, auspiciousness, fulfillment of life and acme of glory! A step by step revelation of Paramatma the Embodiment of Ecstasy is a process of evolution from existence of Life supported by Food or nourishment, activated by 'Pancha Pranas', driven and reinforced by mental strength, strengthened and qualified by a strong base of knowledge and finally surfeited with an enormous mass of Ultimate Spiritual Ecstasy designated as Bliss! The analysis of Brahman is a balance of macrocosmic complex structure of Brahman/ Paramatma made of Pancha Bhutas or Five Elements, besides the Celestial Forms of Surya-Chandra Nakshatras, Indra, Prajapati and Brahman to the microcosmic mirror form of Antaratma embodied by Nature with Panchendriyas, essence of food, praana, manas, vijnana, topped up by Mahadananda the Brahman!)

Be it a cosmic view or a microcosmic one, the very foundation is Food the origin-sustenance and merger!

III.vii.1) *Annam na nindyaat tad vratam praano vaa aanam shariirimannaadam, Praane shariram pratishthitam shareere praana pratishthitah/ Tadetamannamanne pratishthitam, sa ya yetadannamanne pratishthitam veda pratitishthati/ Annavaanannaado bhavati mahaanbhavati prajayaa pashubhir brahma varchasena mahaan keertyaa/*

(Basically indeed *Annam na nindyaat/* or since Food occupies the premium position, it is to be kept aloft on the most appropriate pedestal in the scheme of priorities. Be that as it may, Praana or the Vital Force is food essential to the body and as such both 'anana' and 'praana' are the essential ingredients of Life, both lodged into each another; hence *praanah vai annam*, the vital force is food indeed. Thus *shariram annaadam*, and *praane shariram pratishthitam*; thus human body or for that matter any body is the eater of food and a body is fixed on vital force. In other words, the body and praana are the foods of both and thus inter-linked. Every human being thus is an aspirant of begetting good children, cattle, prosperity, knowledge and far reaching name and fame. Thus the world is the perfect venue for good food and praana. So also it is the Place for clean enjoyment and fulfillment; in other words, the three concepts of

enjoyment, the enjoyer and the Source of enjoyment are their merger point.; thus the most ideal spot of fusion of the three entities unifying into one another. That precisely what Bliss is all about!)

Food and water and Fire the origin for water pave the Path for Bliss or Brahman

III.viii.1) *Annam na nindyat tad vratam, Praano vaa Annam shariramannaadam, praane sharira pratishthitam, sharire praanah pratishthithah, tadetadannamanne pratishthitam, sa ya etadannamanne pratishthitam veda pratishthithati, annavaananaado bhavati, Mahaanbhavati prajayaanpashubhir Brahmavarchasena, mahaan keertayaa/*

(Food should not be disrespected any way but certainly water is the constituent of food and Fire is well established in water as is the common knowledge. *Aapo vaaannam, jyotirannadam, apsu jyotih pratishthitam/* Thus human body is the natural recipient of food as well as water and as such is the final recipient of Fire. Therefore food is interlinked to water and fire too. Such ideal linkages of food, water and fire exist in the universe and facilitate abundance of good progeny, cattle, physical radiance and glory. Indeed, the most ideal place is thus provided on Earth as the most happening place where enjoyment, the enjoyer and the Source of enjoyment are in appropriate fusion to lead to what is abundant in the form of Bliss which Brahman is all about!)

Food, Earth and the latter's emerging point viz.Sky enable fusion possible to lead to the path of Bliss

III.ix.1) *Annam bahu kurvita tad vratam prithivi vaa annam, akaashonnaadah, prithivyaam aakaashah pratishthithah, Akaasho prithivi pratishthithaa, tadevadanne pratishthitam, sa ya etadannanne pratishthitam veda pratishthithati, annavaamannado bhavati, mahaan bhavati prajayaa pashubhir brahmavarchasena, mahaan keertayaa/*

(May food be plentiful on Earth: *Prithivi vaa annam* or Earth is food. *Aakaashonnaadah* or Sky too is plentiful of Food. *Aakaashoprithivi pratishthitha* or Sky is supported by Earth. Thus one food is based on another. He who is aware of these realities of food, earth and sky are blessed indeed and has an overview of the Universe: ‘Annamannaado bhavati, mahaan bhavati, prajayaa pashubhir brahmavarchasenamahaa keertayaa! May the Universe be plentiful of food with blessings of excellent progeny, cattle, radiance of purity and glory. As the prayer goes ‘Sarve janaa sukhino bhvantu’ or may Almighty bestow happiness and fulfillment to one and all! Thus one becomes the enjoyer, the enjoyment in essence and Brahman the very source of bliss himself!)

Meditation for human and divine achievements to help Society as also for Self fulfillment

III.x.1-2) *Na kanchana vasatou pratyachaksheeta tadvratam tasmaadyaya kayaa cha vidhaayaa bahavannam praapnuyaat araadhyasmaa annamityaa chakshate, etadvai mukhatonnam raaddhaam madhyatosmaa annam raaddhyate// Ya evam Veda, kshema itivaachi, yogakshema iti praanaapaanayoh karmeti hastayoh gativiti paadayoh vimuktiriti paayouh iti maausheeh athadevih triptiritivrishtau balamit vidyuti/*

(As the person in constant meditation seeking unity with Brahman possesses distinct characteristics; his vow would not to deny shelter and food. Accordingly, he collects plenty of food by whatever means he might possess. As per the axiom that as a person sows so he reaps, he inculcates the habit of offering charities of shelter and cooked food even in his young age with simplicity and respect to guests then

accordingly he would indeed be rewarded profusely early in that very age; such offerings are reciprocated as he would be of middle age then again the rewards and courtesies would be similar; but scant respect gets secured reciprocally when he his offerings are made in his late age of life! So much in reference to the charities; now, in the context of meditation, what ever has already been consolidated is no doubt be improved upon; further acquisition of yoga needs to be intensified as long as breathing control by way of inhaling and exhaling is sustained as an on going exercise; Brahman is meditated as long as hands and feet, body movement and excretions are allowed and cognitions and perceptions are sustained. This is in the context of physical control. In the plane of divinity, meditations pertaining to Devas need to be intensified to various aspects of Brahman, be they to Varuna the Rain God to facilitate good crops and impact on foodgrains, to expand energy sources by lightnings, Solar Zones and so on by other Devas. Similarly the meditations are also addressed to Prithvi and Antariksha for intensely sourcing food, besides physical well being, material plentitude and mental balance.)

Worship to Brahman for material and spiritual fulfillment, attainment of Bliss by the Self

III.x.3-4) *Yasha iti Pashu, Jyotiriti nakshatreshu, Prajapatih amritamaananda ityupasthe, sarvamityaakaashe, tatpratishthethy upaaseeta pratishthavaan bhavati tammaha ityupaaseet mahaanbhavati tanmana ityupaaseeta maanavaan bhavati//Tannama iti upaaseeta nanmayam tesmai kaamaah tad brahmeti upaaseeta brahmavaan bhaati tadbrahmanah parimara ityupaaseeta paryenam mriyante dvishaantah sapatnaah pari yepriyaa bhraatruvyah sa yaschaayam purushe yascha saavaaditye sa ekah//*

(Contemplation to Brahman is performed for cattle wealth since a man secures reputation as such; similarly worship to Brahman be done for the sparkle of Stars; for the joy of the organ of procreation, for everything in space; for immortality to become Brahman himself and so on. Constant meditation provides support from Brahman; the more intense is the introspection of what Brahman is yields further realisation and confidence; the depth of worship yields fulfilment of bend-down and control of desires. As Mundaka Upanishad (III.3) explains: ‘As one worships Him so he becomes’ ; *Naayamaatmaa pravachena lahyo na medhaaana bahunaa shrutena, Yamevaishavrinite tena labhastasyaisha aatmaa vivrunute tanum svaama/* All kinds of desires could be fulfilled, not only through knowledge, study or intellect but the Self is attainable by seeking and bydestroying ignorance that envelops the Reality. The Self as coupled with the highest abstinence strengthened by the spiritual disciplines of fortitude, and selflessness, becomes revealed. On the other hand, the great Six Enemies within viz. desire, anger, narrow mindedness, attachments, arrogance and jealousy- need to be suppressed. Indeed it is that person who is seen in Sun too. That indeed is the Truth: ‘Tat twam asi’ or That is the Self! That is the Truth; Thou art thou!)

From Food to Praana to Material Wealth to Knowledge to Mind to Truth to Spiritual Awakening to Bliss!

III.x.5-6) *Sa ya evam vit asmallokaat pretya, etamannamayam aatmaanam upasamkramya, etam praanamayam aatmaanaam upasamkramya, etam vijnaana mayam aatmaanam upasamkramya, etam manomayam atmaanam upasamkramya, etam vijnaanamayamaatmaanam upasamkramya, etam ananda mayam atmaanam upa samkramya, imam lokaan kaamaanni kaamarupi anusancharan, etat saama gaayannaaste/ haa vu haa vu haa vu// Ahamannamahamannam, ahamannaadohamannaadoha mannaadah/ Aham shlokakrit; aham asmi prathamajaa ritasya, purvam devebhyo amritasya naabhaayi, yo maa dadaati, sa ideva maa, vaah, ahamannam annam adantam aadaami, aham vishvam bhuvana abhya bhavaam, suvarna jyoti, ya evam iti upanishat// Iti Bhriuvalli samaaptaa/*

(The person of mental maturity and enlightenment after refraining from the mundane activities of the world realises that Life is essentially made of ‘Anna’ or the food. Consumption of Food helps generate Praana the Life Force, energizes mind and sharpens intelligence. This helps to create joy and eventually leads to bliss, the climax of spiritual fulfillment, and Self Awareness. As a True Yogi, he enjoys ‘Siddhis’ like freedom of movement at will and roaming about over the worlds instantaneously besides total command of food which in turn is linked with vital force. This state of bliss involuntarily prompts him to break him to Saama Singing viz. ‘haa vu haa vu haa vu’! He extols Anna the Food as : *Ahamannamaha mannamahamannadohamannaadohamannaadah/* or ecstatic song and further shouts aloud that he is the eater of that Anna, the unifier of food and eating, the unifier, the unifier of the unifiers; the first born Hiranyagarbha, the Virat of Devas, the navel of Immortality; the Hiranyagarbha, the Virat Swarupa and the Upanishad and the Brahman Himself! Thus initiating the analysis of food the Self evolves to generate the Praana, the play of Jnaanendriyas and Karmendriyas, the ever floating responses of mind, the impact of thoughts on the limbs and so on. These apart are the influences of Praanamaya, Atmamaya, Vijnana - maya, and Anandamaya view points leading to the Finality of Bliss and Brahman!)

Satyam vada Dharmam chara Svaadhyaayaanmaa pramadah, Acharyayaaya priyam dhanamaahritya prajaatantum maa vyavachhetseeh Satyamaatra pramaditavyam Dharmanna pramaditavyam, kushalaanna pramaditavyam Bhityai na pramaditavyam svaadhyaayapravachanaanyam na pramaditavyam/ Deva pitrukaaryaanyaam na pramaditavyam/

Maatru Devo bhava Ptru Devo bhava Acharya Devo bhava Atithi Devo bhava, yaanyanavadyaani karmaani taani sevityaani, no itaraani, yaanyasmaakam sucharitaani taani tvayopasyaani, no itaraani/

(Stanzas I.xi.1-2 of this very Upanishad are being re-emphasised and meaning in English be realised accordingly)

ESSENCE OF ISHA UPANISHAD

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ESSENCE OF ISHA UPANISHAD

*Om purnamadah purnamidam purnaata purnamuchyate, Purnasya Purnamaadaaya
purnamevaavashishyate/ Om Shantih Shantih, Shantih/*

(Om! The Supreme is Infinite and so is the Individual Self; the Individual Self which is conditioned, proceeds from the Supreme through knowledge, action and introspection while Paramatma is realised from the Anratatma! May Peace and Contentment prevail for ever!)

Detachment and Deliberation are the rudiments of Realising the Supreme

I) *Om Ishaavasyamidam sarvam yatkimcha Jagatyaam Jagat, Tena tyaktena bhunjeetha maa gridhah
kasyasvid dhanam/*

(Om! The Totality of what exists and moves about all over this Earth is under the care of the Over Lord Paramatma. This Self that dwells inside each and every Being is indeed the Supreme Itself and therefore should be guarded against by evil forces and material allurements arising therefrom. Utmost vigilance is therefore called for by extreme detachment and renunciation by stoic endurance and steadfast adherence to scrupulously hold fast to the norms of Virtue and Justice and never yield to the pulls and pressures of the transcendent and meaningless possessions of wealth and physical joys! Indeed there are the two clearcut paths on which Vedas and auxiliary Scriptures are based and these are non- involvement and proactive deliberation arising from conviction, quite apart of course from abstinence and self denial. Be that as it may, another interpretation considering the changed situations of time and circumstances, the instruction by the Lord appears not to be too greedy and over-enthusiastic, by head over heels, but within the framework of virtue and justice one should be contented with minimal wants for survival and not to get too attached!)

Righteous Action irrespective of fruits begets further longevity deserving scope for further Enlightenment

II) *Kurvunnevah karmaani jijeevishet shatam samaah, Evam tvayi naanyathetosti na karma lipyate nare/*

(Having stressed that total detachment be practised, yet human beings as they are, the Supreme relaxes for a while that one should perform works truly with conscience and without desires of returns; (Gita- Dwitiyodhaaya, Sankhya Yoga-Stanza 47) states: ‘Karmanyevaadhikaaraste maa phaleshu kadaachana, Maa karma phala heturbhuh maa te sangostv karmani’ or human beings possess the limited freedom of performing their duties but have little relevance of the fruits and returns, since whatever is destined as per the ‘Prakriti dharma’ or natural norms of predetermined returns would be reaped any way. Hence a person performing his ‘Karma’ or the dutiful works should only pray for hundred years of longevity, reemphasising the fact that the longevity be subject to continued performance of the Karma or the duties. In other words one should ask for long life only to enable to perform the duty. After all the prayer for extension of life is not for materil fulfillment but for spiritual enhancement; the purport to seek longer life by enhanced contemplation is to further activise life for exrta opportunity to serve the Almighty and certainly not to respond to pleasures of material ends. It is emphasised that there are two paths on which Vedas are established viz. one characterised by attachment and another to underscore detachment!)

Involvement of Evil Forces blinds the brightness of Truth and the pace of recovery is slow to nil

III) *Asuryaa naama te lokaa andhena tamasaa vritaah, Tamaste pretyaabhi gacchanti ye ke chaatmahano janaah/*

(How do the worlds of Devils get involved by blinding human beings in deep darkness! Indeed this is due to the ignorance caused by the severe play of body adjuncts of Pancha Karmendriyas of eyes, ears, skin, nose, and reproductive organs and the Pancha Jnaanendriyas viz. vision, hearing, touch, breathing and generation acts- all guided by the 'Manas' or Mind! These demonic and wicked influences tend to the hide the Reality of the Self and till such time the Panchendriyas are present in the body or till its termination! The nature of the Self is such that its consciousness is literally imprisoned from the sway of the Maya or hallucination or false sense of perception of the True Reality. Death and the pursuant trans - migration of the Self provide another opportunity for the enlightenment but alas, the influence of the Panchendriyas might in all probability would continue in the subsequent birth too! This being so, one would like to define what all this Self about any way! The experience of this 'Antaratma' or the Self and its self declared superiority asserts that it is free from decay, disease and death!)

Unity of the Self and the Supreme is evident to body organs and senses in respect of the Self and the Universal Elements in reference to the Truth

IV) *Anejadejkam manaso javeeyo nainaddevaa aapnyuvanpurvamarshat, taddhaavaonyaanaatyeti tishthaat taasminnapo maatarishvaa dadhaat/*

(This Self is stationary and motionless yet the fastest as the known entity in the Universe is the mind only, since the body senses are unable to move faster than mind anyway. The Supreme too is identical to the Self or the Consciousness since mind has the comparable feature viz. Air and Space viz. 'Maatarishvaa' since it moves or 'shvayati' and 'maatari' sustains activity. The common features of the Self and the Supreme are the same viz. Unity which is the Reality or the Truth while duplication and duplicity are the Untruth! The truism of cause and effect too are common to the Self and the Supreme: to the Self the Jnaanendriyas are the causes and effects are the Karmendriyas where as in respect of the Universal context the Supreme is the Commander of the Five Elements, as indeed ' from the fear of the Supreme the wind blows as Taittiriya Upanishad (II.viii.1) states: *Bheeshaah asmaat vaatah pavate, bheeshaadeti Suryah, bheeshasmaat dhaavati agnih cha Indra cha mrityu panchamah/* or it is out of fear of the Supreme that the Wind blows, Sun keeps his course, Agni and Indra too obey and the fifthly mrityu or death does his duty too!)

V) *Tadejati tannaijati taddoore tad vadantike, tad antarasya sarvasya tadyu sarvasyaisya baahyatah/*

Both the Supreme and the Inner Self are stable yet on the move, near yet faroff, right within yet outside

(In reference to Self as the entity, it moves or does not move; it is quite near and yet very far off; it is : *Tat antah* or right inside the body, organs and senses or *Sarvasyah* or it is omnipresent and all pervading. Both the Realities are unified and the one too many, none denying the reality of the other as the one is eternal while others are manifestations, being figments of the mind which is different from the sense of the other's eternal background! Brihadaranyaka Upanishad (III.iv.1) explains: 'Eshaa ta aatmaa sarvantarah yah pranena praaniti sa atma sarvantarah, katamaah Yajnyavalkya, sarvantarah/ yah praanena praaniti, sa ta aatmaa sarvantarah, ya udaanena udaaneeti sa aatmaa sarvaantarah'/ or the Self is within

all; that which *breathes* through praana or the life force is within all; that which moves downwards through the Apana is the Self that is within all; that which pervades through the 'vyaana' is the Self that is within all; that which goes out through the Udaana is the Self is within all; Samana is the balancer or equaliser of the Air is within the Self. Now, Brihadaranyaka Upanishad also asserts vide: IV.iv.13: Yasyaanuvittaah pratibuddha aatmaasin samdehye gahane prathishthaah, Sa Vishvakrit, sa ha sarasya kartaa tasya bhavanti, athetare duhkham evaapiyanti/ or the one who has realised the Innermost Self that had entered the most 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 Paramatma is all about! Indeed that is the Truth!)

The Self has no hatred for others since the action-reaction syndrome does not affect it in the least and those Yogis when realise this Reality wonder where is the hatred and where is the love!

VI.) *Yastu sarvaani bhutaani aatmaivaabhud vijaanatahtra ko mohah kah shokah ekatvam anupashya -tah, Sarvabhuteshu chaatmaanam tato na vijugupsate/*

(This Individual Self which is common in all the Beings in Creation is equally poised and placid within all and has no emotional impulse of hatred or liking since it is the same entity. Being conditioned by the same 'Panchendriyas' in the respective bodies, the mind of the various beings would naturally exhibit dissimilar actions and reactions as reflected by the cause and reaction syndrome yet the Self as such is totally immune from the same even while it remains as a mute evidence. Basically however the Self Consciousness is pure, untainted, and transparent! Bhagavad Gita in the Jnaana Yoga Six Adhyaaya 29-30 verses, Lord Krishna affirms: *Sarva bhutastamaatmaanam sarva bhutaani chaatmani, Ikshate yoga yuktatmaa sarvatra samadashanah/ Yo maam pashyati sarvatra sarvam cha mayi pashyati, Tasyaaham na pranashyaami sa cha me na pranashyati/* Those Yogis and Siddhas realise me as countless manifestations of the Singular ME with 'Samyak Drishti' or Common Vision called Atma Drishti or Inward Vision! Such yogis who discover me in them as elsewhere are near to me as they are near to me too!)

As there is 'tadaadmya' or absolute Identity, the Self and the Supreme ought to be the same, irrespective of the play of senses and thoughts that the body carries!

VII.) *Yasminsarvaani sarvaani bhutaani atmaivaava bhuud vijaanatah, Tarta ko mohah kah shoka ekatwamanupashyayatah/*

(In the vision of that person whose realisation that all the Beings are the very Self, then where is the sorrow and where is the fantasy or flight of imagination! *Sarvabhuta sthitam yo maam bhajatyekatva maasthitah, Sarvathaa vartamaanopi sa yogi mayivartate/ Gita V.31/* Once there is 'tadaadmya' or the Unity of the Self and the Supreme, then such an enlightened person attains the same position as Paramatma even if he moves about in his current existence, since : *Nistraigunye pathi vicharitaam ko vividhih ko nishedhah/* In other words he has no barriers of movement nor of features!)

Paramatma is pervasive, pure, unborn, self existent, body less, and blemishless who allotted duties to all!

VIII) *Sah paryagaat shukram akaayam avranam asnaaviram shuddhm apaapaviddham, kavirmaneeshi paribhuh swayambhuh yaathaatyatorthaan vyadadhaacchaashvateebhyas samaabhyah/*

(The Self is omnipresent like Space, is symbolic of Purity, without a subtle body, ‘asnaaviram’ or without sinews or tendons, ‘shuddham’ or taintless, ‘apaapaviddham’ or devoid of sins and blemishes, and ‘kavah’ or the omniscient! Brihadaranyaka Upanishad (III.viii.10 -11) explained that Absolute Power was never visioned but indeed the faculty of vision itself! It was never heard but heard but the personification of hearing itself; it was never known for thinking but the Supreme Thinker and manifestation of thought itself; likewise the knower and Seat of Knowledge and Intellect! This Super Power is like the unmanifested ether and is all pervading as the Ultimate and Unknown! This Absolute Power is never seen as it is neither a sense object but the supreme vision itself! It is never heard as it is not an object of hearing but is the Unique Thinker and personification of Thought and Intellect by itself. 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 and envy. That Reality is the Ultimate Goal and the Truth of Truth and the Unique! Now, as Hiranyagarbha’s own body was utilised as the Sacrifice, Pajapati’s ‘Ahamasmi’ or I am Myself manifested Purusha and Prakriti. Brihadaranyaka Upanishad (I.iv.17) then explains that the wife and son performed virtuous deeds and rites dutifully, created the Individual Self, praana, mind, vision, hearing capacity viz. the Panchendriyas and functions ; Devas, and Deva Tulya ganas, human and various beings and further detailing Naama- Rupa- Karma or Name-Form- Work of the innumerable nucleuses or their cores as further explained in Brihadaranyaka Upanishad vide I.vi.1. Besides allotting duties and eternal years of life span of Gods elsewhere and within the respective bodies, the Immutable also created Vidya and Avidya or Knowledge or Awareness of the Almighty and of Ignorance besides Karma of either Good or bad natures; it is stated that the world of Gods would be available through Vidya and those who have no access to Vidya follow the Southern Path after death explains Brihadaranyaka Upanishad (I.v.16) as follows: There are three worlds that are attainable by Scriptures and these are the world of human beings, Pitru loka and Deva Loka. Good Karma arising out of Vidya or Awareness would take the Soul after death by ‘Deva Yaana’ or the Northern Path!)

Pursuit of the ways of Vidya and Avidya or Knowledge and Ignorance

IX.) *Athah tamah pravishanti yevidyaamupaasate, Tato bhuya eva te tamo ya u vidyaayaam ratah/*

Indeed one when enters the screen of darkness or ‘Avidya’ and perform rites without the purport or objective of what are the rites intended for, then that act is of no value, especially without faith. That kind of Avidya begets further Avidya and might even be retrograde! In other words, Vidya and Karma are to worshipped being hand in hand; that kind of darkness is characterised as blindness while those in knowledge are normally prone to karma accompanied by worship and meditation; complementarity is certain in respect of Vidya and Karma! Brihadaranyaka Upanishad (IV.iv.10) makes this point amply clear: ‘Andhah tamah pravishanti ye vidyaam upaasate, tato bhuya te tamo ya u vidyaayaam rataah’ or 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 Supreme tend to distance from the Reality and near the zone of Falsity) !

Fruits of Vidya and Avidya are indeed distinct as the path of ascent by work and wisdom or meditation and karma / rites are well defined

X) *Anyad evaahur Vidyayaa anyad aahur avidyaayaa iti shushruma dheeraanaam ye nastadvichakshire/*

(It is normally emphasised that Vidya and Avidya lead to different paths all together in human life, even as faith without works is dead and those learned Pundits define the Paths clearly: Brihadaranyaka Upanishad (I.v.16) explains: ‘Atha trayo vaava Lokaah: Manushya loka pitru loka devaloka iti; soyam manushya lokah putrenaiva jayyah; naanyena karmanaa, karmanaa pitrulokah, vidyaa deva lokah, devaloko vai lokaanaam shreshthah, tasmaad vidyaam prashamshati’; in other words: 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 own son alone and not so much by rites alone as by the Agnihotra by meditation; the Pitru Loka is attainable by rites only but Deva Loka is attainable by intense meditation. Indeed Deva Lokas accomplishable by meditation alone is the best that one could aspire for! While stating so, Pundits avow that knowledge by description and knowledge by experience and works are clearly distinguishable!)

Knowledge and Ignorance both cross life and death but since the former might lead to Eternity the latter brings one back to Existence for sure!

XI) *Vidyaam chaavidyaam cha yastad Vedobhayam saha, Avidyayaa mrityum teertvaa vidyayaamritam ashnute/*

(Normally a person is differentiated by his nature and nurture. These tendencies tend to influence the proclivities of Vidya and Avidya or Ignorance and Knowledge. Even as both have to cross the gates of death, one prepares for crossing it with not much of concern to other worldliness but of material ends while others due to Vidya or Awareness of higher worlds seek to resort to work and wisdom. Now these tendencies are the follow-up of the previous lives called ‘Prarabdha’ or the carry forward. That indeed was the nature of a person who has just transmigrated with the load of his ‘paapa punyas’ or merits and demerits at the termination of the previous life. Bhagavad Gita in Shraddhaa Traya Vibhaga Yoga, chapter 17-2, Lord Krishna explains to Arjuna: ‘Trividhaa bhavati shraddhaa dehinaam saa svabhaavajaa, Saatviki Raahasi chaiva taamasi cheti taam shrunu!’ or there are three types of features that human beings are moulded in the three classes of Satvika- Raajasika-Taamasika tendencies; those with ‘satvika guna’ worship Devas; those with ‘Raajasas’ features tend to worship Yaksha Raakshasas and ‘Taamasikas’ pray to ‘Bhuta pretas’. Referring to Rites or other kinds of sacrifices, the Satvika Guna persons perform the deeds as duties and without returns of fruits, while those with Raajasika mentality perform the Sacrifices either seeking returns of for satisfying their own egos; the third category of ‘Taamasikas’ perform worship, if at all, without faith and as a formality. Having detailed the three categories of Satva-Rajas-Tamas gunas, Lord Krishna affirms vide chapter 17-28: ‘Ashradhayaa hutam dattam tapastaptam kritamcha yat, Asadityachyutyate Paarthah! na cha tatpretyano iha/’ or ‘Paartha! Homa karyas without mental application and faith, charity for bravado and so called meditation to please others with motives are all called ‘Asatkarmas’ or works and deeds are negative acts with neither faith nor application! Having thus described in Gita, one should also realise that various deeds of virtue by themselves would not by themselves provide ‘mukti’ from the cycle of births and deaths but would be a step forward to cleanse the mind and hearts. On the other hand, it might be interesting to note that Avidya needs to be recognised its due role since in its absence, how could Vidya flourish and be an instrument for Realisation just as when one always lives in darkness would there be a comparison possible for enlightenment! After all in the absence of Aditya what would be the reason and incentive for an individual’s freedom from the bondage of mind, panchendriyas and the thick screen of ‘Maya’!)

Indeed there is a Force beyond the entities of Maya and Purusha as the manifested and unmanifested ones and that is what is really worshippable worthy of Achievement!

XII) *Andham tamah pravishanti ye sambhutim upaasate, tato bhuya iva te tamo ya u sambhutyam ratah/*

(When one talks of worshipping two entities of Purusha and Prakriti, the former is unmanifest and the worshipper is ushered into blindness and darkness, while worshipping the Prakriti the manifested is equally misleading since both these are the constituents and as such the worship needs to be unified and combined! Those who worship the Creator Hiranyagarbha might secure supernatural powers and worshipping Prakriti would get absorbed into her! Mundaka Upanishad (I.ii.2) further explains: The Purusha or Hiranyagarbha is mystical and formless, yet coextensive with whatever is external and internal since He is birthless and as such devoid of Vital Force and mind; he is pure and superior to Maya the limiting adjunct of Brahman. Bhagavad Gita is quoted-XVI 8-9-‘Asatyam apratishtham te jagadaahuraneeshwaram, Aparaspara sambhutam kimnyatkaama haitukam// Etaam drishtimavashtabhya nashtaatmon alpabuddhayah, Prabhanatyugra karmaanah kshayaaya jagato hitaah’; in other words some persons of perverted thinking argue that this universe is a ‘Make Believe’, that there is no Creator responsible to draw the contours of it and the creation takes place due to the union of male and female as no other third intervention is ever existent! By being self-convinced some petty minded ignoramus blatantly perform all devilish activities and tread the path of irrecoverable slide down! Indeed, such inhuman humans with not even a modicum of thinking power to distinguish the dark and bright situations, do get attracted into the vortex of ever repeating births and deaths for ever!

Prakriti or Maya is the driving force of Creating-Preserving, Destroying and Creating again while the Real Owner of the Chariot of the Universe is the Supreme Brahman Himself!

XIII) *Anyadhevahuh sambhavaad anyad aahur asambhavaat,Iti shushruma dheeraanaam ye nastad vichachakshire/*

(Now one has distinguished of what is ‘sambhavati’ or manifested and what is not. Similarly the results of worshipping either of the entities viz. Prakriti the primordial Nature and the Purusha or Hiranyagarbha are given. We have also thus explained the result of worshipping viz. the Cause and Effect phenomenon. The Svetaashvatara Upa. IV.10 clarifies lucidly: ‘Maayaam tu prakritim viddhi, Maayinaam tu Maheshvaram, Tasyaavayava bhutah tu vyaaptam sarvam idam jagat’; in other words: Maya as Prakriti is the material cause which is derived from Consciousness and follows the behest as a limiting adjunct of the Supreme Brahman; put in another way Prakriti the Maya is the tool of the Almighty to conceal His Reality and the Great Truth! The Mother of the Universe in totality creates the real and unreal nature of it, protects it from the interplay of, and balancing between, the Tri Gunas of Satvika-Raajasa and Taamasika features and withdraws it periodically as perkaala maana decided by the Over Lord, even without ever affecting Him! In other words, Devi Bhagavata Purana (I.ii.5) declares: ‘Srishtvaakhilam jagadidam sadasad swarupam, Shaktyaa svayaa trigunyaa paripaati Vishvam, Samhartya kalpa samaye ramate tathaikaa, Taam Sarva Vishva jananeem manasaa smaraami/(This Universe of Truth and Untruth Forms is controlled by the wielding power of Maya; she indeed is the plenipotentiary as it were of Brahman the Supreme conferring all powers to act independently as originated by Him without bothering Him unnecessarily)!

Worship of Maya or Hiranyagarbha might differ in approaches but on death of the person could lead to the path of Immortality, one by Dharmacharana and another by detachment

XIV) *Sambhutim cha vinaashamcha yastad Vedobhayam saha, Vineshena mrityum tirtvaa sambhutyaam amritam ashnute/*

(He who worships the unmanifested and manifested forms of Maya and Hiranyagarbha have the common goal of achieving immortality: a) by worshipping Maya, the individual would resort to Agnihotra and other sacrifices for securing human wealth by the route of ‘Avidya’ or Ignorance; or b) alternatively take the route of ‘Vidya’ by worshipping Hiranyagarbha by resorting to the other route for achieving divine wealth. In either case then the Individual would have to cross the gates of death and become the very Self! Put it in different way, He who knows these two paths of Vidya or Avidya would attain Immortality by crossing over death through Avidya! Now the next question should be as to which route would he reach Immortality! Should one be absorbed in the World around by Dharma Karyas of Sacrifices, Daana Dharmas, and such worldly situations and worship Maya by the Avidya route or alternatively take to the route of Vidya by the Spiritual way and contemplate on Hiranyagarbha by way of total detachment and practice of Yoga of the transcendent! Brihadaranyaka is quoted –V.v.1-2 viz. ‘ 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--- when the self is destined to leave the mortal body, the latter could no more vision the sun rays and the mutual helplessness between the two entities-the eye and the Sun-ceases at the signals of death. In respect of this Individual Self whose eye is coordinated with the Solar Orbit-which essentially is Satya or the Truth- there are three significant Syllables that are relevant viz. BHUR or the Head of the Self concerned; BHUVAR or two arms and SVAR the two feet; further more there is a secret name called AHAR derived from the root expression HAA which means to ‘destroy and spurn’ the Evil forces!)

Truth and Immortality are concealed under the thick blanket of ignorance. May Surya open the Solar Orbit and let golden vessel unveil the Brahman

XV) *Hiranmayena paatrena satyasyaapihitam mukham, Tatvam Pushan apaavrunu satya dharmaya drishtaye/*

(The Face of Truth as manifested by Brahman is indeed concealed in the Solar Orb called a golden vessel. May Pushan or Surya Deva reveal the nature of the Truth! The worshipper declares: ‘Indeed I am normally the person who has executed my duties normally’: Parashara Smriti prescribes Shat Karma Vidhi as follows: ‘Shat karma –abhirou nityam Devaatithi pujakah, Huta shashaatu bhungaano Brahmano naavaseedati/ Sandhyaa snaanam japo homo Devataamcha pujanam, Vishva devaatithi yaamcha shatkarmaani dine dine’/ - ie. The six duties are specified as Sandhyavandana, at least twice a day, snaana that precedes ‘bahyantara shuchi’ or cleanliness of the body and mind, japa, homa, Devarchana, Athiti puja. Now, the the face of the outstanding Truth called Brahman that is hidden as it were in the golden and lustrous vessel viz. the solar orbit! It is in this context that the person of virtue prays to Surya Deva within whose Orbit is hidden the Unique Entity viz. Satya Brahman himself but the mind of the person in prayer is misled about the Reality of Surya as also of Brahman! The worshipper thus finds Pushan or Surya himself as the Face of the Truth and that of Eternal Brahman who is camouflaged and obscured within the golden disc or the Solar Orbit and prays to Surya to uncover Himself!)

Even as the Truth of Brahman is revealed to the worshipper in the Solar Orbit, he finds the Truth is Surya Himself! The Solar Orb also represents eyes, both signs of death, as also Bhur-Bhuvah-Swaha!

XVI) *Pushannekarshe Yama Surya Prajapatya vyuha rashmin samuh tejah, Yatte rupam kalyaanatamam tatte pashyaami yosaavasau Purushah sohamasmi/*

(Surya Deva! You are indeed the nourisher and preserver of the Universe in totality, the solitary traveller on the high skies in Celestial Forms like Lord Yama, the Supreme Controller, the Unique Evidence of the Activities on the Worlds, the Illustrious Son of Prajapati, the efficient distributor of vital energies to all the Beings through your rays! Do lessen the severity of your rays of radiance and dazzle to behold you as the Eternal Truth the Paramatma! Sage Agastya's worship to Surya Deva before the Epic War of Gods and Danavas of Ramayana is quoted from Aditya Hridayam of Varaha Purana: 'Sarva Vedaantako hyeshastejasvi rasmibhaavanah, Yesha Devaasura ganaan lokaan paatih gabhastibhih/ Esha Brahmecha Vishnuscha Shivah Skandah Prajapatih, Mahendro Dhanadah Kaalo Yama Sommo hyapaampatim/ Pitaro Vasavassaadhyaa hyashvino Marutomaruh, Vaayur vahnih Prajaapraanaa ritukartaa Prabhaakarrah/ Aaaditya Savitassuryah Kahgah Pushaa Gabhastimaan, Surana sadruso Bhaanuh Vishvaretaa Divaakarrah'// As translated the Prayer states: ' We pray to Surya Deva as revered by the totality of Celestial Deities; He is Self-Radiant nourished by His own rays of radiance energising the whole world with its inhabitants and objects of His own Creation. Indeed you are Brahma, Vishnu, Shiva, Skanda, Prajapati, Mahendra, Kubera, Kaala, Soma, and Varuna; you are the Pitru Devas, Vasus, Sadhyas, Ashvini Kumars, Marud Ganas!'

The worshipper of Surya Deva now visions another manifestation of the Truth viz. Brahman as the Vision of the eyes, as also Bhur-Bhuvah-Swah; Brihadaraanyaka Upanishad explains in detail vide V.v.1-4: the explanation being as follows: At the very beginning of the Universe, water got manifested and that was basically meant as the liquid oblations connected with the Agnihotra. In fact all the Elements in their undifferentiated form was designated as water. That led to the materialisation of Satya or the Truth and as such Satya Brahman was the first appearance of Paramatma. Satya Brahman created Prajapati/Viraja the Maker of Devas and Beings. Satya Brahman in short form was Satya consisting three syllables viz. SA-TI-YA. The words Sa and Ya are totally free from all kinds of death or destruction while the middle syllable TI denotes 'Mrityu' and 'Anruta' or death and untruth. Thus Reality being the quintessence of Brahman, the middle mass of Unreality was inserted and slotted in between by the principal chunks of Truth! Since Untruth is hemmed in on either side of Truth, there is predominance of Truth and wise and the virtuous persons are not easily perturbed by fallacies! Now 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 eyes and Sun rays/ Hence the mutual helpfulness of the Eye and Sun ceases at the signals of Death! Having said thus one should mention of the affinity of Gayatri and Surya: The Individual Self whose eye is coordinated with the Solar Orbit-which is essentially Satya or the Truth-there are three significant syllables which are relevant viz. 'Bhuur' or the Head of the Self concerned; 'Bhuvah' or the two arms and 'Svah' the two feet; further more there is a secret name called 'Ahar' derived from the root expression 'Haa' which means 'to destroy and retaliate the evil forces. Similarly, of this Individual Being who has his physique's right eye, Bhur as his head, Bhuvan as his two arms, Swar as his feet, and 'Aham' as his secret name that destroys the evil!)

The Reality and the Eternal Truth as disclosed to the Worshippers in the Golden Disc or Solar Orb is identified as the Omnipresent Vayu deva!

XVII) *Vaayuranilam amritam atha ida shariram, Om Krato smara kritam smara krato smara kritam smarah/*

(The Worshipper of Brahman now venerates and prays to Vayu Deva to let his Praana or the Vital force attain the all pervading Immortal Air, well before the Panchendriyas driven by mind are converted into ashes following death! Indeed Vayu or 'Praana' demonstrates its prowess by its presence or absence to segregate the Truth and Untruth. Indeed the objective of meditation would be to seek the Truth. Human Beings are constantly striving to know what happens post life! Their meditation is to seek that once a Being reaches to Air what next! Brihadaranyaka Upanishad (V.x.1) explains: As the Self departs, the Vital Force makes an invisible exit hole and separates the body and the Self. This hole is akin to a chariot wheel and the Sukshma Swarupa or the Subtle Form, of the Self goes upwards towards the Sky, reaches Aditya Loka, the Lunar zone and finally reaches the Hiranyagarbha where there would be no sorrows nor joys but bliss all around! So much about the deserving Souls who depart and take to 'Deva Yaana' or the Divine Route! On the other hand, the same Brihadaranyaka Upanishad- IV.iv.2, describes the final time: while facing the end of life, the vision gets unified with the Inner Self and is stated to be blurred in vision, the nose could not smell, the tongue could not taste, the voice is ineffective, the ears could not hear, the mind could not think, the skin loses its touch and the intellect gets vanished. That is the precise time when the vital force would quit and all the organs follow suit! Then the Upanishad describes further: when ever a caterpillar reaches the end of a blade of grass, it tends to hold another support and contract the earlier body before holding another grass blade! The worshipper of the Vital Force in any case merges itself into the Immortal Air! O mind, remember and do remember that This is That! Om!)

Either Vidya or Avidya viz. Knowledge leading to Salvation and Ignorance resulting in Cycle of Existence have to finally end up with Agni on death any way!

XVIII) *Agne naya supathaa raaye asmaan Vishvaani Deva vayunaani Vidvaan, Yuyodhyasmaj juhuraanameno bhuyishthaam te naama uktim vidhema/*

(Agni Deva! You are indeed fully aware of my deeds of virtues. The Pitru Yaana Southern Path of the Self after death has been disgusting by way of going and coming to existence and hence my supplication to shun and steer clear my acts of evil. Save us from crooked and deceitful ways of existence and let all the ways of sins that might have been committed be burnt off as a reformed path be opened afresh! As in Katha Upanishad (I.ii.1-3) Lord Yama explained to Nachiketa that there were two kinds of human aspirations viz.'Shreya' and 'Preya' or Vidya and Avidya as the Paths of Sacrifice and Pleasure; while the easy method of Preya is invariably opted for as of Pleasure and Passivity of worldly pulls, the Path of Shreya is difficult and defined ways of virtue. Indeed while existing in the midst of ignorance and darkness, the majority of human beings assume that they are intelligent, worldly-wise and move fast round and round following twisted and curved means of existence, just like blind leading the blind! Recalling the Stanza II above, 'Avidyayaa mrityum teevrataa Vidyaamritamashnute' indicates that Avidya or 'Karma phalabhoga' or the path of whatever deeds that have been done which indeed leads to the vortex of deaths and rebirths while Vidya denotes ; in respect of 'Satkarmas' or Acts of Virtue however, there are divine dispensations as per whatever becomes due say by way of better placements in the ensuing births.On the other and 'Devataajnaana' or the awareness of Celestial know-how leads to Immortality.)

Conclusion: Essentially speaking the emphasis is on the supremacy of the following forms of Magnificence; one as Maya, another as Hiranyagarbha the Lower Brahman and finally the Supreme Brahman . Now, the Supreme Brahman ‘Paramatma’ is nowhere else than the ‘Antaratma’; this Truism has been quite laboriously and vividly explained by all th Upanishads!

[Note: The above four stanzas viz. XV-XVIII are stated to utter as a part of funeral rites, extolling the Vision of Paramatma as the Eternal Truth, Sun, Water, Air / Vital Force]

OM Purnamadah purnamidam purnaat purnamudachyate

Purnasya puranamaadaaya purnamevaavishyate/

OM Shantih Shantih Snantih //

ESSENCE OF SHVETAASHVATARA UPANISHAD

ESSENCE OF SVETAASHVATARA UPANISHAD

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ESSENCE OF SHVETAASHVATARA UPANISHAD

Tatah param Brahma param Brahmantam yathaa nikaam sarva bhuteshu goodham, Vedaahametam Purusham Mahantam Aditya Varnam tamasah purastaat, tamevah vidyateyanaaya/

(Even superior to the Supreme is what is unknown and concealed right within each and every Being of Universal Creation and those who realise this truism would surely turn to Immortality. Knowing of this Unique Truth alone would conquer death and discover Eternal Immortality and indeed there is no other path ever open to any!)

Introduction:

The Title of this Upanishad which is essentially anchored to Yajur Veda literally denotes the realm of well harnessed 'svetaashvas' or horses of purity signifying physical faculties of 'Jnanendriyas' and 'Karmandriyas' or Sensory Organs or those of Action. The dominant vital energy of the physique of the Beings originates from 'Ishvara' or Rudra being the manifestation of the Absolute Unknown of Unique Singularity and is of the Self Created Maaya Shakti enabling the Creation of the Universe, certainly dismissing the concept of dualism! Thus the opening discussion of the Upanishad itself hinges on the cause and effect of Life, the objective of existence and the course of attainment.

The Cause of Causes and that of the Eternal Truth

I.i) *Brahma vaadino vadanti: kim kaaranam vadanti: kim kaaranam Brahma, kutah sma jaataa, jeevaama kena, kva cha sampratishthaah, adhishthaah kena suketareshu vartaamahe brahma vido vyavasthaam/*

(The Experts of Brahma Vidya open their discussion as to what precisely would be the reason of existence and the purpose of Life! What is the amorphous and unknown substance of Brahman like and what again is the meaning of life, an odd mix of joys and sorrows and what purpose of life all about!)

I.ii) *Kaalah sambhavo niyatir yadracchaa bhutaani yoni purusha iti chintyaa, samyoga esham na tvaatma bhaavaad aatmaapi aneeshah sukkha dukkha hetuho/*

(What needs to be blamed for the constant struggle for existence! Is it the 'Kaala Pravaah' or the cycle of Time that is the reason for worries of Beings especially of human beings who are too sensitive the the travails of existence since the general feeling is that circumstances ruling the bhuta-bhavishya-vartamaana or the risks experienced or acts already registered , or now being done even now are being shaped up to cause further troubles that one undergoes carry the impact by the ups and downs! Or the circumstances due to extraneous factors; or just by mischance; or is it due to the force of one's own destiny caused by 'karma'; or due to Adhibhoutika, Adhyatmika or Adhi daivika explanations! It is quite possible that a mix of all such considerations are possibly to be blamed and reconcile oneself! But then which is that Force that enforces the fruits of one's own deeds!)

I.iii) *Te dhyaana-yogaanugati apaayan devatma-shaktim sva-gunair niguudham yah kaaranaani nikhilaani taani kaalaatma yukaani adhitishthati ekah/*

(Those who are intensely engaged in constant meditation and deep introspection gradually realise that the specific ‘devaatma shaktim swa gunair niguudham’ or the divine power is latently replete right within and indeed that rules and causes all the actions and conditions its psyche; Bhagavat Gita in Raja Vidya Raja Guhya Yoga vide IX.10, Bhagavan Shri Krishna declares: ‘*Mayaadhyakshena prakrutih suuyate sacharaacharm, hetunaanena kounteya jagadviparivartate/* or Kounteya! I preside over the affairs of the Universe while Maya Shakti is my seretary help to look manage the Creation-Preservation and periodical dissolution activities and that is how the activities are carrying on with no hitches.’ Indeed, the Self driven power enforces the interaction of Satva-Rajasika-Tamasika Gunas or Instincts or features of Beings and balance these to prompt the actions of the Beings. In this very Upanishad, vide IV.10 states: *Maayaam tu Prakritim viddh, Maayaayinaam tu Mahehwaram, tasyaavayaya bhutaih tu vyaaptam sarvam idam jagat/* or ‘this be well realised that Prakriti is Maya and the origin and essential force behind Maya the Illusion is Rudra Himself; the Universe in totality is permeated and suffused with that Root Energy of His!’ Brahma Purana illustrates: *Esha chaturvamshati bheda bhinna Maayaa paraa prakritistat samutthaa/* or ‘The Universe is surfiert with twenty four major variations of Maya of Five Elements, Five Jnanendriyas, Five Karmendriyas, Manas, Praana, Trigunas and Kaalamaana. Thus the Self-generated Energy is camouflaged within, by the three main qualities of all the Beings in Srishti in the three forms of Satvika-Rajasika-Tamo gunas. These very qualities are also responsible for the Existence and the driving forces within, besides being the causes of Srishti- Sthiti- Samhara or Creation-Preservation- Dissolution of the Universe! This very Original Energy of Parama Rudra is also the manife station of three forms of Prakriti-Purusha-and Ishvara !He is the Cause-Causation- and Casuality of Life!)

I.iv) *Tam eka nemim trivartam shodashaantam shataadhaaram vimshati pratyaraabhiih ashtakaih shadbhiih vishva rupaika paasham tri maarga bhedaam dvini mittaaika moham/*

(The Supreme Lord is realised as a Single hub of a wheel, with three tires or three folds of three Gunas of Satva-Rajas-Tamas; ‘shodashatantam’ sixteen terminals or of five elements, five organs of Perception viz. Jnanendriyas and five organs of Action or Karmendriyas and the mind as the Leader; ‘Shataardhaaram’ or fifty spokes representing viz. ‘viparyas’ viz. misleading conclusions, ‘tamas’ or ignorance, ‘moha’ or self-love, ‘maha moha’ or extreme infatuation, ‘taamishra’ or abhorrence and and ‘andhataamishra’ or terror; ‘Vimshati pratyaraabhiih’ or twenty four counter spokes or the Five Basic Elements of Nature with five each of organs and senses and mind; ‘Ashtaika shabdiih’ or six sets of eights viz. ‘Prakriti’ or Nature, with eight causes of five elements with, ‘Manas’ or Mind, ‘Buddhi’ or Intelligence and ‘Ahamkaara’ or Ego As Bhagavati Gita vide VII.4 illustrates vividly: *Bhumiraaponalo Vayuh kham Mano buddhirevacha, Ahamkaara iteeya me bhinnaa Prakrititrashtadaa/*; ‘Vishva rupaika paasham’ or the strong rope tied to each and every being named ‘Karma’ or the plus and minus account; ‘tri maarga bhedaam’ or the dominant difference of three ingredients of Life viz. ‘Dharmaadharm vichakshanaa jnaanam’ or the innate capability of Righteousness and its Contrariness; and ‘dvini mittaaika moham’ or the double edged obsession of good and evil orientation both being the definite causes of rebirth! This is how the delineation of the Single focal point or the hub of the wheel of Life !)

I.v.) *Panchashrotombumn panachayoni ugra vakraam pancha praanormim pancha buddhyaadi moolam panchaavartam pancha dukhkaugha vegam pancha shad bhedaam pancha parvam adheemah/*

(The ephemeral Universal Existence and the Ultimate Truth and Reality of Parameshvara are realised by way of five some means viz the Five Flows or streams of Life from five sources which are too

swift to control and overwhelming. The powerful currents of the waves or the Pancha Praanas or the Five Vital Energies of Praana-Apaana-Vyaana-Udaana-Samanas with defined functions dominating the very existence of each Being. The roots of the functions are five perceptions that each of the physical organs emanate. The ‘panchaavartaam’ or the five currents of mighty force tend to impact ‘pancha dhukhaugha vegaam’ or five intense and swifty floods of painful twinges which are spread out as fifty magnified forms of severity and sharpness with five branches of perceptions experienced! These are stated to be Ignorance, pride, fear of life and constant fear).

**I.vi) Sarvaajeeve sarva samshte brihant asmin hamsobhraamyate brahma chakre, prithag
aatmaanam preritaaram cha matvaa jushthastatas tenaamritatvam eti/**

(As Parameshvasara energises the wheel of the Universe with Himself as the hub, the Antaratmas of the Beings flicker and flutter and the individuals imagine that they feel they are different from the Supreme, but indeed once the Self Realisation the veil of ignorance is removed then they become eternal. Bhagavad Gita in the final chapter of Moksha Sanyasa Yoga vide XVIII is quoted:

Ishavarassarva butaanaam hriddesherjuna, tishthati, bhraamaraassarvabhutaani yantraa rudhaani maayayaa/ or ‘Arjuna! Bhagavan Ishvara sparkles all the Souls of Individuals in the Lokas, even as the ‘Praana koti’ or the unaccountable billions of the Beings places them on his eternal wheel of Life and revolves them all *even as they hardly realise that they are all His own Forms! Brihadaranyaka Upanishad vide I.iv.10 explains: Brahmavaa idamagra aaseet, tad atmaanam evaavet, aham*

brahmaasmeeti, tasmaat sarvam abhavat; tadyoyo devaanaam pratyaya buddhayata sa eva tad abhavat tatha risheenam, tathaa manyshyaanaam; taddaitat pashyan rishir Vaamadeva pratipade, aham manurabhavam suryascheti, tad idam api etarhi ya evam veda, aham brahmaasmeeti sa idam sarvam bhavati, tasya ha na devaschanaabhuyatyaa eeshate Atmaa hoshyam sa bhavati; atha yo anyaa devataam upaaste, Anyosau anyo ham asmeeti, na saveda; yathaa pashur evam sa dvaanaam; yathaa ha vai bahavah pashavo manushyam bhunjyuh, evam ekaih Purusho devaan bhunakti; ekasminneva pashavaatityaane priyam bhavati, kim u bahushu; tasmaad eshaam tanna priyam yad etan manushyaa vidyuh/ or, ‘this enigma continues for ever till one does not realise that

the Self himself is Brahman always at the beginning of Creation or now and forever. One has to realise Him from within, since he is realised as Devas discovered him likewise. Sages like Vama Deva realised after long cognition and introspection that Brahma is That, viz. the Manu or the Sun within whom is a reflection of himself. Little does one understand more than the simple Truth and animals would think that human beings are like Devas 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 realise the means of introspection, devotion, Sacrifices, daana dharmas and so on to ascertain the Absolute Truth of *Aham Brahmasmi!*) Kathoupanishad vide IV.10 which having explained that there was Brahman alone and having titled the Self as the Self- Creator and there absolute nothing-ness therefore analyses the expressions of ‘sukrutam’ as interpreted by ‘svakritam’ and ‘sakritam’ as an exceedingly well performed act of Creation establishes the pre-existence of His. That the unique act of creation by Brahman is his cause own experience of joy is as true in a somewhat narrow perspective like that of the joy of living of an individual Self too is as long as one’s breathing lasts. Once the person’s equilibrium is threatened from the comfort zone then the joy is eroded and sorrows take over; but Paramatma is ever blissful and so is the Antaratma. The body and senses are ever variable till the Self surpasses that stage of temporary livings in the cycle of births and deaths and safer sailing is striven till the shores of Brahman are reached!. The fluttering of the Soul ceases and the Self merges into the Supreme!)

I.vii) *Udgeetam etat Paramam tu tasminstrayam supra tishthaankaram cha, atraantaram Brahma vido viditvaa leenaa Braahmai tad paraa yoni muktaah/*

(Parameshwara is ever rendered in Udgita geeta in triad for His three-some outstanding manifestations as *bhokta*, *bhogyam*, *preritaaram* or the Supreme Enjoyer, the Object of Enjoyment and the Facilitator of the Joy. He is also named as the ‘Svaprathishtha-the Supratishtha’-and Supratishthaanta or the Self Generated-Self Preserver-Super Destroyer or the Trimurti Swarupa as the Paranatma /Antaraatma the Supreme / Self- the Universe and the Virat Swarupa or the Lord of the Cosmos. He is ‘Brahma Vido’ or the Realiser of Brahman the Unknown; ‘Veda Vido’ or the Unique One known to the Vedas; Paramam or the Unique and ‘prapancha dharma rahitam’ or the Author of the Principles Himself assuch Dharmas are beyond Him!)

I.viii) *Samyuktam etat ksharam aksharam cha vyaktaavyakta bharate vishvam Ishah, aneeshaschaatmaa badhyate bhoktarbhaavaat jnaatvaa devam muchyate sarvapaashaih/*

(Parameshara is the ever fluctuating variations of ‘Ksharam-Aksharam’ what is Real or Unreal and ‘Vyakaavyakta’ or the Conceivable and the Inconceivable. The omni present Supreme Force in the Universe or the Inner Soul is bound by the fetters of physical restraints as imposed by the organs and senses temporarily as long as the physique lasts and once the awareness of the Inner Consciousness and the Supreme being identical is realised freedom is secured even as the body melts off or in rare circumstances even while the body still remains as ‘Jeevan Mrityu’! The concept of ‘Kshaaraakshara’ is explained vividly in Bhagavad Gita in Purushottama Praapti Yoga, Chapter XV.16-17: *Dvaavimao Purashaa loke ksharaakshra eva cha, Jsharaassarvaani bhutaan kutastokshara uchate/ Uttaamah purushastanyah Paramaatmetyudaahritah, Yo loka trayamaavishvabibhartavyaya Ishvrarah/* or ‘ In this Universe, there are two kinds of Purshas- one is transitory and another everlasting; the Prakriti comprising the ‘Pancha bhutas’ and the alternate forms of physical organs and senses is purely temporary and the other which is eternal; while the ‘Aparaa prakriti’ is temporary while the Para Prakti or the one beyond is Akshara or everlating. In this Universe, there is an ‘Uttama Purusha’ of the Virat Purusha fame and of the Beings also while there is a ‘Mahaatma’ of Avyakta- shasvata- ananta- aja- avyaya’glory!)

I.ix) *Jnaajnaudvaavav ajayaav ishaanteeshav aja hyekaa bhoktar bhogyartha-yuktaa anantaishcha –atmaa vishvarupo hyakartaa trayam yadaa vindae brahmametat/*

(Brahman is ‘Akartaa trayam’ and of ‘jeeveshwara prakriti rupa trayam Brahma’ comprising of three energies: two Self Generated Entities and the permanent- the semi permanent-and other third purey temporary. The foremost one is Unknown, the second is the ‘bhoktar-bhoga-bhogy rupam’ or the Enjoyer of Enjoyment or the the Individual Self, and the third being the object of enjoyment. In other words Brahman is the ‘akartar’ or the Inactive ‘Shtaanu’ and ‘karavyaadi samsaara rahita’ the Base Source of Energy; with neither responsibilities nor duties. But the responsibilities are ably performed with the active involvement of Maya the Prakriti which however is not independent however of Brahma but controlled by Parama Purusha yet does not constitute a second to Brahman on the analogy of electricity-the switch and the lamp!)

I.x.) *Ksharam pradhaanam amritaaksharam harah ksharaatmaanaav Ishate Deva ekah, tasyaabhidh-yaanaad tatva bhaavaad bhuyaschaante vishva maayaa nivrittih/*

(The union or integration of the ‘pradhaana’ or the visible and perceptible primary matter in the material world and of the imperishable and immortal ‘Parameshvara’ would result in ‘maya-nivritthi’ or the cessation of maya which is a milestone of Realisation of the Self. Hence the definition of

HARA or 'avidyaader haranaat' the destroyer of Maya the Illusion and Ignorance. Shiva Mahimaa Stotra is commended in this context: *Bahula rajase visyhotpattau bhavyaah namo namah, prabala amese tat samhaare haraaya namo namah/ Jana sukha krite sattvodriktaau mridayaa namo namah, paramahasi pade nistraigunye shivaaya namo namah/* or 'Our prostrations to Parameshwara who is beyond tri-gunas of Bhava or Brahma essentially of Rajo guna, Mrida or Vishnu predominantly of Satva guna for the preservation of the Universe or of Rudra of tamo guna the destroyer of the Universe! May we thus invoke that Pradhana Purusha to access Kaivalya for the conquest of 'Vishya Maya'!)

I.xi.) *Jnaatvaa Devam sarvapaashaapahaanah ksheenaih kleshair janma- mriyau nprahaanah, tasuyaabhidhyaanaat triteeyaam deha bhede vishvaishvaram kevala aapta kaamah/*

(Realisation of Parameshwara results in triple effect impact: to sever the chains of Samsara, secondly of riddance of joys and sorrows being the typical bodily experiences and finally the destruction of the inevitability of the ever revolving cycle of births and deaths. Intense meditation to Parama Shiva yields yet another triple effect viz. 'deha bhede vishvaishvaram kevala aapta kaamah' or the final dissolution of human body and the adjoining pleasures and pains and 'Kaivalya', the final bliss being the merger into the Truth!)

I. xii.) *Etad jneyam nityam evaatmasamshtham naatah param veditavya hi kinchit bhoktaa bhogyam preritaram cha matvaa sarvam proktam trividham braahmanam etat/*

(Having explained that Parama Shiva is at once of the triple form of manifestation viz. Bhokta-Bhogyam-Preritaram or the Prakriti-the Self and the Supreme Ishvara, indeed there is nothing beyond to realise. It is further infer that Maha Yogis visualize only Maheshwara and not the images.)

I.xiii) *Vahner yathaa yoni gatasya murthi na drishyate naiva cha linga naashah, sa bhuyaa eva indhana yoni grahyah tad vobhayam vai pranavena dehe/*

(Just as Agni may not be visualised outwardly its source needs to be realised; it could certainly be known by rubbing and it would most probably originated thereby.Indeed the 'Indhana'and 'Yoni'are relevant, as a stick is capable of continuous friction and drilling into a hole fire would appear. Similarly persistent efforts of intense recitation of Pranava mantra 'Om'-*Omityeikaksharam Brahma-*ought to result in dispelling darkness and ignorance. {The all powerful 'OM shabda' is stated to result in the friction created by the rapid speed of the revolutions of Moon-Galaxy- Earth on their own respective axes at a mind boggling velocity of 20 thousand miles per second create a super sound of Om on the modern analysis of Mass x Velocity x 2!})

I.xiv) *Svadeham aranim kritvaa oranavam co'ttaraaramim, dhyaana nirmatsathanaabhyaasaat devam pashyen nigudhavat/*

(Struggle to surmount all kinds of impediments is fraught with innumerable means of material desires and practices on one hand and sharpen the edge of spiritual bent of mind with tenacity, dedication and extraordinary faith on one's own ability on the other hand.This is some thing that calls for a revolutionary transformation in one's daily routine and psyche. It demands sufferance, self-negation, and total abstinence to the point of break down by way of extreme self denial. Control of mind and detachment by the severe possible hold and command of organs and senses of chakshu-shravana-naasika-manasika-twak media as also the yoga practice without desired ends and the corresponding controls but even without pursuing and terminating the further strife to merely attain 'siddhis' like Anima and Garimaadi powers but of the Ultimate Siddhi of uniting the Self with the

Supreme with no interference and curiosity of materialism and its ends but bring out to one's fold from one's own heart!)

I.xv) *Tilleshu tailam dadhineeva sarpir aapas srotassu araneeshchaagnih, evam aatmaatmani grihyetusau satyenainam tapasaa yonupashyati/*

(One's own 'Antaratma' or the Innermost Consciousness needs to be churned out by persistent practice as detailed in the above stanza, by way of struggle, friction and persistence just as oil is extracted from sesamum seeds, butter from cream of milk, water by digging deep from dried earth, and as Agni by friction of 'aarani' or wood sticks! In the constant and even tiring efforts of truthfulness and extreme austerities, the Individual of total commitment might thus be able to discover the Final Truth finally; *ghritam iva payasi niguudham bhute bhute cha vasati vijnaanam satatam manthetavyam manasaa manthena bhutena/* or 'Constant churning of a clean and transparent mind is the quintessence of the exploration, just as of ghee in milk which again is obtained after constant churning!)

I.xvi) *Sarva vyaapinam atmaanam ksheere sarpir ivaarpitam, atma vidyaa tapo mulam tad brahmopa- nishat param, tad brahmopanishatparam/*

(Ultimate Message of Upanishads which are the gateways of Brahma Vidya the finality of Paramount Knowledge of obscurity of Life is that the 'Antaratma Is Paramatma' or the Innermost Self Consciousness is the Supreme, indeed the Inner Consciousness is the Supreme! This is on the analogy of butter being originated from milk as Self Realisation is Brahman! *Yadaa tu sarva bhuteshu daarushvagnim iva sthitam, pratichaksheetam mam loko jahyaat tarhaiva kashmalam/* Maha Bhagavata III.ix. 32 or 'Let this be realised by all that I am present in all the Beings in 'Srishti' as the latent fire in wood; once they become aware they cast off Ignorance and attain splendour'. Another such message by the Almighty assures: *Pushpa madhye yathaa gandham payo madhye yathaa ghritam tilaa madhye yathaa tailam paashaaneshva iva kanchanam/* or 'Just as fragrance is in flowers, butter is in milk, oil in sesamum seeds and gold in ores, so is Bhagavan in all the objects'!)

[This is the close of the First Chapter of Shvetaashvatara Upanishad]

Invocations to Savitur Deity of Rig Veda as the Agent of Surya Deva and Devi Gayatri

II.i-v) *Yunjaanah prathamkam manas tattvaaya savitaa dhiyah, Agner jyotirnichayya prithivyaa adhya bharaat// Yuktena manasaa vayam devasya savituh savesuvargeyaaya shaktyaa// Yukvaana manasaadevaan suvaryato dhiyaa divam brihaj jyotih karishyatas savitaa prashuvaati taan// Yunjate mana uta yunjate dhiyo vipraa viprasya brihato vipashchitah, vi hotraa dadhe vaayunaavid eka in mahee devasya savituh parishthutih//Yuje vaam brahma purvbayam namobhir vishloka etu pathyeva suureh shrunvantu vishve amritasya putraa aa dhaanaani divyaani tashthuh//*

(Upanishads require the Vedic convention of Invoking Savitur and at the very outset to control the mind and thoughts and initiate the radiance and splendour of Agni Deva to Bhumi. Having restrained mind, one is able to cast the spell of the Celestial Savitur ideally and fortify one's own resolve to attain Swarga. May Savitur brighten our thoughts and deeds and enlighten our consciousness just as the illustrious Sages and seek to emulate the established vedic conventions and practices! Indeed, all the ceremonial functions like Sacrifices and all types of Karma Kanda require the Invocation of the divine Savitur and as such let us all join the prayers to that Unique Deity and after securing the blessings of Deity, proceed our way ahead. Let this verse set the tone to pursue the Solar Path to worship the Godsof Heaven!)

II.vi) *Agnir yatraabhimathyate Vaayur yatraadhirudhyate, Somo yatraatirichyate tatra samjaayate manah/*

(Indeed the cycle of cause and effect gets initiated with the kindling of Agni where Vayu Deva is directed to, and that is where Soma Rasa the Amrita gets generated and that is surely the mind is born! Bhagavad Gita vide Vibhuti Yoga X.xii. is quoted: *Teshaam eva anukampartham ahamajnaanam tamah, naashayaam atma bhavastho jnaanadeepena bhasvataa/* or ‘Lord Krishna assures that He would hereby like to bestow the boon of negation of ignorance like darkness and of ‘Atma Jnaana’ or of Self Enlightenment to all those who possess control of mind, thought and deed of virtue and seek me with vigour and perseverance and approach me with devotion and dedication!’ Thus mind is the key factor!)

II.vii) *Savitraa prasavena jusheta Brahma purvyam, tatra yonim krinavase na hi puurtam akshipat/*

(As Savitur Deity is the motivation and inspiration in performing the instant Sacrifice, one should be able to revel and enjoy the Traditional Prayers of the yore and stay put and practise with a ‘full go’ and enthusiasm; after all that courage and even bravado would not affect the performer. However a word of caution to the performed of the Sacrifice vide Chhandogya Upanishad vide V.xxiv.1-2: *Sa ya idam avidvaan agnihotram juhوتي, yathaangaaraan apohya bhasmaani juhuyaat, taadrah tat syat// Atha ya etad evam vidvaan agnihotram juhوتي, tasya sarveshu lokeshu sarveshu bhuteshu sarveshu aatmaasu hutam bhavati//* or ‘whosoever offers Sacrifice to Agnihotra without knowing the meaning and significance of doing so is lika removing the wood or coal and performing oblatios on dead ashes! However if once a person with knowledge offers the Fire Sacrifice even by flimsy grass, his oblations are such as to serve all the worlds, Beings and all the components of that person viz. his body, mind, organs, senses and his intellect!’ Bhagavad Gita in its Jnaana Yoga of IV.xviii-xix further define Karma and Akarma: *Karmanakarma yah pashyet akrrmani cha karmayah, sa buddhimaan manushyeshu sa yuktah krutsnyakarmakrit// Yasya sarve samaarambhaah kaama satkalpa varjitaah, Janaanaagin dagdha karmaanam tamaahuh panditambudhaah//* or ‘ That person who distinguishes truthful deed or not is truly one with adequate maturity and wisdom. Those who do any action with no motivation but as a habit or routine have no purpose, but whosoever could act wisely even as a routine does so as with sincerity is known as person of enlightenment! The acts of selflessness are such as those that are far reaching and worthy of reaping fruits of virtue!’)

Ingredients of Yoga Practice

II.viii) *Trirunnetam sthaapya samam shariram hriddenindriyaani manasaa samvineshya, Brahmudupena prataretta vidvaan asrotaamsi sarvaani bhayaavahaani/*

(The person of enlightenment who is able to sit erect with the three upper limbs of the body viz. the chest, neck and head, directing his vital energies of the senses and thoughts of mind into the heart should be swiftly navigate one’s Self on the turbulent currents of Samsara towards the the shores of Brahman with neither fear nor imbalances! This is what precisely illustrated in Jnaana Yoga of Bhagavad Gita chapter VI.12-14: *Tattaakaagram manah kritvaa yatah chittenjayakriyah, upavishvaasane yajjaat yogamaatma vishuddhaye// Samam kaaya shiro greevam dhaarayannachalam sthirah, samprekshya naasikaagram svam dishaschaavalokayan// Prashaantaatmaa vigatabheeh brahmachari vrata sthirah, manassamamya macchittho yukta aasetamatparh//* or ‘ One as seated on a comfortable seat controls the limbs and senses even while exercising control of mind needs to deliberate with ‘dhyaana yogopaasana’ or concentrated meditation and pratice of Yoga. Now, the person concerned needs to sit upright and steady without

looking sideways but straight onto the nose with concentration in a trance with fearlessness and peace of mind and of Soul!)

II.ix) *Praanaan prapeedyeha samyuklta cheshtahksheene praane naashikayocchvvasheeta dushaashva yuktam iva vaaham ena vidvaan mano dhaarayetaa pramattah/*

(This stanza mentions of what is called as Praanaayama or breath control: the person concerned would repress breathing through the nostrils controlling body movements, with diminishing pace of breath while restraining mind as a chariot yoked with capricious horses! Bhagavad Gita in Karma-nyaasa Yoga vide V. 27-28 explains: *Sparshaan kritvaa bahir baahyaamschakshus chavantare dhruvoh, Praanaapaanoa samao kritvaa naasaabhyantarachaarinou// Yatendriya mano buddhih munir moksha paraayanah, vigata-cchaabhayakrodho yassadaa mukta eva sah//* or the yogi practising ‘praanaayama’ needs to have already discarded the joys of limbs and senses should look through the tip of the nose, inhale normally through both the nasal holes and restrain the acts of limbs, mind and thoughts with the utmost aim of mukti or redemption without either desires or apprehensions; this is praanaayama and yoga all about!)

II.x) *Same shucau sharkaaa vahni vaalukaa vivarjite shabda jalaashrayaadibhih, manonukule na tu chakshu peedane guhaa nivaataashrayanw prayojayet/*

(Let yoga exercises be practised at such an idyllic place of tranquility where the surroundings are clean free from pebbles, gravel with soft sounds of water flows around, pleasing to the eyes, protected by fierce winds and peacefulness prevails. Bhagavad Gita vide VI.11 describes an ideal place for Yoga: *Shuchau deshe pratishthaapya sthira maanasamaatmanah, naatyucchritam naatineecham cheaajia kushottaram/* or ‘The ground of practising yoga be neither too low nor of height but of evenness and that specific spot be such as covered with darbha grass spread out with a soft ‘krishaajina’ or the skin of a deer covered with suitable clean cloth enabling steady seating possible!)

II.xi) *Nihaara dhumaarka anilaanalaanaam khadyota vidyut sphatika shashinaam, etaani rupaani purassaraani brahmani abhivyaktikaraani yoge/*

(As the practice of yoga proceeds to initial stages of advancement, the Sages tend to lose subjectivity of normal human activities and experience visions of multi-faceted Brahma such as fog, smoke, intensity of wind, fire, fireflies, lightings, crystal moon, and even perhaps outlines of Brahman!)

The Vision of the Magnificence and Omni Presence of the Self and the Supreme

II.xii-xv) *Prithvyapya tejonilakhe samutthite panchaatmake yoga-gune pravatrtte, na tasya rogo na jaraana mrityuh praaptasya yogaagni mayam shreeram// Laghutvam aarogyam alorupatvam varna prasaadam svara saushthavam cha, gandhasshubho mutra purishamalpam yoga pravarttim prathamaam vadanti//Yathauiva bimbam mridayopaliptam tejomayam bhraajate tat sudhaantam, tad vaadmatattvam parshameeksha dehi eakah kritaartho bhavate veeta shokah// yadaatmaa tatvena tu brahma tatvam, deepopameneha yutah prapashyet ajam dhruvam sarvatatvair vishuddham jnaatvaa devam muchyete sarva paashaih//*

(As an integrity of the five-folded of Yoga, the sensations of physical parts and the pulsations of the root deities viz. earth, water, fire, air and ether tend to cease and destroy physical ailments such as sickness, fatigue, and age and even death which are inborn and inherent as the definitive offshoot of ‘yoga-agni’ and alround proof of cleanliness and purity emerges. Of the five fold Yoga, the first four stages comprise Aarambha- Ghata-Parichaya and Nishpatti, the respective stages being: the Initial

Stage- ‘yoga pravritti’ or of the form of conquest of sorrows and joys- the Second stage being the traces of disappearance of duality or of Individuality-‘mahashunyam’ or the great nothingness and sarva siddhi prapti- and in the fourth stage there would be the Identity of the Individual with the Supreme Self. It may not necessarily mean that the Yogi needs to leave the physical existence as the physical form is elevated to the height of subtlety or ‘Sukshamatva’ as the consciousness of body merged with Eternity! Reverting back to the thirteenth stanza above, the first consequences of yoga are explained: as yoga progresses, the initial results end up that one experiences weightlessness, feeling excellent health and sprightliness, softness of limbs, fragrance and freshness, almost-negation of excretions and so on. The next stanza describes the great enlightenment like a hazy mirror image of a ‘bimbam’ as though of a stained view of the Supreme surfeit with dazzles of radiance possible to vision only with Yogic eyes! The Atma Tatva or Brahma Tatva that sparkles the true representation of the Supreme which is the manifestation of what is: *Ajam dhruvam sarva tatvair vishuddam*’ the Unborn, Unswerving, Free from all Impurities and All Knowing and thus Free from All Restraints!)

II.xvi-xvii) *Esha ha Devah pradishonu saraah poorvo ji jaatah sa u gabhe antah, sa eva jaatah sa janishyamaanah pratyam janaamsstishthati sarvatomukhah// Yo Devognau yopsu yo vishvam bhuvanam aavivesah, ya oshadheeshu yo vanaspatishu tasmai devaaya namo namah//*

(This Devadhadhi Deva is Omnipresent at once First Born yet would be born again and always present within a garbha and is multi-faced, multi-faceted and multi-directional. Essentially anchored to each and every Being as the Inner Self , Paramatma is inside and outside Agni, Water, Prakriti, Food, Plants, Trees, Medicines and name it any; indeed name it any!)

[This is the conclusion of Chapter Two]

The Truth of the Truth, the paramount Truth!

III.i-iv) *Ya eko jaanavaan Ishata Ishaanibhih sarvan lokaan Ishata Ishaaneebhih, ya evaika udbhave sabhave cha, ya etad vidur amritaaste bhavanti//Eko hi Rudro na dviteeyayaa tasthurya imaan lokaan Ishataan Ishaaneebhih, pratyam janaan tishthati santukochaanta kaale samshriya vishvaa bhuvanaani gopaah// Vishvatarchakshur uta vishvato mukho vishvato baahur uta vishvataspaat, sam baahubhyaam dhamati sampatatrair dyaavaa bhume janayan deva ekah//Yo devaanaam prabhavaschiodbhavashcha vishvaadhipo Rudro marharshih, Hiranya garbham janayaamaas purvam sa no vbuddhya shubhaayaa samyunaktu//*

(The Great Reality is ever camouflaged by an almost blinding and all enveloping net as positioned firmly and spread across all over the length and breadth of the Universe. This has been cast as Maya the Make Believe and the Supreme Almighty himself is the Originator of this Maya with which He weilds endless powers. Indeed those very blessed ones who are able to vision through this thick screen of a maze become Immortal themselves! This Highest Reality is identified with Maha Deva Rudra who is unique and unparalleled as there is no place for a second one as the creator, preserver and withdrawer of all the Beings at the end of periodical intervals.Essentially Rudra Maha Deva is the embodiment of destructive powers while His alternate form is of creation and protection as well but the Utimat Swarupa is of the Great Dissolution! This this Single Form is of Atman yet The Pratyag Atman too; hence the Self as well as the Supreme Self as of being the *Rupam rupam pratirupam!* This Singularity is the Origin and of ramification or of Plurality or of Multiplication as the Maha Deva is of face to face, an eye to eye, arm by arm, foot by foot and so on. Maha Deva is not only the Creator of the short lived humans downwards but also of the superior embodiments of Celestial Beings too. He as the Unique Supreme is also the originator of the Golden Seed viz.

Hiranya Garbha; indeed the earlier stanza the emphasis is of Cosmic Form viz. Virat Swarupa and now on Hirayagarbha which may be noted. Also of interest is that IV.xii subsequently is a repeat of this current stanza of III.iii to be noted again.)

III.v-vi) *Yaa te Rudra Shiva tanur Aghoraapaapakaashini, tayaa nastanuvaa shantamayaa girishaanta abhichaakasheeh// Yaam Ishuma girishanta haste bibhrarshi astave, Shivam giritra taam kurumaa himsheehi purusham jagat//*

(The above two stanzas are eulogies of Rudra Deva: Bhagavan Rudra! Shiva! You are indeed the manifestation of Auspiciousness, ‘Aghora paapakaashini’ or of Unfrightening and Placid Form as normally one might tend to describe you due to being a Destroyer of the Universe! What is more You hardly represent the nature of Evil and of Cruelty as indeed you are the destroyer of Evil Forces even as the personification of Tranquility and Benevolence. Dweller of Kailasa and of high altitude mountains, do kindly hold the arrows of auspiciousness but harm not beasts or humans of helplessness!)

Delineation of the Truth and the desperation to attain It while facing death

III.vii-viii) *Tatah param brahma parambrihantam yathaa nikaayam sarva-bhuteshu goodham// Vedaaham etam purusham mahaantam aaditya varamtamasah parastaat, tameva viditvaa atimrityum eti naanyah panthaa vidyateyanaaya//*

(Rudra Deva Ishwara is superior both to Hiranyagarbha and Virat Swarupa to the Antaryaami the in dwelling Lord, to the Supreme Parameshwara. One would cross over death only by realising the Supreme of Sunlike splendour beyond darkness. There is no other way to sift darkness to Illumination: *aanyah panthaaah vidyate yanaaya!* – or there is no short cut route that is ever possible! Bhagavad Gita vide the Akshra Para Brahma Yoga of VIII. 9 precisely emphasises this very Truth of Life: *Kavim Puranam anushasitaaram anoraneeyaama samanumaredyhah, sar4vasya dhaataaramanchitya rupam Aditya varnam tamasah parastaat//* or ‘As the life’s energy is about to close by nearing death, the dying person ought to perform desperate efforts to steer clear all other thoughts excepting concentrating thoughts of Paramatma visualing his resplendent Sun- like form and breath the last as for sure he attains the form of the Supreme Itself!)

III.ix-x) *Yasmaat paramam naaparam asti kinchit yasmaa naaneetyo na jyaayosti kinchit, vriksha iva stabdho divi tishtathi ekas tenedam puurnam purushena sarvam//Tato yad uttarataram tad arupam anaamayam ya etad vidur amritaaste bhavanti, ahetare duhkham evaapiyanti//*

(Parama Shiva surfiety with His own magnificence filled all over the Universe is like a tree of gigantic size and stature grown in Heaven and the trees of individual sizes of by far the less miniature heights are scattered in the forests of confusing images caused by illusions disallowing the growth of the seeds and saplings to plants and of trees of even some sizes. This is but a metaphorical statement to allow maximum human comprehension; but the Truth is that Rudra has neither form nor features and once this Concealed Truth is revealed, the Sages of ‘Maha Jnaana’ should surpass the barriers of Sorrows and pepepheral Joys of Existence and accomplish Immortality!)

A profile of ‘Virat Purusha’ the Cosmic Being is unsurpassed

III.xi-xii) *Sarvaanana shiro greevah sarva bhuta guhaashayah, Sarva vyaatee sa bhagavan tasmaat sarva gatassivah// Mahaan Prabhur vai Purushah satvashaisha pravartakah, sunirmataam imam praaptim Ishaano jyotiravyayah//*

(The Lord of the Universe Parama Shiva is deeply entrenched in the hidden cave of each and every Being as the all pervading and omni present Supreme in one's own face, head and necks. He is replete with the six principal features of Life viz. *Aishvaryasya samagrasya dharmasya yashasya shriyah, jnaana vairaagyaschaiva shannam Bhaga itiranaa/* or Total Lordship, righteousness, fame, opulence, wisdom and sense of renunciation as explained in Maha Bhagavata Purana. Indeed He possesses the energy of influencing the attainment of the purest and outstanding Prime Source of Imperishable Luminosity and Splendour)

III.xiii-xv) *Angushtha maatrah purushontaraatmaa sadaa janaanaam hridaye sannivishthah, hridaa manveesho manasaabhi klipto yadaa etad vidur amritaaste bhananti// Sahasra sheershaa purushah sahasraahshah ahasra paat,sabhumin vishvato vritwaa ati atisthad dashaangulam// Purusha evedamsarvam yad bhutam yaccha bhavyam utamritatavasyeshaano yad annenaatirohati//*

(The Inner Self is hardly of thumb size always resident of his heart the hub of distributing every arising from Praana the breathing; mind is the charioteer of the organs and senses. Those who realise the significance of the Self knows it all. The Virat Purusha or the Cosmic Person is stated to have endless number of heads, eyes, and feet of far reaching command and the numerical thousand each of these body parts is by way of suggestive magnitude. The Maha Purusha Ishvara encompasses and envelopes Bhumi on all the sides, but again this is an understatement of 'dashangulam' or of ten inches seeking to express in brief as that expression briefly covers Sapta Lokas, Sapta Paataalas, Sapta Dvipas, Sapta Samudras, Sapta Parvatas, and so on apart from the 'Kaalamaana' the Eternal Time Schedule! *Purusha eve vedam sarvam/* or the Maha Purusha Parameshwara is indeed the totality of the Cosmos, of whatever has been, is and will certainly be too! He is the Over Lord of the Universe and of Immortality quite irrespective of the considerations of the Past-Present and Future and what ever grows 'annatarena' or based on the basis of food and the resultant vital energy ! Incidentally, the Inner Self is no doubt well within the Body and its actions but clearly unaffected by its acts and their consequences)

Cosmic Person being the Antaratma is unaffected by the Individual body's actions!

III.xvi-xxi) *Sarvatah paani paadam tat sarvatokshi shiro mukham, sarvata shrutimalloke sarvam aavritya tishthati// Sarvendriya gunaabhaasam sarvendriya vivarjitam, sarvasya Prabhum Ishaanam sarvaya sharanam brihat// Nava dvaare pure dehee hamso leelaayate bahih, vashee sarvasyalokasya sthaavarasya charasya cha//A-paani paado javanograheeyaa pashyatyachakshusa shrunoti akarnah, so vetti vedyam na cha tasyaasti vetaa, tam aahur agrayam Purusham mahaantam// Anor aneeyaan mahato maheeyaan aatmaa guhaayaam nihitosya jantoh, tam akratum pashyati vita shoko dhaatuh prasaadaan mahimaanam Ishaam// Vedaaham etam ajaram puraanam sarvaatmaanam sarva gatam vibhutvaat, Janma nirodham pravadanti yasya brahmavaadinobhivadanti nityam//*

(The Maha Purusha stands encompassing the entire Universe with His hands and feet on either side, His eyes on either side and ears all over! Bhagavad Gita describes just in the same way vide Thirteenth Chapter, stanza 14: *Sarvatah sarva paani paadam tat sarvatokshi shiro mukham, sarvata shrutimalloke sarvam aavritya tishthati /* The next Stanza of the Upanishad states that the Parama Purusha is indeed the singular point of shelter as truly representing the traits of senses as present

among all the human another beings and at the same time is totally devoid of any features or gunas whatsoever. Bhagavad Gita in the very following stanza states similarly: *Sarvendriyagunaa bhaasam sarvendriya vivarjitam, anaktam sarvabubhrucchhaiva nirgunam guna bhoktrucha/* That is, Bhagavan although is nirguna swarupa or devoid of gunas or characteristics yet he experiences, just for the sake of human and other Beings allows the Antaratma to simulate the experiences of the organs and senses and does allow the same sensations! The next stanza of the Upanishad explains that the Embodied Inner Self or the ‘Antaratma’ also possesses the experience of the ‘nava dwaaras’ or nine body gates and supervises the momements of the body organs enabling the two way traffic of the entry and exit points. Bhagavad Gita is again quoted from the Karmanyaasa yoga chapter of Five 13 stanza : *Sarva karmaani manasaa sanyasyaate sukham vashee, Nava dwaare puree dehee naiva kutvanna kaaraya/* or ‘The Antaraatma of the Being concerned is like the one who renounces the responsibilities of the body’s nine gate ways and keeps specific neutrality of the actions but remains unaffected. The human body comprises of the nine gates viz. seven gates on the head itself besides two more on the lower body like the nine gates of th body temple all directed by the mind; indeed the Self or th Inner Conscience is not responsible to the acts of omission and commision but remain as a mute spectator as eventually the Being with the body and its senses would have to experience the sins or virtues and the resultant fruits but the blame or blessing are due to the Individual but not his or her Conscience! Chhandogya Upanishad vide VIII.i.5 is quoted: *Naasya jarayaitaj jeeryati, na vadhenaa -sya hanyate, etat satyam brahma puram asmin kaamah samaahitaah, esha atmaapahata-paapmaa vijaro vinimriyur vishoko vijighastopipaasah, satya kaamah satya samkalpah yathaa hy evaha prajaa anvaavishanti yathaanushashanam, yam yam antam abhikaama bhavanti yam janapadam, yam kheta bhaagam, tam tamevopajeevanti/* or ‘The Antaratma or the Individual Self is not subject to age, disease, and death; it would be free from sins and the resultant negative impact of sorrow, hunger, thirst, unfulfilled desires of existence and of unfailing will. But if the mind which is the head of the body limbs misdirects vision, speech, and the other concerned senses, understandably the serving agents would obey their master and sins or vitues are recorded on the balance sheet account on the basis of body actions then while such actions cannot be accountable against the inner conscience. The the Self would be a witness to the accounts done as an evidence to the action but is certainly not involved in the actions by themselves! Now to the meaning of the next stanza, the 19th of this Upanishad: This Supreme Entity has neither hands nor feet, can vision without no eyes, hear without ears and think sharply without mind and in short possesses no body parts nor senses; indeed a rare phenomenon but truly existent and active None could possibly know about Him and is known as primordial and ageless disregard of Kaalamaan or the Time Schedule! He is ‘anor aneeyaan’ or subler than subtle; ‘mahato maheeyan’ or grand as the grander, ‘guhaayaam nihitoshya jantoh’ or exists in the caves of the hearts of all the Beings. He appears bland and immune with reference to the action- reaction set of symptoms; but as needed is responsive to sincere prayers to redeem blemishes and fulfill wishes. The final stanza of the chapter concludes with a effort of cognition of the Premordial and All prevading Energy of Parama Shiva as ‘ajaram puranam sarvaatmaanam sarva gatam vibhutva’ or the undecaying, primordial, infinite Supreme who is the One that could break the syndrome of births-deaths-and births again and absorb into the Blissful Eternity!)

[This is the conclusion of the Third Chapter of the Svetaashvatara Upanishad]

Myriad Forms yet Singular Supreme!

IV.i.iv) *Ya eko varno bahudhaa shakti yogaad varnaan anekaan nihitartho dadhaati, vichati chaante vishvam aadau sa devah a no bhuddyya shubhayaa samyunaktu// Tadeevaagnis tadaadityas tad vaayus tad u chandramaah, tad eva shukram tad brahma tad aapas tat prajapatih// Tvam stri tvam pumaan asi,tvam kumaara ura kumari;tvam jeerno dandena vanchasi, tvam jaato bhavasi vishvato*

mukhah// Neelaah patango harito lohikaakshas tadid garbha ritvas samudrah, anaadimat tvam vibhutvena vartase yato jaaaani bhuvanaani vishvaa//

(May Bhagavan endow us with clarity of thoughts about His multi-splendoured distinction of Unity, with neither colour nor forms but of enormous powers that are displayed in innumerable colours and forms as well, some transparent and several as hidden but all such diffused variations forged into a Unique Oneness! This as Agni, that as Aaditya, thias Vaya and that again as Chandra. This again is a symbol of Purity and Transparency, that is of Brahma the Hiranyagarbha Himself, that is ‘Aapas’ that enables the Golden Egg to float into which Brahma was enabled to appear His manifestation and finally the creation of Prajapati the Virat Swarupa! The latter created Streetva and Pumaansta or Femininity and Masculinity as also that of Kamaras and Kumaris or of sons and daughters apparently to enable the process of Creation as also smoothen the cycle of births and deaths. Growth, old age and all other traits of the various Beings with added flavors and foul smells constituted as a part of existence facing hurdles and moments of happiness. Being the outstanding Master Craftman, Bhagavan assumes innumerable forms simultaneously at once as a dark blue bird, green parrot with red eyes, as a cloud with lightning in its womb, as the Rithus or Seasons and of Seas and so on. Bhagavan is limitless without beginnings nor terminals in whom the worlds are born and dissolved, born and dissolved again and again!

The Eternal Paradox of Existence -an analogy of two birds –Role of Maya/Prakriti

IV. v-vii) *Ajamekamlohita shukla krishnam bahveeh prajaah shrijamaanaam sarupaah, ajo hieko jushmaano nushete jahaati enaam bhukta bhogam ajonyah// Dvaa suparnaa sayujaa sakhaayaa samaanaam vrksham parishasvajaate,tayor anyah pippalam svaadv atti anashnann anyobhichaaksheeti// Saaane vriksho purusho nimagno neeshaaya shochati muhyamaanaah, justaam yadaa pashyati anyam sham asya mahamaanam iti vita shokah//*

(The manifestation of the Universal Self mobilises the creation endless Individual Selves; that ‘ajam ekam’ or the eternal and singular Universal Self sets into motion of the three coloured Beings apparently of lohita-shukla- krishna or of three gunas of Rajasa- Satva-Tamas or of persons and their generations leading to pleasures and pains, as some being delighted and some others being the sources of enjoyment. Another view point of the Chhandogya Upanishad’s explanation in this connection of the emergence of the Lord’s Creation of lohita-shukla-krishna manifestastions vide VI.iv.1-4 viz. of four Deities of Agni-Aditya-Chandra-and Vidyut possess three Complexions each of red-white and black: ‘the gross Fire and of the subtle Fire both possess the same red complexion, where as the white colour of the gross Fire is like the white colour of the subtle water and the black colour of the gross fire is like the black colour of the subtle earth. Therefore the distinction of fire is clear and to say that fire has only red colour is misleading since Fire possesses all the three qualities. Likewise, the colour of Surya is also of the colour of Agni; that of its white colour is water and that which is of black colour is of Earth; the Sunhood, the Moonhood and the Earthhood are only variations of speech and thought, but indeed those which are true are the three colours only! The further stanzas of the Chhandogya Upanishad further explains that in the ancient Vedic times, the house holders of high learning asserted that excepting ‘Agni- Aapas- Prithvi’ nothing else was thought of, heard of and sought after for realisation ever. They also felt through generations that there were three Deities worthy of veneration and of three body organs of head-heart-hands for highlighting!

Now on to the explanation of the Sixth and Seventh stanzas of this Svetaashvatara Upanishad: two birds Suparna and Sayuja both being companions cling to the same tree one eating sweet fruits and another refraining from eating at all. These two stanzas are precisely the repeats of Mundaka

Upanishad vide III.i-1& 2 and so is the explanation: while one regales by enjoying the sweet tastes of different kinds of material happiness, the other appears like calculating the consequences. The analogy refers to two individuals: one enjoys and is immersed with the joys and comes a slave of even evil influences quite in disregard to immoralities, the other exercises restraint and resist undue temptations. Evern as the two specimen human beings are in the same 'samsaara', there the obvious references of temporary materialism versus lasting happiness of spiritual fulfillment, the latter being an excruciating and prolonged hard way indeed!)

Rudra, the 'Pashupati naadha', subtly hidden in the Inner Self of all Beings

IV.viii-x) *Rikchekshare param vyoman yamin deva adhi vishve nisheduh yastam na veda kimrichaa karishyati ya it vidusta ime samaasate// Chandaamsi yajnaah katavo vrataani, bhutam bhavyam yaccha Vedaa vadanti, asmaan mayi shrijate vishvam etat tasminshanyo mayaayaa sanniruddhaha// Maayaam tu prakritim viddhi, mayinam tu mahesvaram, tasyaavayava bhutaistu vyaaptam sarvam idam jagat//*

(Of what avail is the study of Rig Veda or for that matter of the knowledge even all the Scriptures since after all such studies are rendered as futile if internal discipline is a discount and awareness of the Supreme is a casuality. Veda knowledge, performance of Rituals and Sacrifices and knowledge of the Supreme are indeed the ingredients of Faith in and constant strife for attainment; and the rest is all the play of Maya. Let it be realised for ever however that the whole Universe is Prakriti and Maya and even the play of Maya is again the play of the Almighty itself! Indeed Ishvara and Shakti are like the parents of the Universe. One should realise that Pakriti creates the worlds of the Real-Unreal Nature, protects them by her own energy of the three gunas and terminates the Universe by her own powers again at the instance of Ishvara and revives too again by her own energies! Thus goes the cycle of Srishti-Sthiti-Samhaara!)

IV.xi-xiii: *Yo yonim adhishtthi eko yasmin idam sam cha vichaiti sarvam, tam Ishaanam varadam devam eedyam nichaayyemaam shaanti atyantameti// yo devaanaam prahavashchodbhyascha vishvaadhipo rudro maharsh ih, Hiranyagarbham pashyata jaayamaanam, sa no buddhya shubhayaa samyunaktu// Yo devaanaam adhipo yasmin lokaa adhishtiyaah, ya Ishesya dvipaadaschatus padah, kasmai devaayaa havishaa vidhema//*

(The Singular Parama Shiva is the Originator of Existence of the Beings of the Universe as also of its dissolution and creates it again and again and that Supreme Energy viz. *Ishaanam varadam* or the only and unfailing source to bestow blessings to all in the Creation; truly indeed, those who understand His excellence would be destined to secure Peace. He is the origin of Devatva or of Devas and the distributor of their celestial powers; it was Rudra who visioned Hiranyagarbha Brahma who is the Supreme Architect and had enabled the machanism of the Cycle of Births, Deaths and Births again! Rudra Deva is also the Over-Lord of Devas besides the two legged and four legged 'Pashus' thus having attained the title of Pashupati -naadha'!

IV.xiv-xvii: *Sukshmati-sukshmam kalilasya madhye, vishvasya srashtaaram aneka rupam, vishvasya - ikam pariveshtiraaram jnaatvaa shivam shantim atyantameti// Sa eva kaale bhuvanashya goptaa, vishwa -adhipah sarva bhueshu goodhah, yasmin yuktaa Brahmarshayo Devaascha tam evam jnaatvaa mrityu paashamschinatti// Ghritaam parammanam ivaatisukshmam jatva Shivam sarva bhuteshu guudham vishvasyakam pariveshtitaaram jnaatvaa devam muchyate sarva paashaih// Esha Devo Vishvakarma mahatmaa, sadaa janaanaam hridaye sannivishthaah, Hridaa manishaabhi klipto, yad etad vidur amritaaste bhavanti//*

(Rudra Deva is the ‘Sukshmaati sukshmam’, ‘vishvasya srashtaaram aneka rupam’ or the subtlest of the subtle, the Unique Creator of all the Beings of myriad forms is also the great enveloper of what all one could visualize; realisation of his splendour brings peace for ever. He is the unchallenged protector and the ultimate refuge point of all and the illustrious Sages are able to access Brahman the Final Abode of Bliss even severing the chords of death forever. Just as a thin film conceals the top layer of butter in milk, the embodiment of ‘Shivatva’ or auspiciousness of Shiva is concealed in one’s own inner cave of the body; the ‘ Vishvaikam pariveshtitam’ or that Unique Energy sustaining and filling up the Universe in Totality once recognised and realized is certain to break open the fetters of ‘Samsara’! It is that very ‘Paramatma’ that is right within the concealed as one’s own ‘Antaratma’ as seated in the heart, once visualised in the mind, brings to the frontiers of Immortality! The awareness of the Inner Self as already explained vide III.iii is framed in the heart and mind in the measure of a thumb!)

IV.xviii-xxii: *Yadaa tamastan na divaa na raatrir na sanna chaasacchiva eva kevalah, tadaksharaam tatsavitur varenyam, prajnaa cha tasmaat prashrataa puraani// Naiknam urthvam na chiryaanaacham ma madhye na parijagrabhat na tasya pratimaa asti yasya naama mahad yashah// Na samdrishe tishthati rapamasya, na chakshusaa pashyati kashchanainam, hridaa hridishtham manasaa ya enam, evam vidur amritaaste bhavanti// Ajaata iti evam yevam kashchid bheeruh praadyate: Rudra yat te dakshinam mukham tena maam paahi nityam// Maa nas toke tanaye maana aayushi maa no goshu maa no ashvesu reerishah, veeraan maa no Rudra bahmitovadheer havihshmantah sada ittvaa havamahe//*

(The Supreme is symbolized with absolute identity of the Self as the ‘svitur varenyam’ or of neither darkness nor light but as flood of the highest level of splendour and as typically characterised as neither as a Being or a Non Being but as an entity that is imperishable; this is what the age old belief of Sages and Seekers of the Almighty! ‘Nainam urthvam na tiryancham’ The Inner Self again has no dimensions nor directions; neither above the level nor across, not in the middle nor in accord and simply perplexing and inexplicable. Essentially there is nothing comparable to it and is truly awesome and glorious! Paramesh –wara can never be visible by eyes or mind of commonality but with vision ultimate excepting through heart and mind of purity ‘par excellence’ and of the nature of divinity!! Indeed those who are successful in binding the Highest to one’s heart and mind are blessed and become immortal! Once the concept high order of devotion and dedication is observed, the hardest barriers of Bhagavan’s gate ways get melted away and dissolved! Thus the prayers of utmost intensity stating most sincere commendations like : ‘Rudra Deva! You are unborn, the most worthy of the worthiest, and the one who is eternal and so on then Parameshwara becomes surely susceptible to yield the fruits of His grace for sure! Sankara is indeed ‘bhakti vashamkara’ or is susceptible to devotion and faith and tends to melt away to mortal cries of obsessed prostrations like ‘ maam pahimaam!’ ‘Maa nas toke tanaye maana aayushi’ or RudraDeva! Do never hurt us not in my child or grand child, penalize not my life; nor my cattle, horses and so on out of your anger’! Indeed, we seek to please you with our oblations through Agni Homas. Paramatma!, be merciful and do protect us for our deeds of omissions and lapses!’

[This is the twenty second section of Fourth Chapter of Svetaashvatara Upanishad]

What all about is the Unimaginable Brahman as distinct from Maha Purusha and Prakriti!

V.i-iii) *Dve akshare Brahma pare tvanante vidyaavidye nihite yatra goodhe ksharam tvaavidyaa hi amritam tu vidyaa, vidyaavidye Ishate yastusonyah// Yo yonim yonim adhitishthati eko vishvaani rupaani yonischa saevah/ Rishim prashutam kapilam yastam agre jnaanair bibhrati*

jaayamaanaanam cha pashyet// Ekaikam jaalam bahudhaa vikurvan, asmin kshetre samharati esha devah, bhuyah shrastvaa patayas tatheshah sarvaadhipatyam kurute mahaatmaa//

(The great divide of Maha Jnaana the Original Source of Knowledge viz. Vidya and Avidya the Ignorance manifested as the Maya is clear; the Permanent and Fleeting are the typical phenomena of the Universe and Life on the one hand and Brahman on the other! Brahman is the singular source of all the forms and facts of existence and Hiranyagarbha or Brahma as clearly distinguished from Brahman as the Intermediary between the two! ‘Yo yonim yonim adhishtati eko vishvaani rupaani yonih’ or the Single Source sources the several sources and some Maharshis like Kapila might even put forth their thoughts of Sankhya philosophy differently initially! ‘Ekaikam jaalam bahudhaa vikurvan’ or the Supreme Lord of the Universe spread out far and wide and up appeared several Devas all of whom were of individual luminosity and powers of their own ‘amshas’ and of course their own Selves, apart from the Greatest Self the Maha Purusha Prajapati Rudra Deva!)

V. iv-vi) *Sarva dishah urthvam adhashcha tiryak prakaashaayan bhraajate yadvanadvaan, eam sadevo bhagavaan varenyo yoni sambhavaan adhitishthati ekah// yaccha svabhaavam pachati vishvayonih, paasyaamscha sarvaa parinaamayeh yah sarvam eta vishvam adhitishthati eko gunaan cha sarvaan vinijayed yah// Tad veda guhyopanishatsu gudha, tadbrahma vedate brahma yonim, ye purvam deva rishayascha tadviduh, te tanmayaa amritaai vai babhuvuh//*

(Just as Surya Deva brightens all the worlds in all the ‘dasha dishas’ or the ten directions including across, above and below, so does- and more prominently yet subtly so- the Supreme Energy too the source of all the creatures be they the ‘yonijas’ or born from wombs, ‘andaja’ or born of eggs, or ‘udbhijas’ viz. sprung out from earth; or ‘buddhija’ or materialised from water drops! As and when they are born, the various Beings adopt themselves to their respective nature and characteristics and also their habitat and the Original Creator rules them all and the ‘sarva vishvam’ or the Universe in totality! This indeed the Truth of the Truth or the ‘Veda guhyopanishastu guddham ‘ or the quintessence of Vedas and Upanishads; this hidden meaning of Vidya is well realised by Brahma the Sourcer of Vedas and the Creator but also to Devas and Maharshis the Seers and Seekers of the nucleus of the Eternal Truth! In fact, the Seekers are aware of the step by step of Brahma Vidya as the karma kaanda, the method of seeking of Brahma by way of ‘yoga kaanda’, Upanishads reflecting the knowledge of Brahman, and of ‘Jnaana kaanda’ and finally the ‘tadatmya’ or merger of the Individual Self with the Supreme Self !)

The ‘Karmaanubhava’ or the fall out experience of actions by the Embodied Self

V.vii-xii) *Gunaanvayo yah phala-karma-kartaa kritasya tasyai va sachopabhoktaa sa vishva rupastrigunah tri vartmaa praanaadhipah samcharati sva karmabhih // Angushtha maatro Ravi tulya rupah samkalpaahankaara samanvito yah, buddher gunenatma gunena chaiva aaraagra maatro hi aparopi drashtah// Vaalagra shata bhagasya shatadhaa kalpitasya cha bhaago jeevah vijneyah sa chaanantyaayakalpate// Nava stri na pumaan esha na chaivaaya na pumumsakah yad yacchareeram aadatte tena tena a rakshyate// Sthlaani suksmaani bahuuni chaiva rupaani dehee sva gunair vranoti kriyaa gunair aatma gunaischa tesham samyoga hetur aparopi drishtah//*

(Having described about THAT, the majesty and grandeur of unrealisable Brahman, now about TVAM, or of the ‘Trigunas’ of Satva-Rajasa-Tamo gunas and ‘Trivartmaas’ or of ‘Dharmaadharma vichakshana’ or the deep sense of Virtue versus Vice ! Depending on the Great Mix of Positive and Negative Results of what all the Embodied Self has performed the resultant balance of the plus and minus accounts would qualify the Individual to the three distinct paths after the termination of one’s life in the inevitable cycle of existence of births and deaths and rebirths again viz. ‘Devayana’

leading to Brahma Loka as the highest life of with Brahma so vividly described on Kaushitaki Braahmana Upanishad I.iii-v; the 'Pitruyaana' for enjoyment in Swarga and other higher lokas as long as the balance of positive fruits lasts or the third of 'manushya yaana' or of rebirth after the negative balance is exhausted then back to life as some species of human or worse of entities of existence! The eighth stanza above describes the Individual Soul as of the size of a thumb or the heart of a live body; it is of the 'Ravi tulya rupa' or of the dazzle form of Sun bestowing meaningful thoughts and of perception as though that these endowments seek to seriously mobilise positive actions of virtue. The Individual Self is of hair splitting atomic formulation to the extent of division into innumerable units counting till potential infinity. This Self is sexless as It is neither male nor female and is capable of quickly prone to transformation instantly; *tad tad dharmaan atmani adhyasyaabhimanyate*/ or the characteristics of the Individual Self are adapted almost instantly. Also the Embodied Self is capable of adapting and conditioning itself to varied situations, thoughts, feelings, features, tastes, emotions, passions, food varieties and so on. Even practices of faith, ways of life and living styles are transformed too so easily that the Self itself wonders its own innate capability to transform with no trace of the previous situations. Indeed the Embodied Self assumes qualities, selects shapes, colours, features that are at once gross or subtle, that the possibilities of transformation are truly amazing!)

Possibility of Realising 'Bhavaabhaava' Brahman by closest mental visualisation / Introspection

V.xiii-xiv: *Anaadi anantam kalilasya madhye vishvasya srashtaaram aneka rupam vishvasyaikam pariveshhtitaaram jnaatvaa devam muchyate sarva paashaih// Bhaava graahyam aniidaakhyam bhaavaabhaava karam hivam, Kalaa sarga karam devam, ye viduste jahustanum//*

(Mahadeva Shiva is the marvel and awe of Cosmic Form of the Supreme Self who is the embodiment of joy and auspiciousness. His beginning and end is unknown and is recognised and felt only at 'Pralayas' or the Great Dissolutions and again at Punah Srishti when His skills of Architecture and Materialization of the Cosmos get prominence. It is He as the Outstanding Enveloper of Existence and Life; indeed whoever gets over the folder of ignorance and enters the hold of the illumination of knowledge gets freed from the confines of mortality. This knowledge is 'bhaava grahyam' or by the Universal Mind and not necessary with the corporal mind and only that is capable of receiving signals of the Maha Purusha or of the Virat Swarupa Shiva! Indeed, when Hiranyagarbha Brahma materialised the basic framework of the Universe- which indeed carried on by the Cosmic Person of Maha Deva, He created Pancha Bhutas, Physical Organs and MIND! Prashnopanishad vide VI.4. refers: *Sa praanamasrajata, Praanaacca shraddhaam kham vaayur jyotir aapah prithiveendriam Manah, annam annaad veeryam tapo mantraah karma lokaah lokeshu cha naama cha /* or 'Hiranyagarbha as the Chief Creator from Nothingness manifested Praana the Life Force; from Praana He created Shraddha or Faith and Conviction, 'Kham' or Space, 'Vaayurjyotiraapah' or Air, Fire, and Water, besides ' Prithvi-Indriya-Manah' or Earth-Organs and **Mind**; 'Annaat Veeryam Tapah' or Food, Vigour and Self Control; 'Mantraah karma lokaa lokeshu cha naamah' or Veda Mantras, Rites, Worlds and Names, nomenclatures of Beings and Forms! Indeed whosoever knows of these facts and with special reference to the Universal Mind is eligible to break the shackles of Samsara!)

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

From Cosmic Knowledge to the Vision of Brahman is furtherance to Bliss

VI.i-iv: *Svabhaavam eke kavayo vadanti, kaalam tathaanye parimuhya maanaah, devasyisha mahimaa tu loke yenadam bhraamyate brahma chakram// Yenaavritam nityam idam hi sarvam, jnaah kaalakaaro gunee sarvavid yah, teeshitamkarma vivartate ha, prithivyaapya tejonila khaanichintyam// Tat karma kritvaava vinivartya bhuyah, tattvasya tatvena sametya yogam ekena dvaabhyaam tribhir ashtabhir vaa kaalena chaivaatma-gunaishcha suksmaih//*

(It is stated that the Cosmic course is the rotating image of the magnificence of the Almighty the Eternal as represented by a Brahma Chakra or Brahma Wheel. Some select Sages of extraordinary vision and knowledge strongly believe that Brahma signifies the First Cause of the Causes especially the Kaala Chakra or the Kaalamaana the revolution of the Time Cycle. The opening of this Upanishad viz. I.i.1 is quoted again: *Brahma vaadino vadanti: kim kaaranam Brahma, kutah sma jaataa, jeevaama kena, kva cha sampratishthaah, adhishtitaah kena sukhetareshu vartaamahe brahma vido vyavasthaam/* or ‘BrahmaVadis initiate their discourse on the reason of existence and purpose of Life: what is Brahman like and what again is the meaning of living as an odd mix of fleeting joys and lasting hurdles and sorrows. The very following verse explains that the ‘kaalamaana’ or the Flow of Time is blameworthy due not only to the Adhi Bhoutika- Adhyaatmika- Adhi Daivika limitations of body sourced or mind sourced or God made Prakriti or Natural happenings, but also the aberrations and influences of the interaction of body organs and senses. The concept of Kaalamaana or of the Time Schedule is further explained in the Second stanza of this Svetaashvatara Upanishad above quoted: Brahman enveloping the Universe entirely is the Originator of Kaala maana, who indeed is the Fund of Knowledge thereof as also the Supreme Controller as the *Kaalakaaro* as well as *Kaala kaalo Kaala niyanta-upahartaa-kaalah sarva vinaashakaari!* or the Administrator /Regulator- Reversor or Withdrawer-Preserver- Destroyer both recurrently and wherever felt the Grand Annihilator! As totally controlled by Him, He also creates the Pancha Bhutas or the Basic Five Natural Elements of Earth-Water-Fire-Air and Sky. The Third Stanza suggests that Brahman apparently takes a break in the process of Srishti and on resumption then enters into merger with the Antaratma or the Inner Self of all the Beings in an evolutionary process numerically: viz. first and foremost into the Maha Virat Purusha or Maha Deva; the in two entities as Purusha and Prakriti- Devi Maya Shakti; then three as Trigunas of Satvika-Rajas-Tamas; then eighty entities of the five afore mentioned Basic Elements plus Manas or the Universal Mind; Buddhi or Understanding and Aham Kaara or Personal Ego of Me-Mine-My Image as the Self . Bhagavad Gita in Vijnana Yoga of Chapter VII.iv-v quoted: *Bhumiraaponalo vaayuh kham Mano buddhivacha, Ahamkaara iteeyam me bhinnaa prakritirashtadhaa// Apareyamitastanyaam prakritim viddhimr paraam, Jeevabhutaam Maha Baaho, yayedam dhaaryate jagat//* or ‘ Arjuna! I possess two Forms of Nature- one is Para Prakriti another Apra Prakriti; the former type comprises the Five Elements, Manas, Buddhi and Ahamkaaras this being the Para Prakriti with the orientation of Jeevas or of Beings in the Universe . The Apra Prakriti is called the Moola Prakriti Jaganmaata who is the bestower to the Beings. The Fourth stanza explains that Brahman having initiated act of Creation of three qualities or features distributes them among all the Beings. They then perform ‘Karma’ as per the mix of the three ‘Gunas’. As they seek to dedicate the fruits to Ishwara eventually and turn their thoughts into introspection, then they gradually shed actions either of virtue or vicious alike and divert inward intensely as their ultimate yearning is only for realisation of the Truth!)

VI.v-ix: *Adissa samyoga nimitta hetuh paras trikaalaad aalopi drashtah tam Vishvarupam bhava bhutam eedyam devam svachittastastham upaasya purvam// Sa vrikasha kaalaatkritibhih paronyo yasmaat prapanchah parivartateyam dharmaavaham paapanudam bhagesham jnaatvaastmastham amritam vishva dhaama// Tam Ishvaraanaam paramam Maheshvaram, tam devataanaam paramam*

cha daivatam patim pateenaam paramam parastaat, vidaama devam bhuvanesham Eedyam// Na tasya kaaryam karanamcha vidyate na tat samaschaapi adhikashcha drishyate, paraasya shaktir vividhaiva shruyate svaabhaavikee jnaana bala kriyaa cha// Na tasya kaschit janitaana chaadhipah//

(Bhagavan is the very beginning as the Cause of Causes, and manifests Himself as the Union of Soul and Bodies of innumerable Forms and Features. He being the cause of the Kaalamaana the concept of Seconds upto Kalpas and even beyond till eternity as He himself is the Regulator of the ever existent Time, but for periodic interruptions of Pralayas and Maha Pralayas as a periodic Play Pastime of Creation of the Universe and its unimaginable pattern of kaleidoscopic images although with certain fixtures like Five Elements, Devaasuras representing virtue and vice and means of Salvation and Unification with His own reflection called Antaratma right within one's own physical set up creating misleading images by Maya the Fund of Ignorance almost impossible to destroy except by vidya and its fruition of what is called 'Karma Pariakvata' fully backed by mind and deed, and finally leading to integration of 'Thou and Thine' and the Ultimate Truth of *Asatomaasdgamaya Tamosomaa Jyotirgamaya!*

As even the Tree of Life is so huge yet perceptible by one's imagination and Knowledge, Paramatma who revolves kaala chakra creating frictions and facilities at every step of existence of one's life is most certainly beyond cognition of the height nor roots of the Tree of Life. However the roots might possibly be discovered by adedquate watering and fertilisation by weeding out rotten gatherings around the Tree and gradually treating with Jnaana or Vidya and 'shraddha' and 'tapas' to not only vision the Top but climb up to the heights of the Tree and submerge thereinto! That Supreme Energy of Brahman is the focal point of all the Deities of varied forms and intensities of energy being the Master of Masters: *tam Ishvara –naam paramam Maheshvaram, tam Devataanaam paramamcha Daivatam!* Without his nod of head, the Worlds come to a grinding halt and no action of an organ nor senses is ever possible. He is the Source of Intelligence and Wisdom, and even that of Ignorance and Darkness even as He Himself is the Spring of joys and sorrows, pushes and pitfalls. There is no Master of His, no Controller, being the Unquestioned Authority Himself. *Tasya Lingam, na kaaranam kaaranaadhiva/* He is stated to be the Lingam or the Hallmark Signature of the Unknown Force that motivates the Universe as created by Brahma with the aid of Parama Shiva-Maya combine; that outstanding embodiment of energy has neither progenitor nor a higher vitality; the Rudra-Maya combine is an ample evidence of smoke as the sure existence of Fire!)

VI.x-xii) *Yas tantunaabha iva tantubhih pradhaanajaih, svabhaavatah deva ekah svam aavranot sa no dadhaad brahmaapyayam// Eko Devas sarva bhuteshu goodhassarva bhutaantaraatmaa karmaadhyak -shah sarva bhutaadhivaasas sakshee chwetaa kevala nirgunascha//Eko vaasi nishkriyaanaam bahunaam ekam beejam bahudhaa yah karoti, tam aatmashtham yenupashyanti dheeraas tesaam sukham shasvatam netaresham//*

(Just as a spider weaves out threads from within and also swallows the threads back withdrawing within itself periodically so does Paramatma creates various Beings and the Universe in totality; He sports with the material of staggering multitude with the active assistance of the Maya Shakti as the proverbial spider does with the unmanifested matter named 'Pradhana' and expands itself enveloping the worlds and materialises 'naama -rupa- guna-karmaadi tantu' or a fantastic range of nomenclatures, forms, characteristics and deeds even as the unique and invisible nucleus of featureless 'Antaratma' us the hidden spectator as the witness! ' Eko vaashee nishkiyaanaam bahunaam eka beejam' or the Unique seed which as actionless and inactive but materialising myriad images. The role of this Undefianable Secret with no qualities and adjectives is highly venerable and what all a human being could do by way of conduct, sacrifices, deeds of high virtue and total dedication with

unreserved faith might help Realisation leading to *sukham shasvatam* or Truthful Endlessness! While Katha Upanishad repeats the twelfth stanza of the Thirteenth Stanza-II.ii of the above viz. *eko vaasi nishkriyaanaam buhunaam ekam beejam bahudha karoti/* , the substance of the relevant section of the Katha Upanishad is stated as under: Katha Upanishad II.ii.9-15) *Agnir yathaiko bhuvanam pratishtho rupam rupam pratirupo babhuva, Ekatasthaa sarvabhutaan yantaratamaa rupam rupam pratirupo bahischa// Suryo yathaa sarvalokasya chakshurna lipyate chakshuair baahya doshah, ekasthaa sarva bhuta antaraatmaa na lipyate lokadhukhena baahyah// Eko vashi sarva bhutaanantar- atmaa ekam beejam bahudhaa uyah karoti,tam atmastham yenupashyanti dheeraastashaam sukha shasvatam netareshaam//Nityonityaanaam chetanschetanaameko buhunaam yo vidadhaati kaamaan, tamaatmasyam yenupashyanti dheeraah; tashaam shaantih shasvato netareshaam// Tadetaditi manyante nirdeshyam oaramam sukham, katham nu tad vijaaneeyaam kimu bhaati vibhaati vaa// Na tara Suryo bhaati na chandrataarakam nemea vidyuto bhaanti kutoyam agnih, Tameva bhaantamanubhaati sarvam tasya bhashaa sarvam idam vibhati//*

(The Self enters inside all the Beings, like Fire enters the world, by assuming varied forms and shapes;

this is in its own raw form just like the sky as the body warmth. The Self again enters the world like Air does in varied forms, intensity of speed etc. as the breathing of the Beings. The Self is not disturbed

by the sorrows or joys of the Being just as Sun- the eye of the Universe, is totally unaffected by the natural calamities and rejoicings in the world; the superimposition of the illness or the wellness of the concerned body is hardly a matter of concern to the Self as that indeed is supernatural beyond the material world. The Inner Self like the Supreme is therefore totally independent, unique, and all pervasive

yet creates myriad forms all of the homogenous and untarnished Purity called Consciousness. It is stated

that those discerning persons do visualise the Self in the hearts of themselves as that is not corruptible

by material pulls nor subject to the influences of body organs and senses! May there be eternal peace and contentment to withdraw themselves into introspection and discard the frivolities and absorb the magnificence of the Self that is what Brahman all about! To a genuine query as to how one should know

the Supreme Bliss; is it self radiant or not! The reply would inevitably be as to how Sun shines; how the

Moon and Stars are luminous; how do one would witness flashes of lightnings on the Sky and indeed how

is Fire so beaming and glowing! Are not all these indications of that Brahman whose glory is brilliant!)

VI. xiii-xiv) *Nityonityaanaam chetanaschetanaanaa eko buhunaam yo vidadhaati kaamaan samkhyaa yogadhigamyam jnaatvaa devam muchyate sarva paashaih// Na tatra Suryo bhaatina chandra taarakam, nemea vidyuto bhaanti kutoyam Agnih, tam eva bhaantam anubhaati sarvam, tasya bhaasaa sarvam idam vibhaati//*

(The above two stanzas are exact repetitions of Kathopanishad's stanzas of II.ii.13 and 15. Indeed, Paramatma is : *Nityo nithyaanaam chetanas chetanaanaam eko buhunaam vidaa dhaatikaamaan/* or is Everlasting among the Everlasting, fund of Enlightenment among those with Enlightenment; the Singular among the multitude and the outstanding bestower of desires. He is the Cause of Causes to be possibly realised by distinction or 'Saamkhyaa' and Yoga or Realisation by fixation or sharply

targetted like the central ‘bindu’ or the brightest possible nothingness alone! He is by far the brighter and radiant than Surya, Chandra and the huge galaxy of Stardom, lightnings put together and of much less of Agni’s significance! These stanzas are incidentally the repetition of II.ii.11 of Mundaka Upanishad as also vide in Purusha Praapti Yoga of XV Chapter Stanza 6.)

VI.xv-xviii) *Eko hamso bhuvanasyaayasya mdhye sa evaagnih salile sannivishatah, tameva viditvaati mrityum eti, naanyah panthaa vidyateyanaaya// Sa vishva krid vishva vid aatma yonir jnaah kaala kaaro gunee sarva vidyaah, pradhaana kshtrajnaa patih guneshah samsaara moksha sthiti bandha hetuh// Sa tanmayo hyamrita Isha samstho jnaassarvago bhuvanasyaasya goptaa ya Isha asya jagato nityam evaanaanyo hetur vidyate Ishaanaaya// Yo Brahmaanam vidadhaati purvam yovai vedaamscha prahinoti tasmai,tam ha devam aatmabuddhi prakaasham mumukshur vai sharanam aham prapadye//*

(A Unique ‘Antaratma’ common to all the Beings in ‘Srishti’ or the Universal Existence is likened to a solitary Swan which is totally unaffected by the sweeping and fleeting clouds and rains on the ‘Hridayaakaasha’. This is like the Fire latent in the ferocious high tides of oceans that is capable of burning all kinds of material aspirations ; ‘tameva viditvaati mrityum’ or deep realisation of this fundamental Truth is the only path of smashing material desires; indeed ‘naanyah panthaa vidyate yanaaya’ or there is no other short cut to success. The Maha Purusha is: ‘Vishva krid, Vishva vid’ is replete with the awareness of the happenings of the Universe; He is ‘Atma Yoni’ or Self generated, the Author of ‘Kaala maana’ or Times of Past, Present and of Future tenses, the embodiment of ‘Tri Gunis’ of Satva-Rajas- Tamas characteristics and the Creator-Preserver and Destroyer of Srishti as per the discipline the Kaalamaana which He himself created to follow! Now, once a Yogi is able to realise this Truth of Truth as the Causes of All the Causes then he is able to accomplish Eternity: *eva naanyo hetur vidyate Ishaanaaya* or once the Roots of the Causes, there would be nothing else that is to be Known! This omniscient force behind Srishti which hereto-fore embodied Brahma the Devaadhi Deva from out of the Center of the Golden Egg- half of the Universe is still Unknown any way-is the Origin of Vedas the Everlasting Source of Vijnana and Dharma is indeed the very last resort to liberation as there is no further origin and form of the destruction of the eternal cycle of births-deaths and births again.)

‘Avyaktam shasvatam Shivam anantam ajam avyayam’ or Unknown, Eternal, Auspicious, Eternal, Self Generated and Indestructible!

VI.xix-xxii) *Nishkalam nishkriyam shaantam niravadyam niranjanam, amritasya param setum dagdhendhanam ivaanalam// Yadaa charmavad aakaasham veshtaaishanti manavaah, tadaa devam avigjnaaya dukhasyaanto bhavishyati// Tapah prabhaavaad deva prasaadaaccha brahmaa ha svetaashvataro tha vidvaan, atyaashramibhyah paramam pavitram provaacha samyag rishi samgha jushtam// Vedante paramam guhyam purakalpe prachoditam, naaprashanantaaya daatavyam naa putrayaa shishyaaya vaa punah// Yasya Deve paraa bhaktir yathaa deve gurau,tasyaite kathitaa hy arthaah prakaashante mahaatmanah//*

(Paramatma is an essence of Purity and Spotlessness as a singular identity of integration with no parts of division as there is ‘Advaitam’ or of Duality or Multiplicity; That Truth is actionless since other energies which too are self-generated managing the affairs of Existence of the Beings such as Brahma-Prajapati or Maha Purusha with the active assistance or Maya the Illusory Powers to run the system of as Life as assisted by the Sub Powers of Devas as materialised by the mutual inter-action of Maha Purusha and Maha Maya! Figuratively speaking, if only Akaasha or the Interminable Sky is like a piece of leather and capable of being rolled out then the Form and Feature of the Supreme is possible of Realisation and the search of Almighty and of Bliss is what one could ever aspire! The

great Maharshi Svetaashvara thus concludes that from times immemorial Maha Jnanis and Maha Yogis have made all out efforts by the intense-most endeavors of high austerities and extraordinary dedication and faith backed of course by the proactive blessings of Brahman Himself but the search has been age-old and elusive but for flashes of lightnings but once the Truth is realised by thrusting into the Unknown Realms of Eternity then the Highest Mystery in the Vedanta and no Teacher or Guide could ever lead him to but only have to 'Swaanubhava' or Self Experience! Bhrihadaranyaka Upanishad vide VI.iii.12 is quoted but therebefore the background is explained vide *Tam haitam Uddaalaka aarunir Vaajhasaneyaaya Yagjnyavalkyaayantevaasina uktvovaacha; api ya enam sushke sthaanau nishinchet, jaayeranschaakaah praroheyuh palaashaaneeti/ Etam haiva Vaajasaneeyo Yagjnyavalkyo Madhukaaya Paingyaantevaasina 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 Aayasthunaayaantevaasina uktvovaacha, api ya enam shushke sthaanau niscinchet jaayeran shaakhaah praroheyuh palaashaneeti/ Etam haiva Jaanakir aayasthunaah satyakaamaaya Jabaalaa yaantevaasina 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 Vaajasaneeya 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 Vaajasaneeya; the vomited portions that Vaishampayana made Yagnyavalkya omitted was picked up by Vaishampayana's other students by assuming the form of 'Tittiris' or partridge birds and thus Taittiriya / the omitted portions of the Yajurveda got generated] and Yagnyavalkya 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 knowledgeable person, one who exchange with another branch of such learning) . Further Mundaka Upanishad vide III.i.3 is quoted- III.i.3) *Yadaa pashyah pashyate rukma varnam kartaaram paramam brahma yonim, tadaa vidvaan punya pape vidhuya niranjanah paramam saamyam upaiti/* (As indeed when the Seeker of Reality finally confronts the vision of the golden hued Over Lord and merges with the non duality of Purusha and the Self as the **Source of Brahman**, the Seeker attains equation and then the riddance of gunas and features, merits and non merits, 'punya paapas' and indeed that is what all the highest goal! Maitri Upanishad describing the Yoga method is quoted vide VI.18: *Tathaa tat prayoga kalpah praanaayaamah pattyaadhaaro dhyaanamdbhaaranaa tarkah samaadhiih shadangaa iti uchyate yogah, anebna yadaa pashyam pashyati rukma varnam kartaaram Isham Purusham Brahma yonim; tad vidvaan punya paape vihaaya parevyaye sarvam ekeekaroti; evam hyaaha: yathaa parvatam aadeeptam naashrayanti kadaachana/* or the Yoga way for achieving identity, control of breath, total withdrawal of senses, deep meditation, intense concentration, contemplative enquiry and absorption is stated to be the 'Shadanga Yoga' or the six folded yoga to attain the identity with the Supreme; as animals and birds do not attempt mounting burning mountain peaks, so

sins would find no shelter in those who is absorbed in Brahman! Again Kausheetaki Braahmana Upanishad vide I.5 is quoted: *Tad yathaa rathena dhaavayan ratha chakre paryavekshetaivam aho raatre paryavekshetaivam sukrita dushkrite sarvaani cha dvandvaani, sa esha visukruto vidushkrito brahma vidvaan Brahmaiva -abhipraiti/* or a person driving a chariot would examine the two wheels before riding it in the same way as at the day and night, the good works and the opposite; similarly a vidvan surpasses the good and evil and then only seeks to reach Brahman after a thorough self-examination or introspection!)

VI. xxiii) *Yasya Deve paraa bhaktir yathaa deve tathaa Gurau, tasyate kathitaahi arthaah prakaashante mahatmanah, prakaashante mahatmanah/*

(Indeed the subject matter sought to be explained in the Svetashvatara Upanishad in the above pages and topics is the true reflction of the Eternal Truth and essence of the enormous endeavors of Sages of high commitment and total dedication to Paramatma Himself as the Outstanding Guidance and the Direction of dazzling Radiance and Bliss! Indeed that is the Eternal Path of Self-Realisation; yes that is the path of the splendour of Truth!)

[This is the close of the Sixth and final Chapter of Svetaashvatara Upanishad!]

[OM TAT SAT]

ESSENCE OF CHAANDOGYA UPANISHAD

ESSENCE OF CHAANDOGYA UPANISHAD

Preface

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

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

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

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

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

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

VDN Rao

OVER-VIEW

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

Chapter II of Twenty Four Sections: i) Meditation on Saama tends to yield encouraging fruits in the psyche and perspective of life manifold and the person concerned becomes humbler by passage of time ii) Saama Veda is chanted in five divisions as himkara, prastava, udgita, pratihara and nidhana iii) Saama Veda to be sung in rains iv) Saama Veda to be chanted in the five folded phases in waters v) Concentration, worship and constant rendering of Saama Veda in entirety overcomes the extremities of the sixth Ritus or Seasons vi) As humans to the class of Pashu Vamsha, they owe allegiance and commitment to animals and hence Vidwaans take to five folded Saama chant to protect them and they too reciprocate vii) Coordination of five folded Saama Veda and Praana-Vaak-Chakshur- Shrotra and Manas viii) Now, the seven folded Saama Veda chanting of Vaak or Speech bestows Life's fulfillment ix) The seven folded Saama Veda as imposed on Surya and his course of the day x) Spiritual significance of the syllable numericals of Saama chantings xi) Synthesis of mind, praana, and Gayatra Saama leads to fulfillment of Life, longevity and progeny xii) Ratnaakara Saama Homa practice leads to prosperity and fame xiii) Due recognition of the female in Society, despite emphasis on abstinence xiv) Brihat Saama chant linked to and emerging from Surya xv) Vairupa Saama chants firmly linked up with Parjanya bestow success, joy and fame to the chanter xvi) Vairaja Saama Veda chants as unified with the qualities of Seasons or Rithus provide fulfillment to each and every being xvii) Shakvari Saama eulogises the multi splendoured worlds xviii) Revati chant of Saama attuned to, possessed of and blessed by animals xix) Yajnavalkya chant of Saama Veda yields all round well being of body parts xx) Raajana chant of Saama well set to major

Divinities of Agni, Vayu, Surya , Nakshatra, and Chandra xxi) Excellence of Saama Veda as applicable to mortals and far more so to Devas; Saama Vidvans are fully aware of five stages of existence viz. himkaara, prastava, udgita, pratihara and nidhana xxii) Saama Veda chantings need to be appropriate like to Agni as high sounding, Soma as melodious, elastic and adjustable to Vayu, soft but pitched to Indra and distinct and unique to Prajapati, while vowels being strong and resonant while consonants as soft and careful xxiii) Three branches of Dharma viz. Yajna- Adhyaaa-Daana or Sacrifice-Study- Charity and meditation of OM are the essences of Life xxiv) Assured fruits of offerings in Garhapatya Agni for Vasus in the mornings, Rudras in the noons and Aditya/ Vishvadevas in the evenings with Saama chantings.

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

Chapter Four of seventeen sections: i) Janashruta a popular person of charity heard that one Raikya was far greater and virtuous ii) Janashruta approached Raikya offering several gifts and even his daughter to serve Raikya but he discarded them but agreed to teach him iii) Food being the product of five organs of Individual Self and five creations of Brahman viz. Pancha Bhutas but both the entities are the same iv) Then the story of Satyakaama Jaabala proves that nature and nurture are far more important than Vamsha and Gautama accepts Satyakaama as his disciple v) Vayu Deva the Deity of Dishas assumes the form of a bull and teaches Satyakaama about the magnificence of Brahman vi) He manifested just one 'Paada' or foot and Agni was a part of that single foot vii) Then Agni in the form of a Swan explained that beside him, Surya-Chandra-Vidyut too were manifested in that one foot viii) An aquatic bird confirmed what Agni stated and qualified further that Praana-Chakshu-Shrotra-Manas too were the objects of worship ix) Satyakaama returns to Guru Gautama as an enlightened person x) Sayakama now a Guru disqualified his student Upakhosla since his Agni karyas were faulty xi) But the Agni's flames defended Upakhosla and argued with the Guru but the latter stated that the primacy of Praana was ignored in the Agni Karyas xi) Garhyapatya Agni protected the student xii) Anvaharya Agni too protected the actions of the student xiii) Ahavniya Agni stated that the shortcoming be ignored xiv) Collectively the three types of Agnis prevailed on the Guru and said waterdrops on lotus leaf were like the small blemishes as long as the procedure was not imperfect xv) Satyakama conceded and taught the student about the Divine Path after death to Brahma loka xvi) On learning the Divine Path, the Guru underlined Self purification by performing Sacrifices and

the fundamentals be stressed xvii) Deficiencies in the context of well meaning Sacrifices are self corrective and the role of the Chief Priest with knowledge and experience is always proactive and discretionary!

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

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

Chapter Seven of twenty six sections:i) Narada's attainment of enormous knowledge was but a tool to realise Brahman and hence approaches Sanat Kumara ii) The power of Speech in seeking Brahma Tatwa iii) Double vigour of Speech and mental caliber to realise Brahman iv) Strong Sankalpa or determination is an essential input in the quest of Brahman v) Sturdy Self Belief, Will Power, Application of Mind to situations demanding dynamism of thought and action, should make Realisation possible vi) Meditation and deep contemplation are superior to Will Power vii) Vigjnaanam or

Enlightenment as facilitated by the fund of knowledge takes a further step forward to realise Brahman viii) With all the faculties of mind and related factors enabling the exploration of Brahman, then where is the physical strength without which the energy level of body is absent or missing? ix) ‘Balam’ or strength is the derivative of food and indeed ‘Anna’ or Food is stated as Paramatma! x) Water has comparative sustaining power over food since that is truly the life line of Beings in the Universe xi) Heat Energy is the essence of water and the much needed rains originate from the Element of Fire which is the radiance of Brahman xii) Supremacy of Akaasha is such that Brahman himself might describe as Beings are not equipped xiii) Memory power is a sure means of attaining Brahman enabling one to see, hear, think and meditate xiv) Hope is Trust and Optimism by which a human being exists and expects to achieve Brahman xv) Praana is the Vital Energy signifying one’s existence that tantamounts to Self-consciousness as being none too distant from Truth and Brahman xvi- xvii) Narada defines that his greatest endeavor is to discover Absolute Truth as distinguished from speech, vital force and so on being transcendent of the Universe and Existence xviii-xix) Thought, deep perception and Faith are near to and towards the Truth xx-xxi) Nishtha or Commitment and Karyacharana or Involved Activity of Service lead to fulfillment xxii&xxiii) In pursuance of such Realisation, Narada entreated Sanatkumara to bless him for that Unique Joy of Infinity and Eternity xxiv) Infinity is beyond comprehension and indeed the Self Itself! xxv) That Brahman or Truth is nowhere else but within the Self xxvi) Sanatkumara sums up this to Narada as his ultimate Upadesha or his Spiritual Instruction!

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

ESSENCE OF CHAANDOGYA UPANISHAD

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

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

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

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

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

in a body of a person who is essentially virtuous is of good end use and speech, hearing, vision, mind and other body parts of wickedness and immorality are least affected by his psyche. After all, such a person when faces death he does surely open his mouth, any way!) I.ii.10) *Tam haangiraa udgitam upaasaam chakre, etam u evaangirasam manyantenagnaanam yad rasah/* (In the days of distant past, Maharshi Angirasa meditated on Praana as Udgita and till date lasting memories recall that Angirasa happened to be of the essence of body and sensory organs or ‘Angas’/ limbs especially of the mouth! I.ii.11) *Tena tam ha Brihaspatir udgitam upaasaam chakra, etam u evaa Brihaspatim manyante, vaaggih brihati tasyaa esha patih/* (Even Deva Guru Brihaspati contemplated on this Udgita and the world knows about his greatness because his speech was unique as he was the master of Vital Force too!) I.ii.12) *Tena tam haayasya udgitam upaasaamchakra, etam u evaayasyammaanyanta aasyaad yat ayate/* (Sage Ayaasya too identified himself with Udgita and he proceeded with the mouth and Vital Force) I.ii.13) *Tenatam ha Bako Dalbhyo vidaamchakaara, sa ha naimishiyaanam udgataa babhuva, sa ha smaibhyaah kaamaan aagaayati/* (Baka Dalbhya, the Udgita Priest of Naimishaaranya also chanted to fulfill the desires of Illustrious Kings like Dhritarashtra of Maha Bharata fame) I.ii.14) *Aaghataa ha vai kaam,anaam bhavati ya etad evam Vidwaan aksharam Udgitam upaasta iti adhyaatmam/* (Thus based on such illustrations, whosoever with sound knowledge about Praana meditates on the single syllable of OM which is Udgita by itself would indeed vindicate himself as the Fulfiller of Wishes by chanting the Udgita and meditate on one’s own personal level; such meditation on Divine Level shall follow in the ensuing section)

[This concludes the second section of the First Chapter]

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

I.iii.1) *Athaadhi daivatam ya evaasau tatati tamudgitam upaasitodyan vaa esha prajaabhya Udgaayati udyamstamo bhayamamahanti, apahantaa ha vai bhayasya tamaso bhavati ya evam veda/* (On the divine plane, one should meditate on Him who excels in effulgence like Surya Deva by Udgita. As that Deity like Surya rises up the Udgita should be in favour of all Beings in Srishti; as that Deva rises up, the Geeta disperses darkness, sorrow and fright. Indeed, he who possesses this knowledge shall surmount darkness, ignorance and fear!) I. iii.2) *Samaana u evaayam chaasau, cha oshnosou, swar iteemum aacakshate swara iti pratyaswara iti amum tasmaadvaa etam imam amum chodgitam upaaseeta/* (Indeed, this one is similar to that one; in other words, the Vital Energy /Praana in the mouth and Surya Deva on the sky are equally hot and mobile. One speaks of moving on always and another moves and returns; Surya is ever mobile and Praana returns too invariably! Praana is designated as sound and another is known as reflected sound! Both the entities viz. Surya and Praana should be praised and worshipped by the medium of Udgita, due to their inherent non-difference or impartiality yet of Loka Kalyana !) I.iii.3) *Atha khalu vyaanam evogitam upaaseeta; yadvai praaniti sa praano, yad apaaniti sopaaah; atha yah praanaapaanayoh sandhah sa vyaano, yo vyaanah sa vaak; tasmad apraanam anapaanan vacham abhivyaharati/* (One should deliberate and meditate on ‘Vyaana’ of the Pancha Vayus of Praana-Apaana-Vyaana-Udana-Samanas by Udgita. While Praana is inhaling and Apaana is exhaling, Vyaana is the convergence of both and as the latter calls for requiring effort, it causes **speech** or utterances as it is the midway to exhalation and inhalation, discounting the functions of praana and apaana as Vyaana is midway with maximum energy! I.iii.4) *Ya Vaak saa Ruk, tasmaad apraanam anapaananam abhivyaharati; ya ruk tat saama tasmad apraanam anapaananam Saama gaayati yatsaama sa Udgitastah*

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

[This concludes the third section of the First Chapter]

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

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

[This concludes the Fourth Section of the First Chapter]

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

I.v.1) *अथा कालु उदgitah सा प्रानवो यद् प्रानवाह सा उदgitा इति असौ वारुदgitा, एषा प्रानवा, ओम इति ह्येषा स्वराण्येति/* (Pranava and Udgita are just the same. These are also the Forms of Surya Deva for brightness and Praana the Vital Energy for bestowing Life; Sun is ‘considered’ to be ever on the move, yet constant and the syllable Om too is all pervasive and this is Udgita is all about!) I.v.2) *एतमु एवाहम अभयगद् –सिषाम तस्मान् माम् त्वम् एकोसेति हा काशुतिकिह पुत्रम् उवाचा, रसमिस्त्वम् पर्यावर्तयाद् बहवो वै ते भविष्यन्ति अधिदािवतम्/* (Maharshi Kaushitaki asked his son to ponder over the innumerable Sun Rays sincerely so that he would be blessed with several bright and virtuous sons; this is in the context of Divinities) I.v.3) *अथाध्यात्मम् या एवायम् मुख्यम्*

praanastam udgitam upaaseetomiti hesha swaranneti/ (Referring to meditation and introspection on the individual plane in reference to the body, this should indeed be on the ‘praana’ in the mouth organ, which would need be recited in ‘udgita’ and significantly enough addressed to the Pranava Mantra OM; the similarity on the divine plane too as in respect of Surya Deva as applicable to the Vital Force) I.v.4) *Etamu evaaham abhyaagaasisham, tasmaan mamatwam ekoseetii ha Kausheetakih putram uvacha, praanaastwam bhumaanam abhigaayataad bahavo vaim bhavishyanteeti/* (Kausheetaki told his son that he should always worship ‘Praana’ the Vital Energy in his physique as present in various forms so that the son would beget several sons, since the Maharshi was blessed only with a single son! Indeed, the Vital Force in the mouth is as important as Surya Deva was and hence would bestow several sons as his many rays) I.v.5) *Atha khalu ya Udgatah sa Pranavah, yah Pranavah sa Udgita iti hotrshadanaad haivaapi durudgeetam anusaamaaharateeti anusmaaharatiti/* (Maharshi Kaushitaki asserted that Udgita was Pranava and vice versa and even if the Hota poured the oblations defectively and wrongly out of tune with the Udgita, it would matter no harm and the resultant cure of the bodily ailment would surely be accomplished and the desires of the Karta of the Udgita should be fulfilled!)

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

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

I.vi.1) *Iyameva Rik, Agnih Saama, tadetat etasyaam Richi adhyudam Saama, tasmaad Richi adhyudham Saama geeyate, antarikshameva saa Vaayur amastat saama/* (While Earth is like Rig Veda, Fire is like Saama Veda, yet Saama is instituted by Rik as Agni is located or unearthed on Earth after all! At the same time however, Prithvi and Agni are distinct entities although they are of identical of purpose and purport. Now, Saama Veda is chanted as established on Rig Veda; indeed the very first word of Saama is ‘saa’ or Earth and ‘ama’ is Fire and the synthesis of both the expressions is meant for enjoining meditation is on ‘Sa’ and ‘ama’!) I.vi.2) *Antarikshameva Rig, Vaayuh Saama, tadetat etasyaam Richi adhyudam Saama, tasmad Richi adhyudham Saama geeyate; antarikshameva saa, vaayur amastat Saama/* (Space or Atmosphere is the Rig Veda and Vayu or Air is Saama Veda; Saama is such as rests on Rik and hence Saama is sung as launched by the Rik. Therefore, Antariksha or Space which is the Rik, while Vayu as ‘ama’ is sung as Saama.) I.vi.3) *Dyaureva Rig Adityah Saama, tadetat etasyaam Richi adhyudham Saama, tasmaad Richi adhyudham saama geeyate, dyaureva saadityomahastat Saama/* (Just as Antariksha is akin to Rig Veda and Vaayu is like Saama, Swarga and Surya are comparable to Rig Veda and Saama Veda respectively; indeed Saama is established on Rik and also chanted as based on the Rik. *Sa* and *ama* are thus represented by Swarga and Surya!) I.v.4) *Nakshatraanyeva Rik, Chandramaa Saama tadetat etasyaam Richi adhyudham Saama, tasmaad Richi adhyudham Saama geeyate, nakshatraanyeva saa, Chandramaa amastat Saama/* (Nakshatras are stated to be Rik and Moon as Saama; here again Saama Veda is well set up on the Rig Veda and Saama Veda is chanted as instituted in Rig Veda. Stars denote ‘Saa’ and ‘ama’ as Chandra, as the Ruler of the Stars thus making up as Saama) I.v.5) *Atha yadevaadityasya shuklam bhaah saiva Rik, atha yananeelam paraah krishnaam tat Saama, tadetat etasyaam Richi adhyudham Saama, tasmaad Richi adhyudham Saama geeyate/* (Now this white and bright radiance of Surya Deva is Rig Veda while the deep blue is like Saama Veda. This Saama is well entrenched in Rig Veda and as such Saama Veda is sung as per Rig Veda! Only persons with extremely sharp and deep vision of high concentration could notice this) I.vi.6) *Atha yad evaitad Adityasya shuklam bhaa saiva saa tha yannilam parah krishnam tadamah tat saamaatha ya eshontar aaditye hiranamayah*

purusho drusyate, hiranya shmashrur hiranya kesha aapranakhaat sarva eva suvarnah/ (Besides the white complexion of Surya as ‘Saa’ and the deep blue like black colour ‘ama’ known together makes up as Saama. In side the ‘Surya Bimba’ or the Globe of Sun, one could figure imagine a ‘Hiranmaya Purusha’ or a Golden Person whose each and every physical limb including a golden beard and golden hair exists, whose even the nails of hands and feet shine with glory!) I.vi.7) *Tasya yathaakapyaasam Pundareekam – evameekshini tasyoditi naama; sa esha sarvebhyah paapmaabhya udit; udeti ha vai sarvebhyah paapmaabhyo yaevam Veeda/* (This Hiranmaya Purusha possesses a pair of eyes like a fresh and red lotuses and whose seat reminds one of a monkey! The title of this extraordinary Purusha is ‘ut’ or of Highness and surely has risen far above sins, evil and the negative forces of the Universe.) I.vi.8) *Tasya Rukcha Saama cha geneshnau, tasmad Udgatah, tasmad tvevogaataitasya hi gaataa; sa esha ye chaamushmaat paraanaacho lokah tessaam cheshte Devackaamaanam cheti adhidaigvtam/* (This Hiranmaya Purusha’s two finger joints viz. Earth and Fire, Air and Sky and so on are of Rig Veda and Saama Veda thus of Udgata. The Singer of this is called ‘Udgatir’ priest as; he is the so called singer who is also posted as the Self, that is the Lord of Worlds beyond Surya Deva and of the Desires of Devas! Indeed this Section deals with the events and occurrences on the Divine Plane in some detail. Now hereonward, there would be a discussion on the Personal Plane!)

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

I.vii.1) *Athaatyammam: Vaageva Ruk, Praanah Saama, tadead etasyaam Riche adhyudham Saama, tadetad etasyaam Riche adhyudam Saama, tasmaad Richve adhyudham Saama geeyate, Vaageva saa prfaanomah tat Saama/* (Now is about the application of meditation on the personal level or that of the most essential assets of human existence of ‘Vaak’ and ‘Praana’ or of Speech and Vital Force which are the key inputs of the Vedas and of Survival. Speech is the essence of Rig Veda while Saama is that of the Vital Energy. As in the erstwhile context of Divinity, Saama too is established on Rig Veda and Saama is thus sung as based on Ruk. Speech is *Sa*, and Vital Force is *ama*, thus making up as Saama.) I.vii.2) *Chakshureva Rig, atmaa Saama, tad etad etasyaam Riche adhyudam Saama giyate, chakshureva saatmaanah tat Saama/* (Eyes and the resultant sense of vision is stated to be the Rig Veda while the ‘Antaratma’ or the Inner Soul is the Saaman. This renderer of Saama Veda heavily rests on that of Rig Veda and hence the Saaman is chanted basically on the Rik and therefore the saying is that Saaman rests on the Ruk. In the context of Individual Self, the Eye is *saa* and the Soul *ama* is what *Saama*) I.vii.3) *Stotram eva Rigmkanah Saama, tadetad etgasyaam Riche adhyudhaam Saama, tasmaad Riche adhyudham Saama geeyate, stotram eva saa manomah tat Saama/*(The organ of hearing viz.Ear is stated to be Ruk and that of thinking and of thoughts viz. the Mind is Saama. The Saama Veda happily rests on Rig Veda and as such Saama is rendered based on the Rik. The Stotra or the ear is *saa*, while *ama* is the mind thus culminating in the chant of Saama) I.vii.4) *Atha yad etad akshanah shuklam bhaah saiva Ruk, atha yhan neelam parah krishnam tat Saama, tadetad wetashyaam Richi adhyudham Saama geeyate, atha yad eaivbaatadbakshanah shuklam bhaah saiva saathaa yanneelam paraah krishnam tadamastad Saama/* (What ever is the bright and white illumination of the human eyes is the Rig Veda and the blue cum dark black is known as Saama. Since Saama is set on Rig veda, it is rendered as set to the Rik. The white colour that eyes have is ‘Sa’ and the deep blue cum dark black is ‘ama’ thus creating Saama.) I.vii.5) *Atha ya eshontaraakshini Purusho drushyatec daiva Ruk, tat Saama, tad uktam, tad yajuh, tad Brahma, tasyai –tasya tadeva rupam yad amushya rupam, yaavamushya geshnau tau geshnau yan naama tannaama/* (The unique entity that is visioned in the eye is the Rik and Saama, the ‘Ukta’, the Yajur Veda and indeed

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

[This concludes the Seventh section of the First Chapter)

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

I.viii.1) *Trayo hodgeethe kushalaa babhuvuha, Shilakah Shaalavatyah Chaikitaayano Dalbhyah, Pravaahaano Jaivaliriti, te hochurudgeethe vai kushalah smo hantodgeethe kathaam vadaama iti/* (Three experts of Udgeeta viz. Shilaka Shalaavatya, Chikitaayana Dalbhya and Pravaahana Jaivali agreed to have a discussion on the excellence of Udgita) I.viii.2) *Tatheti ha samupa vivishuh sa ha Pravaahano Jaivaliruvaacha bhagavantaavage vadataam Brahmanayor vadator vaacham shroshyaameeti/* (Initially, Pravaahana the son of Jaivali -apparently a Kshatriya King said that he would like to hear the discussion of the two Brahmanas first; by deduction, one realises that he too possessed some understanding of what was Udgita was all about) I.viii.3) *Sa ha Shilakah Shalvatsyah chikitaayanam Dalbhyam uvaacha hatatwaa pracchaaniti; prachheti ho vaacha/* (Shilaka then desired Dalbhya to reply a question and the latter agreed) I.viii.4) *Kaa saamno gatiritio, swara iti hovaacha; swarasuya kaa gatiriti, Praana iti hovaacha; Praanasya kaa gatiriti, anam iti hovaacha; annasya kaa gatiriti, aapa iti hovaacha/* (The reply to the

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

[This concludes the eighth section of the First Chapter]

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

I.ix.1) *Asya lokasya kaa gatiriti aakaasha iti hovaacha, sarvaaniha vaa imaani bhutaanyaakaashaa deva samutpadyaante aakaasham pratyastam yantyaakaasho hovaibhyayo jyaayaanaakaashah paraayanam/* (Shalavatya asked Prahaavana as to what would be the support and destination of the World and the King gave an instant reply that since all the Beings of Space originate from the Sky, their life termination too would occur there itself and as such Space being superior to its Beings, for those entities too merge there itself! For example when it is stated that Brahman as Antariksha and created Agni for instance, then Agni

too merges into Brahman; likewise all the Beings made by the Almighty are dissolved into the Space. This is how the ‘*Paraayanam*’ or the ultimate hold and destiny during all the timings of past, present and future for all the creations of the Lord are of the latter only!) I.ix.2) *Sa esha parovareeyaan Udgatah, sa eshonantah, paro vareeyohaasya bhavati, paro vareeyaso ha lokaan jayati ya etad vidwaan pariivariyam sam Udgeetam upaste/* (As in the case of the Brahman, Udgeeta too is the most Superior and the Ultimate. Whosoever meditates and chants on Udgeeta would indeed win the worlds and accomplishes the best and infinite win over the Lokas!) I.ix.3) *Tamhaitam atidhanvaaShounaka udara Shandilya ayoktat vo vaacha: yaavattaenam prajaayam Udgeetam vedishyante, paro vareeyo haibhas taavad asmimloke jeevanam bhavisyhati/* (Following the assertion of Pravahana, Atidhanva Shunaka told Udara Shandilya that as long as his progeny would become aware of the superiority of Udgeeta, so long their lives would be the best fulfilled far above the run of that of the commonplace) I.ix.4) *Tathaa mushmilloke lokaiti; sa ya etadevam Vidwaan upaasthe parovariya eva haasyaamimiloke jeevanam bhavati tatha amushmimilke loka itik, loka loka iti/*(Just as Udgita in Sama Veda proved to be unique significance in this life on Earth, the same fruits of the chant of Udgita are sure to be reaped in higher lokas as well and thus the benevolence of Almighty in the higher lokas too would be nonetheless any less!)

[This concludes the ninth section of the first chapter]

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

I.x.1) *Matachi heteshu kuruyswha atikya saha jayayoshastir ha chakraayana ibhya grame pradranaka uvaasa/* (In the Kingdom of Kurus, there was a severe thunderstorm once, and one Ushasti Chakraayana a possessor of elephants lived in a village with his wife Aatiki who was still a non-adolescent. As he was extremely distressed by the natural disaster, he looked around for some help). I.x.2) *Sa hebhyam kulmaa - shaan khadantam bibhiksha, tam ho vaacha netonye vidyante yaccha ye ma ima upanihitaa iti/* (Ushasti begged for food from another elephant owner who said that he could only spare some black pulses which he too was eating from the same vessel as remnants.) I.x.3-5) *Eteshaam me deheeti hovaacha taansmai pradadou hantaanaanoupaanam iti ucchishtam vai me peetam syaad iti hovaacha/ Na svid etepi ucchishthaah iti, na vaa ajeevishyam imaan akhaadaniti hovaacha, kaamo ma udakapaanam iti/n Sa ha khaaditwaatiseshan jayayaa ajahaara, saagra eva subhikshaa babhuva, taan pratigruhya nidadhau/* (As he was extremely hungry he accepted the remnant portion of the black gram and when asked to take water too, even which was the remnant from a pitcher, he did not accept since non-consuming wrong food was bad enough as that might land him in a swoon, but drinking wrong water might be avoidable; by so saying, he accepted the remaining faulty food to his young wife. In other words, the hidden message of this story would be that a person already possessive of learning, virtue and name who is in a position to doing good to himself and associates might yield and relax the normal behavior in an emergency but not open the gate of impropriety only to some extent when warranted but not open the flood gate and be damned! Now the child wife too, who had apparently found a source of food herself, did not show any disrespect for the husband but deposited the food’ without any resentment!) I.x.6) *Sa ha paatah samjihaana uvacha, yad bataannasya labhemahi, labhemahi dhana maatram: raajasau yakshyate, sa maa sarvair aartvijair vrineeteti/* (Ushasti woke up next morning and surmised that if only he could earn a little at a Soma Sacrifice that the King of Kurus was performing and if only he might be selected for an employment there even including all the duties of a priests there!) I.x.7) *Tamjaayovaacha, hanta eta imeva kuklmaashaa iti;taan khaaditwaamum yajnam vitatam eyaaya/* (His wife encouraged him to pursue

the thought and offered the remnant black grams) I.x.8) *Tadrotgaatrin astaave stoshyaamaanaan upopavishesha, sa ha Prastotaaram u vaacha/* (Having gone to the Sacrifice thus he sat down near the chanters of Saama and the hymns; he then asked the Prastota. [Incidentally, a Soma Sacrifice requires sixteen priests who are divided in four groups of four each, viz. Udgaataas, Adharyus, Hotas and Brahmas. The four Udgaataas are called Udgaataa, Prastotaa, Pratiharta and Subrahmanya. Their task is to chant Saama Veda Mantras; Prastota was to sing the initial portion, Udgaata the second, and Pratiharta and Subrahmanya the third and the fourth portions respectively. This is called the Pancha Bhaaktika Saama. Now the Adharyus are known as Atharyu, Pratipastaata, Neshta and Unneta. These four are asked to recite Yajur Veda Mantras and they too are engaged in preparing the oblations. Rik Veda hymns are rendered by Hotas viz. Hota, Maitraavaruna, Acchaa Vaak and Graavastut. Brahmas are normally coordinate and supervise the Soma Sacrifice and be alert to discover imperfections in the task and these are named Brahma, Brahmanaaschamsi, Agnidhra and Pota]. Now, Ushastin Chakrayana who was fully equipped with the knowledge the Soma Sacrifice quizzed the Prastota)I.x.9) *Prastotaryaa! Devataa prastaavamn anvaayhattaa, tam ched avidwaan Prastoshyasi, murdhaa te vipatishyatiiti/* (Arya Prastota! Hope you were chanting the hymn relevant to the specific Deity that was pertinent; if you confirm this then it would be alright, otherwise, your head might drop down! In other words, you might not be suitable for the recital!) I.x.10) *Evameva Udgaataaram uvaachodgaataryaa devatodgeetham anvaayattaa tam ched avidwaan udgaayasi murdhaa te vipatishyatiti/* (Arya Udgita! If only you chant the Udgeeta without reference to the specified Devta, then too your head would fall!)I.x.11) *Evameva Pratihartaaram uvaacha Pratihartaaryaa Devataa pratiharam uvaacha, Pratihartaaryaa Devataa pratiharam anvaayattaa, taam ched avidwaan pratiharishyaasi, murdha te vipatishaatiti/* (Arya Pratiharta! If you sing without the knowledge of Deity concerned, then again your head would drop dead! Having said like this, Ushasti sat down quietly and there was silence in the congregation and the King looked bright even as the concerned priests wore a desolate look of deficiency and a sense of shame!)

[This is the tenth section of the First Chapter]

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

I.xi.1-2-3) *Atha hainam Yajamaana uvacha, bhagavantam vaa aham vividishaaneeti; ushastirasmi Chaakraagana iti hovaacha/ Sa hovaacha Bhagavantam vaa aham ebheehi sarvair artvijaih paryaisheesham bhatgavato vaa aham avittyaa anyan avrashi/Bhagavaamstva evame sarvairarthijyair iti; tatheti; atha tarhi etaeva samatishrishtaah stuvatam; yaavat tvebhyo dhanam dadyhaah; taavan mama dadyaaiti, tahetiha yaajamnaana uvaacha/*(The chief Instructor of the Sacrifice then requested Ushasti Chakraayana who literally stole the show at the Sacrifice to introduce himself in detail and as the latter did so, the King who was indeed impressed by Ushasti's competence stated that it was the latter that the King had been searching all the time and requested to assume all the priestly responsibilities there after as also as much wealth as desired by Ushasti) I.xi.4) *Atha hainam Praastotopaasasaada: Prastotaryaa Devataa prastaavam anvaayatthaa, taam chedavidwaan prastoshyasi, murthaa to vipatishyaatiti; maa bhagavan avokat katamaa saa devateti/* (Then Prastotar Priest approached Chakraayana and queried as to who was the Divinity to be chanted initially in the 'Prastaava' or the Introductory Phase and warned Chakrayana to name the Deity correctly as Chakrayana's head would fall off otherwise) I.xi.5) *Praana it hovaacha,*

saervaani ha vaa imaani bhutaani praana meva abhisam vishanti, Praanam abhyujjihate, saisha Devataa prastaavam anvaayattaa; taam ched avidwaan praashtoshyo murthaa te vyapatishat tathoktasya mayeti/ (The reply given instantly was ‘Praana’ as the totality of Beings in ‘Srishti’ proceed towards and merge into breathing; the Divinity connected with ‘Srishti-Sthiti-Samhara’ or Creation-Sustenance and Destruction is Praana, without which there is no existence! This was the Divinity that ‘Prastaava’ or the Introduction Chanting was addressed to.) I.xi.6) *Atha hainam Udgaatiopasa saadgotar yaa devatodgeetham anvaayattaa, tam ched avidwaan Udgaasyasi, murthaa te vipatishyaateeti: maa Bhagavan avocata, katamaa saa Devateti/*(Later Udgaayana asked Chakrayana as to who was the Deity concerned to Udgita and the latter replied !) I.xi.7) *Aditya iti hovaacha, sarvaani ha vaa imaani bhutaani aadityam ucchaih santam gaayanti; saishaa devatodgeetham anvaayattaa, taam ched avidwaan Udgaasyah, murthaa te vyapatishyaat tathoktasya mayeti/* (The crisp reply was Surya Deva as all the Beings were certainly connected to the Sun God; if the chanting of Udgitha was done otherwise his head would fall, Chakrayana warned!) I.xi.8) *Atha hainam Pratihartopasasaada, pratihartar ya Devataa pratiharam anvaayattaa, taam ched avidwaan pratiharishyaasi, murdhaa te vipashyaateeti; maa bhagavan avochat, katamaa sa Devateti/*(Thereafter Pratihartaa asked Chakrayana as to who was the Deity if Pratihaara was chanted without realising him and said that if the latter did not know this, his head would roll down!) I.xi.9) *Annam iti hovaacha, sarvaani ha vaa imaani bhutaani annameva pratihara maanaani jeevanti, saishaa Devataa pratiharam anvaayattaa, taam ched avidwaan pratyahaarishyah, murdhaa te vyapatishyaat tathoktasya mayeti, tathoktasya mayeti/* (Chakraayana replied that food indeed was the Deity that all the beings lived on; and if without knowing this fact pratihaara Saama was rendered then his head would fall off! Thus the sum total of this section would be that if parts of Saama Veda are chanted as Prastaava, Udgita and Pratihaara are meditated without realising the concerned Devatas are Praana, Surya and Food respectively, then the chanting and meditation of these parts of Saama would be futile at the Soma Sacrifice!)

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

I.xii.1) *Athaatah shouva Udgithah taddha Bako Daalbhooy Glaavo vaa maitreyah swaadhyaayam udvavraaja/* (This is the story of Udgita witnessed by dogs! Baka Dalbhya or Glaava Maitreya named as the same person went forth for ‘Swaadhyaya’ or learning of Vedas. Indeed ‘Swaadhyaya’ pre-supposes purity of mind and physical discipline besides the study of Scriptures aiming at Moksha or Liberation). I.xii.2) *Tasmai svaa swetah praadur babhuva: tam anye svaana uopasametyochur annam no Bhagavaan aagaayatwa ashanaayaama vaa iti/* (He found a white dog and soon other dogs gathered around requesting the white dog to initiate singing as they were all very hungry! It was likely that a priest in the earlier life might have now got re-birth as the white dog!) I.xii.3) *Taan hovaacchaiva maa praatar upasamiyaateeti; taddha Bakodaalbhyo glaavo vaa maitereyah pratipaalayaam chakaara/* (The white dog asked the rest of the dogs to assemble next morning and Baka Dalbhya kept a watch the next morning; apparently that would be the chanting of Udgita) I.xii.4) *Teha uyathaivedam bahishpavamaanena stoshya –maanah samrabdhaah, sarpantiti evam aasarpuste ha samupavishya him chakruh/*(While the priests held on one to another commending the ‘bhavishpavanaaya’ geeta or the hymn, the dogs too quietly made a line and having sat in silence they uttered the sound ‘heem’ resembling OM!) I.xii.5) *Om adaama, Om pibaama, Om Devo Varunah Prajaapatih savitaannam ihaabharat/ Anna patec annam idaahara, aaharah, Om iti!* (The dogs seemed to have sounded: Om, let us eat, Om let us drink, Om , may Lord Varuna, Prajapati and Savitur fetch food here! May the Deity of Food, do please bring food here! In other

words, the sole objective of the Udgita is only to secure food as the end all of the so called spiritual life and fictitious practice of Udgita chant of Saama Veda! The chanting of ‘Om adaama’ denotes : ‘let us eat’; ‘Om pibama’ or ‘let us drink’; Surya Deva stands for brightness, Varuna Deva devotes good rains on earth and Prajapati is prayed to provide nourishment; but in the false way of singing amounts to secure timely food and drink!)

[This ends the Twelfth Section of the First Chapter]

The spiritual meanings of Saama Veda words and of mystic sounds

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

[This is the thirteenth section of the First Chapter]

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

II.i.1) *Om samastasya khalu saamna upaasanam saadhu, yat khalu saadhu tat Saameti aachakshate, yad asaadhu tad a-saameti*/(Initiated by the glorious expression of Om, meditation of Saama Veda is excellent and even in parts the fruits are substantial. Meditation pertaining to the letter enhances further achievement. Upasana or meditation of Saama is graded as ‘Khalu’ or outstanding, or Saadhu or excellent, or ‘Sama’ or normal, but otherwise it is ‘A-saaman’!) II.i.2) *Tadutaapi aahuh Saamnainam upaagaad iti Saadhunainam upaagaad iti eva tad aahuh asaamnainam upaagaad iti asadhunainam upaagaaditi eva tad aahuh*/(Once one approaches in a friendly manner and with reverence and earnestness, the response is doubly constructive and pro-active, but once Saama is approached otherwise or even in a casual manner, the response would be likewise!) II.i.3) *Athotaapi aahu Saama no bateti yat saadhu bhagvati saadhu bateti eva tad aahuh, asaama no bateti yad asaadhu bhavati asadhu bateti*

eva tad aahuh/ (Mostly those who approach Saama Veda in the correct perspective feel elated and highly fulfilled asserting that their great times have arrived; but to the contrary they could realise that the results were neutral or even negative!) II.i.4) *Sa ya etad evam vidwaansaadhuh Saameti upastebhyaasho ha yad enam Saadavo dharmaa aa cha gachheyur upa cha nameyuh/* (Once the realisation takes place about the effectiveness of meditation of Saama, the person concerned acquires growing qualities of further goodness in word, thought, and deed and becomes increasingly humble and totally balanced in outlook)

[This is the first section of the Second Chapter]

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

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

[This is the second section of the Second Chapter]

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

II.iii.1) *Vrishtau pancha vidham Saamopaaseeta, purovaato himkaaro, megho jaayate sa prastaavah, varshati sa udgithah, vidyotate stanayati sapratiharaah/* (The five fold Saama Veda needs to be chanted in rains in the easterly wind as himkaara, in the form of cloud formation as prastaava, in the course if rains as Udgita and when thunders sound and lightnings are flashed as pratihara in scattered forms and finally as rains subside and earth gradually gets dried up then as nidhaana!) II.iii.2) *Udgrahnaati tan nidhanam, Varshati haasmay varshayati ha ya etad evam Vidwaan vrishtau pancha vidham saamo - paaste/* (As there is a situation of ‘Anaavrishti’ or famine due to lack of long spells of rainlessness, then chanting of the five fold of Saama Veda in deep meditation would usher in rains in ample and optimal measure but without causing excesses)

[This is the third section of the Second Chapter]

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

II.iv.1) *Sarvaapsun pancha vidham Saamopaaseeta, megho yat samplavate sa him kaaro yad varshati sa prastaavo yaah praachyah syandaante sa udgithah, yah prateeyah sa pratiharaah, samudro nidhaanam/* (One needs to chant five fold of Saama in different forms of water: as clouds are collected and rain is

about break in, then ‘himkaara’ is rendered. As rain pours down then appopriately ‘prastaava’ is chanted. When rain pours continously then prastaava is rendered; while rivers are full of water then ‘Udhgita’ is recited and when rivers go in spate and flow westwar then ‘Pratihara’ is sung and in the final stages of ‘nidhana’ all the waters are deposited in the High Seas!) II.iv.2) *Na haapsu praiti apsumaan bhavati ya etad evam vidwaan sarvaasva apsu pancha vidham samopaaste/* (He who thus meditates the five phased Saama Veda yields prosperity and well being in the current and forthcoming lives but conquers mrityu even in deep waters of oceans!)

[This concludes the fourth section of the Second Chapter]

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

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

[This concludes the fifth section of the Second chapter]

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

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

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

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

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

[This concludes the seventh section of the Second Chapter]

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

II.viii.1) *Atha sapta vidhasya, Vaachi sapta vidham Saamopaseeta, yat kim cha Vaacho hum iti sac himkaaro, yat preti sa prastaavah, yadeti sa aadih/* (The seven folded chanting of Saama Veda in the form of ‘Vaak’ or the nuance or tone of Vaak / Speech is detailed: whatever is ‘hum’ in the Speech is ‘humkaara’ of the Saama Song; ‘indeed the concept of humkaara’ is that of ‘Prithvi’- which refers to Sapta Dwipas of Jambu, Plaksha, Salmaali, Kusha, Krouncha, Shaka and Pushkala and Sapta Samudras of Lavana, Ikshurasa, Sura, Ghrita, Dahi, Ksheera, and Suswaada. Further, the concept of ‘Prastaava’ includes Speech, ‘pra’ meaning speech. Hence the expression of Seven Folded Saama Veda. The total meaning of ‘Saptavidham Saama’ chant includes ‘Speech or Humkaara, Prastava, aadi, Udgita, pratihara, upadrava, and nidhana’!) II.viii.2) *Yad uditi sa udgeethah, yat prateeti sa pratihaarah, yad upeti sa upadraavah, yanneeti tan nidhanam/* (That which sounds as ‘Ut’ is stated to be Udgitha. That which sounds as ‘prati’ is pratihara. Which ever sounds as ‘upa’ is upadrava and that which sounds as ‘ni’ is nidhana) II.viii.3) *Dugdhesmai Vaak doham yo vaacho dohonnaavaan annaado bhavati, sa etad evam vidwaan vaachi sapta vidham Saamopaaste/* (Thus a Vidwaan who is aware of the import of the Sevenfold Saama Veda as Vaak or Speech, should indeed secure the boon of plentiful milk and food, being the most significant pre requisites of contentment of life!)

[This concludes the eighth section of the Second Chapter]

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

II.ix.1) *Atha khalvamum aadityam sapta vidham saamopaaseeta, sarvadaa samastena Saama, maam prati maam pratiti sarvena samastena Saama/* (Hereafter now, the Seven folded Saama is required to be meditated by superimposing part by part of it over Aditya or Surya Deva. Indeed Surya is identified with Saama for the same reason of being identified with Udgita; as explained earlier in I.v.1: ‘Atha khalu ya udgitha sa pranava ya pranava sa udgitha ityasou vaa Aditya udgeetha esha pranava omi hyesha swaranniti’ or Udgita is Om and vice versa; udgita is beyond Surya and continually sounds like Surya!) II. ix.2) *Tasmin imaani sarvaani bhutaani anvaayattaaniti vidyaat tasya yat purodayaat sa him-kaarah*

tadasya pashaavon vaayatthaah tasmaat te him kurvanti kimkaara bhajino hyetasya Saamnah/ (It is clear indeed that all the Beings in Creation are connected with Surya and the form of Surya before his rise is ‘himkara’. All the beings are not only connected to, but dependent on, Surya and are used to worship his form for their daily fulfillment; indeed *Himkaara* in Saama before his rise; animals utter that sound and hence the appropriateness at that time) II.ix.3) *Atha yat prathamodite sa prastaavah tadasya manushyaa anvaayattaah, tasmaat te prastuti kaamaah prashamsaa kaamah prastaavabhaajino hyetasya Saamnah/* (Once ‘Suryodaya’ takes place, human beings are associated with the Sun’s phase of *Prastaava* of Saama and at that time invariably tend to greet the Sun God for securing his blessings to make their day successful by way of luck and name) II.ix.4) *Atha yat sangava velaayaamsa aadih, tad asya vayaamsi anvaayattaani, tasmaattaani antarikshe naarambanaani aadaayaatmaanam paripatanti aadibhaajeni hyetasy Saamnaah/* (When the phase of Surya spreading his rays rapidly called *Aadi* sets in, birds fly high freely on the sky as though they intend to worship ‘Aadi’ or Surya as corresponding to the Division ‘Aadi’ of Saama Veda!) II.ix.5) *Athayat samprati madhyan dine sa Udgitah, tadasya Devaa anvaayattaah, tasmaatte satthaamaah prajaapatyaanaam Udgitha bhaajino hyetasya Saamnah/* (As the mid-day or noon time arrives and Surya is right on one’s head on the Sky, it is the time for various Devas- the progeny of Prajapati, to engage themselves in the worship of *Udgita* of Saama Veda since that is the zenith of Surya’s splendour on the firmament!) II.ix.6) *Atha yad urthwam madhyan- dinaat praag aparaahnaat sa pratihaarah, tadasya garbhaa anvaayattaah, tasmaatte pratihrataa naavapadyante pratihaara bhaajino hyetasya Saamnah/* (Then Surya moves on to post-immediate noon phase before the afternoon, when foetuses of various Beings are alerted and held aloft and high in the wombs when Vidwans chant *Pratihaara* of Saama Veda) II.ix.7) *Atha yad urthwam aparaahnaat praag astamayaat, sa upadravah, tad asiyaranyaa anvaayattaah, tasmaat te purusham drushtwaa kakshaam shvabhram iti upadravanti upadravaa bhaajino hyetasya Saamnah/* (During the post after noon phase in the course of Surya’s day before the Sun Set, animals tend to be on their return from grazing in the fields and the worshippers of Saama resort to *Upadrava* of Saama Veda)II. ix.8) *Atha yat prathamaastamite tannidhanam, tadasya pitaronvaayattaah, tasmaat taan nidadhaati nidhana bhaajino hyetasya Saamnah, evam khalvamumaadityam sapta vidham saamopaaste/Iti navamo khandah/*(When the Sun God commences his setting in, the Pitru Devas are associated with the phase, and as though the Shraaddha ceremonies are being laid on the Darbhas or Kusha grass symbolising the offer to the past generations of Pitru Devas viz the deceased father and forefathers; this indeed is the time when the chanting of *nidhana* the seventh phase of Saama Veda is recited. This is how, **himkaara, prastava, aadi, udgita, pratihara, upadrava and nidhana** are the seven folded Saama Veda swaras are chanted daily!)

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

Spiritual significance of the syllable numericals of Saama Chantings

II. x.1) *Atha khalvaatma sammitam atimrityu sapta vidham Saamopaaseeta; himkaara iti tryaksharam prastaava iti tryaksharam tat samam/* (Thereafter, meditation on the seven folded Saama as Surya is the Supreme Self itself or the status of ‘atimrityu’ viz. the cause of beyondness or transcendence of death! The words of ‘himkaara’ or ‘prastaava’- both three letter words as pronounced in Sanskrit-possess the same intent; one denoting death and another beyond death) II.x.2) *Aadiriti dyaksharam pratihaar iti chaturaksharam tata ihaikam tatsamam/* (The two words viz. ‘aadi’ and ‘pratihaara’ are of two and four letter words respectively denoting number evenness that is ‘samatwa’ and hence claim equality)II.x.3) *Udgitha iti aksharamupadrava iti chaturaksharam tribhistriribhish Saamam bhavati aksharam atishish -*

yate tryaksharam tatsamam/ (Now, the name of Udgita has three letters where as the name of Upadrava has four letters; since there is an extra letter, yet the common minimum is of three letters and as such of equality being claimed) II.x.4) *Nidhanamiti tryaksharam tatsamameva bhavati taani ha vaa etaani dwa-vimshatiraksharaani/* (The name nidhana is possessive of three letters thus the totality being twenty two viz. 6+6+7+3) II. x.5) *Eka vimshati aadityam aapnoti; eka vimsho vaa itosaavaadityo, dwa vimshena param aadityaajjaayati, tan naakam tad vishokam!* (This is how a person could reach Surya Deva by the count of twenty one letters of chanting of Saama Veda; and by the twenty second one of the chant, can reach beyond by conquering higher positions of Surya, which is indeed called the state of bliss that is securely free from sorrow) II.x.6) *Aapnoti haadityaasya jayam, paro haasyaaditya jayaajjaya bhavati, ya etad evam Vidwaan aatma sammitamb ati-mrityu sapta vidham saamopaaste, saamopaaste!* (In sum, one becomes victorious over Death, by meditating on the seven phased Saama Veda as identified with the Antaratma of the Self Consciousness and cross the barriers of death and be victorious beyond Surya too; such a victory leads to Bliss and Lasting Deliverance)

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

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

II.xi.1) *Mano himkaaro vaak prastaavah, chakshur udgitah, shrotram pratihaarah, praano nidhanam etad Gayatram praneshu protam/* (Meditation of Gayatra Saama with Gayatri Mantra followed by Saama chanting as relevant to the body organ and the respective Saama Chant would most successfully yield achievement of happiness, long life and excellent offspring! One's mind as hinkara, speech as prastava, vision as Udgita, hearing as pratihara, and praana the Vital Force as Nidhana, Gayatri is totally established in one's Self for excellent results) II.xi.2) *Sa ya evam etad Gayatram praneshu protam veda praani bhavati, sarvam aayureti, jyog jeevati, mahaan prajaya pashubhir bhavati, mahaan keertyaa mahaamanaah syat, tad vratam/* (Any body who could practise Gayatri Saama thus set to praana fully would enjoy long life of atleast hundred years without shortcomings of body parts and senses, be blessed with prosperity, fame and excellent progeny and shine as a 'Maha Manaha' or as an Illustrious Man of Achievements!)

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

Rathantara Saama Homa Practice leads to prosperity and fame

II.xii.1) *Abhimanthati sa him karaah, dhumo jaayate sa Prastaavah, jwalati udgitongaaraa bhavanti sa pratihaarah, upashaamyati tan nidhanam; samshaamyati tan nidhanam; etad rathantaram agnau protam/* (Rathantara Saama Veda established to Agni Deva possesses its unique place of chanting while 'abhimantaagni' or the Fire produced by rubbing wooden pieces has its own settings of the Veda. Its 'hinkaara' denotes its initial state; 'prastaava' its smoke; 'udgita' its bright flames; 'pratihara' its burning charcoal and 'nidhana' its closure.) II.xii.2) *Sa ya evam etad rathantaramagnau protam veda, Brahmavarchasi annaado bhavati, sarvam aayureti, jyog jeevati, mahaan prajayaa pashubhir bhavati, mahaan keertyaa; na pratyaayan agnin aacchaamen na nishteet, tad vratam/* (A person conversant with Rathantara Saama Veda as dedicated to Agni is indeed a shining example of Veda Vidya, Brahma Varchas or the Radiance of Tempered Celibacy, contented stomach, excellent health, longevity and

acquisition of 'Putra Pashu Yasho Sampada'. The only caution in his life of fulfillment would be never to spit, cough and sneeze into the the Sacred Fire; that is keep the body, mind and Soul clean!)

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

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

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

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

Brihat Saama Veda Chant linked to and emerging from Surya

II.xiv.1) *Udyan himkaarah, uditah prastaavah, madhyan dina udgithoparaahnah, pratihaarostam yan nidhanam; etad briedaadye protam/* (The magnificence of Brihat Saama is denoted by the rising Surya Deva as himkara, as prastava by His rise, as Udgita by his noon day exuberance, as pratihara by Surya's afternoon glory, and nidhana by the Sunset; this is how Surya Deva's glory is reflected in Brihat Saama Veda) II.xiv.2) *Sa ya evam etad Brihad Aditye protam veda, tejasvee annaado bhavati, sarvam aayureti, jyog jeevati, mahaan prajayaa pashubhir bhavati mahaan keertyaa: tapantam na nindet, tad vratam/* (He who is aware of the grandeur of Brihat Saama as firmly instituted on Surya Deva is indeed a sparkler of life with fame and prosperity, contentment and comprehensiveness; his progeny is ideal, animal wealth is plentiful and quality of virtue and justice is abounding. Here however is a word of caution that he should never ever despise the excessive blaze and heat of the violent flames of Fire but obey them and endure always!)

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

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

II.xv.1) *Abhraani samplavante sa himkaarah, megho jaayate sa prastaavah, varshati sa Udgithah, vidyotate stanayati sa pratihaarah, udgrahnati tan nidhanam, etad vairupam parjanya protam/* (The Vairupa or Saama Chant is firmly situated in the 'Meghas' or Clouds. As the clouds are collected, the Vairupa creates 'himkaara'; then thin wafer like strands of clouds called 'cirrus' are formed in the atmosphere initiating as 'prastaava'. When the rains are materialised, then the Vairupa sounds like 'Udgitha'. The 'Pratihara' accompanies the flashes of lightnings and roars of thunders. As the rains stop, that looks like 'nidhana'.) II.xv.2) *Sa ya evam etad Vairupa parjanya protam veda, Virupaamscha Surupaamcha pashun*

avarundhe, sarvam aayur eti, jyog jeevati, mahaan prajayaa pashubhir bhavati, mahaan keertyaa, varshaantam na nindet tad vratam/ (The Vairupya Vidwaan is convinced that the Saama is fully aligned to Clouds and lives happy and bright; indeed he gains growing prosperity, progeny, name and fame by the practice of Saama as fully set in ‘Parjanya’ . The Vidwan however decides that never ever he should speak ill of the continuous downpour!)

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

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

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

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

Shakvari chant of Saama Veda eulogises the multi-splendoured Worlds

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

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

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

II.xviii.1) *Ajaa himkaaro vaayah prastaavah, gavaa udgitoashvaah pratihaarah, purusho nidhanam, etaa revaatyah pashushu protah/* (Chanting the hymns of Revati Saama has its own boons of life pursuant to the praises of animals, especially when goats are revered as himkara, sheep as a prastaava, cows as udgita, horses as pratihara and human beintgs too considered as Pradhana Pashus or the Premier Animals.)

II.xviii.2) *Sa ya evam eta revatyaah pashushu protaa veda, pashum, aan bhavati, sarvam aayureti, jyog jeevati, mahaan prajayaa pashubhir bhavati mahaan keertyaa; pashun na nindet, tad vratam/* (A person who knows to recite Revati Saama with faith and devotion to animals shall indeed secure a full span of life, lives with contentment with good progeny and animals and of fame. Yet, the concerned human beings should never underestimate the power and service as imparted to humanity by them!)

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

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

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

[This ends the nineteenth section of the Second chapter]

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

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

[This ends the twentieth section of the Second Chapter]

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

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

[This ends the twentieth section of the second chapter]

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

II.xxii.1) *Vinardi Saamno vrune pashavyam iti agner udgithoniruktah Prajapateh, niruktah Somasya, mrudu shlakshanam Vaayah, shlakshanam balavad Indrasya, krouncham Brihaspateh, apadhwaantam Varunasya: taan Sarvaan evopasevita, Vaarunam twa eva varjayet/* (Now the Chanter of Saama Veda proclaims that he would start singing the Veda in varying tunes and sounds: he would first chant the Veda at a high pitch and tune which should appeal to animals; then as Udgita having Agni as its presiding deity; then Saama as of ‘anirukta’ or a unique and indescribable tune with Prajapati as its presiding Deity; then the ‘Somasya Udgita’ with Chandra as the presiding Deity in ‘nirukta’ as in clear tone melody; then the ‘mridu’ or the ‘skakshanam’ or in soft tone to Vayu Deva as the Deity concerned; then to Indra Deva as the presiding Deity in a ‘slakshanam balvad’ or of soft yet efforted pitch of voice and then to Brihaspati the Deva Guru as the presiding deity in the tone of a krouncha bird. But, normally the chanting in favour of Varuna Deva as the presiding deity is avoided as in the tune of a cracked up sound of a gong/bell!) II.xxii.2) *Amritatwam Devebhya aagaayaanitya agaayet swadhaam pitrubhya aashaam manushyebhyas - chah trinodakam pashubhyah swargam lokam yajamaanaayannam atmanaa agaayaaneeti etani manasaa dhyaanan apramattah stuvita/* (The Saama Chanter then decided to sing for the immortality of Devas; then he sang in favour of Pitru Devas in ‘Swadha’, later for the betterment of humanity, then he sang in ‘trinodakam’ or as of grass and water in favour of animals. Later, the Chanter decided to sing for ‘Swarga Loka’ and finally the ‘Yajamaani’ or the Kartha of the Sacrifice and most importantly for plentiful food for himself! As these chants, the Singer of the Saama Veda would sing in his own mind addressed to specific targets in view, yet, the pronunciation must be perfect distinguishing vowels, aspirates and consonants properly !) II.xxii.3) *Sarve swaraa Indreasyaatmaanah sarva ushmaanah Prajaapater aatmaanah sarve sprasha mriyoor aatmanah, tam yadi swareshu upaalabhyetendram sharanam praapannobhuvam sa twaa prati vakshyateeti enam bruyaat/* (In the Saama Veda chant, all the ‘swaras’ or vowels are stated to be the limbs of Indra Deva, the aspirates like ‘sa, sha, ha’ etc are the limbs of Prajapati while the consonants are the limbs of death and destruction. In case any one finds fault with the

pronunciation of vowels, then the chanter need not get hurt but merely say that Indra would reply to the alleged mistakes but need not be rattled at once!) II.xxii.4) *Atha yadi evam ushma soopaalabheta, Prajapatim sharanam prapannobhoovam, sa twaa prati pekshyateeti enam bhuyaat, atha yadyenam sparsheshuupaalabheta: mrityum sharanam, prapannobhuvam sa twaa prati dhakshyateeti enam bruyaat/* (If one objects of pronouncing of aspirants, then the Chanter might take refuge from Prajapati who would take suitable action and in the event of mistakes of consonants, then the reply would be that mrityu would take action required!) II.xxii.5) *Sarve swaraa ghoshavanto balavanto vaktavya Indre balam dadaaniti, sarve ushmanograstaa anirastaa vivartaa vaktavyaah Prajaapater aatmaanam paridadaa - neeti, sarva sparshaa leshenaanabhinihitaa vaktavya mrityor aatmaanam pariharaaneeti/* Indeed all the vowels must be pronounced with force and reverberation affirming that the offering was to Indra himself; the aspirants need to be an open mouthed clarity as the offering was Prajapati; while consonants be uttered slowly without mixing them up so as to say that mrityu be spared for indiscretions if any!)

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

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

II.xxiii.1) *Trayo dharma skandhaah-Yagjnodhyaayanam daanamiti; prathamastapa eva, dwiteeyo brahmachaarya aacharya kula vaasi, tritivyantam aatmaanam acharya kulevasaadayan: sarva ete punya lokaa bhavanti, Brahma samsthomritatwam eti/* (The three divisions of Virtue are stated to be Sacrifices to Agnihotra, Study of Scriptures and Charity as per one’s capacity. The prime most duty is the practice of Austerity comprising physical penances, ahimsa or non-killing, asteya or non stealing, frugality or non-ostentation, nigarva or modesty, and ‘satyaacharana’ or practice of truthfulness. The second is the acquisition of knowledge or quest for sacred wisdom and Brahma Vidya or the Learning of Reality and Materialism, by staying in the house of the Teacher and the third is brahmacharya or celibacy by body and mental control and renunciation of the world . All these accomplish the way of Virtue) II.xxiii.2) *Prajapatir lokaan abhyatapat; tebhyo abhitaptebhyah trayi vidyaa sampraasravat, taam abhyaatapat, tasyaa abhitaptaayaa etaani aksharaani sampraashravanta bhur bhuvah swar iti/* (As Prajapati made intensive introspection on the existence of the worlds, then he arrived at a three folded awareness of Vedas and of the three syllables viz. bhuh viz. Earth, bhuvah or Atmosphere, and swah or the Sky!) II.xxiii.3) *Taan abhyaaapat, tebhyobhitaptebhya Omkaarah sampraasravat, tad yathaa sankunaa sarvaani parnaani samtrannaayani evam omkaarena sarvaa vaak samtrunnaomkaara evedam sarvam, Omkaakaara evedam sarvam/*(Prajapati then performed further introspection and then visualised the most potent and unique syllable **OM**. The word Om is basically constituted by three letters viz. a-u-m; since the vowel ‘a’ represents Vaak or speech, the word therefore is sarvam or everything. Om is thus indeed ‘ all these’ or every thing and any thing, or All Pervasive!And a repetition of the Sacred Syllable underlines emphasis and magnificence!)

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

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

II.xxiv.1&2) *Brahmavaadino vadanti yad Vashunam praatahsavanam, Rudraanam maadhyam dinam savanam, Adityaanaam cha Vishweshamcha Devaanaam triteeya saavanam// Kwa tarhi yajamaanasya loka iti, sa yastam na vidyaat katham kuryaad, atha Vidwaan kuryaat/* (The ancient expounders of what Brahman was all about decided that ‘Praatah Savana or Kaala’ or the first part of a day time was dominated by Ashta Vasu Devatas, the ‘Madhyam Dina Savana’ or the mid-day belonged to Ekaadasha Rudras and the third ‘savana’ was signified by the presence of Dwadasha Adityas/ and ‘trairim shati’ or 33 Vishwadevas. The ‘Yajamaana’ or the person performing a Sacrifice by himself is most likely to confuse himself and as such needs to let a Vidwan guide the Devas and the timings of the day when and how the Sacrifice be executed.) II.xxiv. 3) *Puraa praatar anuvaaasyopaa karanaaj jaghanena garhyapatyasyodan mukha upavishyasavaasavam Saamaabhigaayati/* (Well before chanting ‘Praataranuvaaka’ or the morning religious prayerful service, the Sacrificer is seated before the ‘Garhapatya Agni’ or the household fire in which he and his wife are normally expected to perform offerings of ghee etc. facing ‘uttara disha’ or northward, then sings Saama over which Vasudevas preside) II.xxiv.4) *Loka dwaaram apaavarnu pashyema twaa vayam raajyayaa iti/* (May the entry door of the world be opened so that viewing kingdom of yours be visioned! This is how the meditation is initiated) II. xxiv. 5&6) *Atha juhوتي namo agnaye prithiveekshite loka kshite lokam me yajamaanaaya vindaisha vai Yajamaanasya loka etaasmi// Atra yajamaanaah parastaadaayushah swaahaapajahi parighamiti ukvottishthati; tasmai Vasavah praatah savanam, samprayacchanti/* (Then the oblation is poured with the mantra: ‘namognaye prithiveekshite, lokakshite’ or our salutations to Agni, we bow down to you, to those who live in this earthly world; do please secure this for me the Sacrificer; after this life of mine, do take away the bolt and bestow to me the joy of world of Vasus) II.xxiv.7&8) *Puraa madhyam dinasya savanasyopaakaranj jaghanena agneedhreyasyodan mukha upavishya, sa Roudram saamaabhigaayati// Loka dwaaramn apaavrunu, pashyemka twaa vayam Vairaajyaaya iti/* (Now, at the beginning of the mid-day ‘saavana’, the Karta would be seated facing northward behind the Agnihotra and chants the Saama Veda in favour of Rudra Devas and requests that them to keep the door of Viraj open so that after his life’s fulfillment, he could enter and secure the enjoyments of that Loka too) II.xxiv. 9&10) *Atha juhوتي namo Vaayaven -tarikshite lokakshite lokam me yajamaanaay vindaisha vai yajamaanasya loka etaasmi// Atra Yajamaanaah parastaadaayushah swaahaapajahi parighamiti uktvottishthati, tasmai Rudraah madhyam dinam savanam samprayacchhanti/* (As he pours the offering in Agni, he recites the mantra: Namu Vaayaverantariksha- kshite: ‘My earnest salutations to you Vayu in the world and in the Intermediate Space; do accept my offering and secure me the world and the Intermediate Space for me the Sacrificer; indeed after the destined years of my life let me enter your world as I stand and pray to you to allow me to do so for my happiness and contentment!) II.xxiv.11-13) *Puraa triteeya savanasyopa karaanaj jaghanenaahavaniyasyodan mukha upavishya saVaishwadevam saamaabhigaayati// Loka dwaara apaavrunu, pashyema ywaa vayam swaaraajyaaya iti/ Adityam, atha Vaishwadevam, loka dwaramn apaavranu pashema twaavayam saamraajyaaya iti/* (Initiating the third saavana, seated behind the ‘Aahavaniya Agni’ facing north, the karta chants Saava Veda over which Aditya Devas and Vishwadevas preside and the implore the Devas to keep the doors of their Lokas open to let him enter after their span is over.) II.xxiv.14-15) *Atha juhوتي nama Adityo nama aadiyebhyascha Vishwebhyascha Devebhyo divi- kshidbhyo loka- kshidbhyah lokam me yajamaanaaya vindata/ Esha vai yajamaanasya lokah, etaasmi atra yajamaanaah parastaad aayushah swaahaapahata parigham iti ukvottishthati/* (As the Karta pours oblations by pronouncing: ‘Nama Adityebhyascha Vishwebhyascha Devebhyo’ or Salutations to you Aditya devas and Vishwadevas, do please accept my offerings and remove the barriers of your lokas as I am desirous of being there in your lokas after the termination of my life and enjoy my stay there!)

II.xxiv.16) *Tasmaa Adityascha Vishwe cha Devaastriteeya savanamb samprayacchanti, esha ha vai Yagjnyasya maatraam veda, ya evam veda, ya evam veda!* (To the Yajamana after the third offering of the day is offered in favour of Adityas and Vishwa Devas, indeed one realises the high significance of it; indeed one does truly realise the great significance of the daily offerings to Vasus, Rudras and Aditya-Vaishwa Devas at the three timings prescribed, then indeed one surely realise the fruits of the offerings; the rewards might vary but are assured!)

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

Meditation on Surya the honey of Devas by Rig Veda Chants

III.i.1) *Om: asau vaa Aadityo Deva-Madhu;tasya dyaurya eva tirashcheena vamshontariksham apupah, Marichaayah putraah/* (Om! Bhagavan Surya, the unique object of meditation of the Worlds, is for sure, the honey base of all the Devas. Now, heaven is akin to a bent bamboo stick, the ‘Antariksha’ or Atmosphere called also the Intermediate Space is indeed like a beehive and the ‘Surya kiranans’ or Sun Rays the off shoots are like the offspring of Sun!) III.i.2) *Tasya ye praancho rashmayastaa evaasya Praacyomadhu naadyah,Rucha eva madhukrut Rigveda eva pushpam taa aapastaa vaa etaa Ruchah/* (Indeed, the eastern rays of Surya Deva are like the eastern cells of the bee hive even as the Rik Mantras are the bees and Rik Veda by itself is a pure honey bearing flower of charm and fragrance! Honey is prepared by the Rik mantras by absorbing ‘aapah’ the water from the Rites enjoined by Rig Veda and the rites are the various flowers; the waters are the milk and butter poured into the fire in connection with the rites as that mix is called Soma turned into amrita or the nectar!) III.i.3) *Etam Rig Vedam abhyatapah – stasyayashasteja indriyam veeryam annaadyam rasojaata/* (Illumined and radiated by Rig Veda, the rites compared to flowers produce honey as sucked by bees as in the form of yasha-teja-veerya-anna-arogya or fame, radiance, virility-food and health) III.1.4) *Tad vyaksharat, tad aadityam abhitoshrayat, tad vaa etad yad etad adityasya rohitam rupam/* (The honey juice flowed plentifully and settled on a side of the Surya Bimba or the Solar Orb and hence the bright redness that appears at the Sun Rise!)

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

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

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

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

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

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

[This is the third section of the Third Chapter]

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

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

[This is the fourth section of the Third Chapter]

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

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

[This is the fifth section of the Third Chapter]

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

III.vi.1) *Tadyat prathamamrutam tad Vasava upajeevanti agninaa mukhena, na vai Devaa asnanti na pibanti etad edvaamritam drushtwaa trupyanti/* (Among all the Deities the very first offering of the nectar, which is the cosmic essence of Vedas- is made to ‘Agni mukha’ as meant for Vasu Devas primarily. The Vasus, through Agni as their mouth, neither drink nor eat but are contented by the mere sight of the nectar! Indeed Vasu Devas do enjoy by their experience through their organs of vision and so on and by their experience of contentment!) III.vi.2) *Ta etadeva rupamabhisham vishanti etasmaad rupaad udyanti/* (The Vasu Devas when invoked do realise about the sincere offering performed and then retire into their appearance and from that appearance the emerge again!) III.vi.3) *Sa ya etad evam amritam veda, Vasuunaam evaiko bhutvaagninaiva mukhenaitad evaamritam drishtwaa trupyati, sa etad eva rupam abhisamvishati,etasmaad rupaad udeti/* (He who knows about this nectar would indeed become one among the Vasus themselves and become contented by seeing it through Agni the designated carrier. He retires into appearance and rises from that appearance! Indeed Vasus do realise that this honey/ nectar is not insignificant, for it emerged from the rites enjoined by Rig Veda, as radiated by Rik Mantras which were the bees and deposited as the red appearance of the eastern rays of Surya now just offerd to Vasu devas! Thus indeed, Vasus most certainly realise the origin of this Sacred Offering! Therefore the person concerned who becomes one among the Vasus retires into the appearance and rises up from this appearance again! Indeed he too percieves every thing in that very way as of Vasu Devas!) III.vi.4) *Sa yaavad aadityah purastaad udetaa paschaad astam etaa, Vasunaam eva taavad aadhipatyam swaraajyam paryetaa/* (Who ever realises the rulership and royalty that Vasu Devas enjoy do no merely be the beneficiary of a performer of rites and deeds of virtue, but also acquire the qualities of Leadership and Sovereignty of Vasu Devas and indeed this fact is valid as along as Surya rises in the East and sets in the West!)

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

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

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

[This concludes the seventh section of the Third Chapter]

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

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

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

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

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

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

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

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

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

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

III.xi.1) *Atha tata urthwa udetya naikvodegaa naastam etaa, ekala eva madhye shataa, tad esha shloka/* (In reality, Surya Deva is always beyond the so called phases of ‘Udayaastamaas’ or Sun Rise and Sun Set as He is frmly established by himself and is ever alone! He provides the general feeling that he rises and sets only to enable and regulate the actions of various Beings in Srishti and human beings are no exception to this belief; indeed, there is a declaration of Upanishads to this effect as follows!) III.xi.2) *Na vai tatra na nimlocha nodiyaya kadaachana, Devaah tenaaham satyena maa viraadhishi Brahmanaa iti/* (May I never come into disagreement with Lord Brahma if the Truth is emphasised; o Devas! This is an eternal Truth being stated as Surya Deva is constant and stable but never ever rises and sets down ever) III.xi.3) *Na ha vaa asmaa udeti na nimlochati sukrud Divaa haivaasmai bhavati ya etaamevam Brahmo -panishadam Veda!* (The fundamental principle enunciated by the Almighty Brahma is thus as Surya being stable for ever, the worlds are of daylight forever!) III.xi.4-5) *Tad haitad Brahmaa Prajaa - pataya uvaacha, Prajapatir Manave, Manuh prajaabhyah, tad haitad uddaalakaayaarunaye jyeshthaaya putraya pitaa brahma provaacha// Idam vaava tad jyeshthaaya putraaya pitaa brahma prabruyaat pranaayaaya vaantevaasine/* (Brahma stated this basic truth to Prajapati, the latter confirmed it to Manu; Manu to his progeny; to the eldest son Uddalaka Aruni, his father spoke of this indeed was such; but of what Brahman stated should only be conveyed confidentially to the eldest son or to a competent disciple) III.xi.6) *Naanyasmai kasmai chana, yadi api asmaa imaam adbhih parigrahitaam dhanasya purnam dasdyaad, etad eva tato bhuya iti etad eva bhuya iti/* (Indeed, he should not impart this truism to none else whatsoever, enen though he is offered the the Earth surrounded by water filled with the totality od wealth; this secret is most certainly and undeniably far more significant than that, and emphatically far more significant than this!)

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

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

III. xii.1) *Gayatri vaa idam sarvam bhutam yad idam kim cha, Vaag vai gaayatri, Vaag vaa idam sarvam bhutam Gaayati cha traayate cha/* (Gayatri is the manifestation of all the Beings in Creation. Speech is Gayatri. It is that Vaak Devi who sings for and provides protection for one all! In the days of yore there were three principal media to secure Soma juice viz. Gayatri, Trishtup and Jagati; but only Gayatri could reach the kingdom of Soma as the other two got fatigued and retreated. Besides excellence in singing viz. ‘gaana’, Gayatri does ‘traana’ or protection of the ‘Praanis’ too) III.xii.2) *Yaa vai saa Gaayatriyam vaava saa yeyam prithivyasyaam heedam sarvam bhutam pratishthitametaameva naatisheeyati/* (This Gayatri is surely what Earth and Beings are all about and its totality is nothing beyond it- be it by way of commendation or fortification viz. shield) III.xii.3) *Yaa vaisaa prithivyaam vaava saa yad idam asmin purushe shareeram, asmin heeme praanaah pratishthahaah, etadeva naatishiyante/* (Gayatri as identified with Earth is also the totality of elements and organs alike; it is a body which is an earthly being. The body is equated with Gayatri since vital forces or Praanas are firmly established on earth and nothing beyond) III.xii.4) *Yad vai tat puruhe shareeram idam vaava tadyad idam asmin antah purushe hridayam, asmin hime praanaah pratishthaah, etadeva naatishiyante/* (Gayatri is indeed the heart of a human body which is the heart within a person as praanas or vital forces are firmly embedded in it and do not surpass beyond! That Praana is the mother and the father as well!) III.xii.5) *Saishaa chatushpadaa shadvidhaa Gayatri, tadetad Richaabhyanuktam/* (Gayatri is a metre with four feet and is of six fold in forms viz. Speech, Beings, Earth, Body, Heart and Vital Force; more over Gayatri is declared in Rig Veda!) III.xii.6) *Taavanasya mahimaa tato jyaayaamscha Purushah, Paadosya sarva bhutaani tripaadasyaamritam divi/* (Its magnitude and glory are so extensive as cover the Universe, yet Purusha the All Pervading Reality is boundless: all the Beings are just a foot of that Brahman and the remaining ‘Tripaada’ or the three feet is a mystery, presumably of His own effulgence of Immortality!) III.xii.7-9) *Yad vai tad Brahmoteedam vaava tadyoyam bahirdhaa Purushaad aakaasho yo vai sa barhithaa Purushaad aakaashah// Ayam vaava sa yoyamantah Puruso aakaasho yo vai sontah Purusha aakaashah// Ayam vaava sa yoyam antar-hridaya aakaashah tadetad purnam apravarti, purnam apravartinam shriyam labhate y evam Veda!* (That most incomprehensible Brahman is clearly the material Space within a person and also the Space within the heart; the total fullness is the All pervading and perhaps Immovable Unknown. He who knows that Reality is a constituent of that Totality of Indestructible Glory!)

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

III.xiii.1) *Tasya ha vaa etasya hridayasya pancha deva-sushayah, sa yosya praan sushih: sa praanah tah-chakshuh, sa Adityah, tad etat tejonnaadyam iti upaaseeta, tejasvi annaado bhavati ya evam veda/* (This heart has five door-like openings protected by Devas. The eastern opening is Praana of the Pancha Praanas; this Praana being the up-breathing is in the eye of the body and is governed by Surya Deva. Praana is the cause and consequence of food and the form of well being) III.xiii.2) *Atha yosya dakshinah sushih sa vyaanah, tacchotram, sa Chandramaah, tad etacchreeesh cha yashah cheti upaaseeta shrimaan yashashvi bhavati ya evam veda/* (The southern door is Vyana, the ear and the Moon; this is meditated as prosperity and fame and involves movement and use of strength; it controls Praana the up - breathing and the Apana or the out going or the exhaling.) III.xiii.3) *Atha yosya pratyam sushih sopaanah, saa Vaak sognih tad etad Brahma varchasam annaadyam iti upaaseeta Brahma varchase annaado bhavati ya evam veda/* (The western opening is Apaana and it signifies Vaak and Agni or Speech and Fire; it also stands for the two bywords for Study of Vedas and food for eating. It is of downward movement and results in ‘visarjana’ or excretion) III.xiii.4) *Atha yosyodan sushih sa*

Samaanah, tan Manah, sa Parjan-yah, tad etad keertischa vyushtih cheti upaaseeta, kirtimaan vyushtimaam bhavati ya evam veda/ (The northern door is called Samaana, which is about the stability of mind and gracefulness of body; it also represents clouds which invariably, signify ‘nirmalata’ or clarity of sky! III.xiii.5) *Atha yosyordhvah sushih sa Udaanah, sa Vaayuh, sa Aakaashah, tad etad ojas cha mahah cheti upaaseeta, ojasvee mahasaanbhavati ya evam veda/* (The upward opening is Udaana, which is Vaayu or Air and Antariksha or Space as Brahman is to be meditated as in the Forms of Ojas or Vigour and Mahat or Infinity. Udaana being significant for upward movement stands for progress and status!) III.xiii.6) *Te vaa ete pancha Brahma-Purushaah swargasya lokasya dwaara-paah, sa ya etaan evam pancha Brahma Purushan swargasya lokasya dwaara-paan veda, asya kule veero jaayate, pratipadyate swargam lokam, ya etaan evam pancha brahma purushhan swargasya lokasya dwaarapaan veda/* (Now, these are the five persons of Brahman who are the five gate keepers of the heart , the heavenly world. Indeed once an entity is born in the world, the door keepers are pressed into service in the heavenly world. The new arrival is expected to become a model son serving heroic beings, redeeming the debts of his forefathers and engaging by themselves the duties of heavens well deserving to be worthy of the celestial stay! It is by controlling the body parts like eyes, ears, speech, mind and breath by constant meditation and regulating the outside activities that one could achieve Paramatma!) III.xiii.7) *Atha yad atah paro divo jyotirdeepyate vishvatah prashtheshu, sarvatah prastheshva anuttameshu uttameshu lokeshu, idam vaava tad yad idam asminn antah purushe jyotih/* (The illumination that brightens far above the heavens and the Lokas, even beyond the Creation of Brahman is truly within one self!) III.xiii.8) *Tasyaishaa drishtih, yatraitad asmin sharire samsparshenoshni maanam vijaanaati, tasyaisha suritih yatraitat karnaavapi grihyaninadam iva nadathur ivaagner iva jwalata upashrunoti, tad etad drushtam cha shruam cheti upaaseeta: chakshusyah shruto bhavati ya evamveda, ya evam veda/*(Truly indeed, the perception of THAT is THIS only! The Superlative Radiance of Brahman is felt by the heat of individual body itself. The faculty of hearing, vision, or feeling by touch are all similar to the body of the Self or on the universal scale of the Supreme as the hearings of thunders, visions of lightnings or burnings of Fire. He who knows these parallels is famed and venerable!)

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

True identity of the Individual Self and the Supreme Soul

III.14.1) **Sarvam khalvidam Brahma tajjvalaaniti shaanta upaaseeta/** *Atha khalu kratumayah Purusho yathaa kratu asmin loke purusho bhavat tathetah pretya bhavati, sa kratum kurveeta/* (This Universe in totality is Brahman from whom it is born, exists and dissolves; hence one ought to meditate with tranquility and with sincerity; as he exists with conviction and faith, so does he depart; indeed he or she shapes one’s own destiny for sure!) III.14.2) *Manomayah praana shareero bhaarupah satya sankalpa aakaashaatmaa sarvakarmaa sarva kaamah sarva gandhah sarvarasah sarvamidam abhyaattovaakya-naadarah/* (The Self comprises of mind, the vital force of the body and inner consciousness; his soul is like the Space; he is essentially of good nature, good intentions, good actions and without complaints and cravings!) III.14.3) *Esha ma atmaantarhridayeneeyaan vriher vaa, yadgvaad vaa, sarshapaadvaa, shyaamaak aad vaa, shyaamaaka tandulaad vaa; esha ma aatmaantar hridaye jyaayaanprthivyaah, jyaayaan diva jyaayaan ebhyo lokebhayah/*(The Self within the lotus of my heart is smaller than paddy, barley grain, mustard seed and so on but is indeed greater than earth, space, heaven and the totality of the Universe!) III. 14.4) *Sarva karmaa sarva kaamah sarva gandhah sarva rasah sarvamidam abhyaattho - vaak anaadara esha maatmaantarhridaya etad Brahma etam itah pretyaabhi sambhavitaasmeeti yasya*

syat addhaa navichiktsaasteeti ha smaah Shandilya Shandilyah/ (This Self of mine as present in my heart is what all that is performed by way of actions, what all is desired, of excellent tastes-smells-speaks, etc with no margins of non-fulfillment! Such is the status of Brahman; on departure of the mortal world, this Self of mine would leave the perishable body and be identified with Brahman. He who has this unshaken faith shall truly attain that status, as Shandilya Maharshi asserted again and again!)

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

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

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

III.xv.2) *Tasya praachi dig juhur, sahamanaa naama Dakshinah, Raajni naama pratichi, subhuta naamodeechi, taasaam Vaayur vatsaha, sa ya etam evam vaayum dishaam vatsam veda, maa putra rodam rudam/* (The eastern side of the Treasury is named as *Juhu* since that word signifies oblations to Agni that people perform in the Eastern direction; the southern side is called as *Sahamaana*, since that word represents what the departed Souls are made to suffer or 'sahante' the various results of their vicious deeds in the southern side which is the realm of death; the western side of the Treasury is named as *Raajni* or brightness- the western glow- identified with King Varuna; and finally, the Udichi or the northern side is called *Subhuta* connected by Lord Shiva. Now Vayu Deva is the son of Directions and he who knows the Air is the son of Directions does not cry for the loss of the son, but takes shelter from the indestructible Treasury; on the other hand, the Son is reborn and secures shelter from the treasury once again!)

III.xv.3) *Arishtam kosham prapadye' amunaa amunaa amunaa' praanam prapadye, amunaa amunaa amunaa; bhuh prapadye amunaa amunaa amunaa, bhuvah prapadye amunaa amunaa amunaa; swah prapadye amunaa amunaa amunaa/* (The son assures himself that he would always take shelter from this indestructible treasury from this one or this one or this one! He takes shelter from **Praana** the vital force for the sake of this one, or this one or this one! Or he takes shelter from **Bhuvah or Bhumi** the endless Earth that is for the sake of this one, this one this one! Or he takes shelter from **Bhuvah or Antariksha** the Intermediate Space or for the sake of this one , this one, this one! Or he takes shelter from **Swah or Swarga** or for the sake of this one, this one or this one!) III.xv.4-7) *Sa yad avocham Praanam prapadya iti Praano vaa idam sarvam bhutam yadidam kincha tameva tatpraaptasi// Atha yad avocham: bhuh prapadya iti prithvim prapadyentariksham prapadye, divam prapadya iti eva tad avocham// Atha yad avocham: bhuvah prapadya iti agnim prapadye, Vaayum prapadye, Adityam prapadya iti eva tad avocham// Atha yad avocham: swah prapadya iti Rig Vedam prapadye, Yajur Vedam prapadye, SaamaVedam prapadya iti eva tad avocham, tad avocham//* (The new born then decides to take refuge from Praana or the vital force and convinces himself that he should take shelter from Praana only; when he decides to take sanctuary from Bhu or Earth, then he also seeks it from antariksha or Atmosphere and Akaasha or Sky; when he decides to take protection from Bhuva then he meditates Agni, Vaayu and

Surya; when he decides to seek the care of Swah then he seeks shelter of Rig Veda, Yajur Veda and Saama Veda!)

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

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

III.xvi.1) *Purusho vaava Yajnyaah, tasya yaani chatur vimshati varshaani, tat praatah savanam, Chatur vimshati aksharaa Gayatri, Gayatram praatah savanam, tad asya vasavonvaayattaah, Praanaa vaava vasavah, ete hidam sarvam vaasayanti/* (Every human being is aptly compared as a daily Sacrifice performed to Devas; for instance, worship to Gayatri by way of meditation and recitation of the Gayatri Mantra comprising twenty four letters is comparable to the first twentyfive years of human life. This is the the ritualistic libation to Agnihotra in the morning phase addressed to Ashta Vasu Devatas who represent the Praana or the Vital Force) III.xvi.2) *Tam ched etasmin vayasi kim chid upatapet, sa bruyaat, praanaa vasavah, idam me praatah savanam madhyaan dinam savanam anusamtanuteti, maaham praanaanaam vasunaam madhya yagjino vilopseeeyati, uddhaiva tata eti agado ha bhavati/* (In case of any bodily affliction of a human being during this morning phase of Sacrifice identified with Praana the vital force that Vasu devas representing the morning Sacrifice, the Vasus bless the Beings to carry forward the cure to the mid day libation to Agni as its integral part; this is how Vasu Devas signifying Praana the Vital Force bless the Being for treatment and cure in the afternoon session of the Sacrifice!)

III.xvi.3) *Athan yaani chatushchatvaarimshad varshaani, tan maadhyan-dinam-savanam chatush chatvaarimshad akshara trishtup,traishtubham maadhyan dinam savanam, tad asya Rudra anvaayattaah, praana vaava Rudraah, ete heedam, sarvam rodanti/* (Then comes the second phase of human life comprising the forty four years and that would be the mid-day libation; this represents the Chhandas of Trishtup Hymn which comprises forty four letters also comparable of fortyfour years of human life. This mid day worship is addressed to Ekaadasha Rudra Devas; as Praana the Vital Forces depart, Rudra Devas tend to resort to 'rodana' or crying! However there could be a carry forward third libation possible as Rudras might recommed to Adityas for cure in that phase)III. xvi.4) *Tyam ched etasmin vayasi kim chid upatapet sa bruyaat, Praana Rudrah idam me maadhyan dinam savanam triteeya savanam anusamta - nuteti, maaham praanaanaam Rudraanaam madhye yagjino vilopseeeyati,uddhaiva tata etiagado haivabhavati/* (However, recovery of sickness in the second phase of Rudras becomes possible, then the vial forces would still be strong enough and Rudras would bless the Beings to carry forward to the ensuing third phase) III.xvi.5) *Atha yaani ashta chatvaarimshad varshaani, tat triteeya savanam,ashta chatvaarimshad-aksharaa jagatee, jaagatam triteeya savana, tad asya adityaa anvaayattah, praanaa vaavaadiyaah, ete heedam sarvamaadadate/* (As the time for the third libation arrives and so does the phase of further forty eighty years of life is heralded; this phase of the human life is under the influence of the Jagati Metre of Chhandas comprising another forty eight syllables and the third libation is accompanied by Jagati hymn and with this part of the Sacrifice is supervised by Dwadasha Adityas and the Vital Breaths of the concerned human life are controlled by Adityas; accordingly, ant diseases or infirmities of the Beings are governed by Adityas.) III.xvi.6) *Tam chedetasminvayasi kinchadupatapet sa bruyaat praanaaditya idam me triteeya saavanam aayur anu samtanuteti, maaham praanaanaam adityaanaam madhye yagjino vilopseeeyati, uddhaiva tata eti agado haiva bhavati/* (In the event of suffering a problem to the person concerned at this stage of life, then should worship the relevant Deity of Adityas, and as per their volition, the person concerned might be cured to survive beyond that limit of

Life! In other words, may Adityas be pleased to overcome all the diseases of my life and sustain the vital forces to complete the sacrifices of the life and bestow the whole span of life which is hundred and sixteen years!) III.xvi.7) *Etaddha smna vaitad vidwaan aaha Mahidaasa Aitereyah; sa kim ma etad upa tapasi, yoham anena na presyaameeiti; sa ha shodasham varsha shatam ajeevat; praha shodasham varsha shatam jeevati, ya evam Veda!* (Mahidasa the son of Aitara reproached the illness not to distress it for the full term of human life of one hundred and sixteen years; indeed once there is a strong conviction that no disease could interrupt his maximum duration of life would surely fulfill his Sacrifice!)

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

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

III.xvii.1) *Sa yad ashishishati yatpipaasati yanna ramate, taa asya dikshaa/* III.xvii.2) *Atha yad ashnati, yat pibati, yad ramate, tad upsadairiti/* (As a person seeks to perform ritualistic Sacrifices, especially in the stages of initiation, apparently he becomes hungry, thirsty and somewhat restless and feels constrained somewhat) III.xvii.3) *Atha yaad hasati yajjakshati, yan maithunam charati, stuta shastrair evatadeti/* (Then, once, he eats, drinks and is relieved of the pangs of hunger and thirst, then he gets normalised as would then be mentally prepared to come up to the Ishti Sacrifice called Upanishad which is an oblation in the form of ghee poured into the Vedi Fire! In other words, he no longer feels constrained) III.xvii.4) *Atha yat tapo daanam aarjavam ahimsaa satya vachanam iti, taa asya dakshinaah/* (In that mood of normalcy, he is happy, laughing, eating and even enjoying with his wife, thus assuming the usual practice of virtue, 'veda pathana' and meditation! It is at that normal frame of mind and routine discipline, he practices austerity, charity, sincerity, ahimsa, Satya bhashana, ahimsa, asteya and so on) III.xvii.5) *Tasmaad aahuh soshyatiasoshteti punar utpaananam evaasya, tan maranam evaavabhithah/* (Therefore, the person is called as reborn and is no longer afraid of death as though he has finished his bath after a Sacrifice! In other words, he would literally belong to Brahmanatwa and dedicate himself to that mode of life literally!) III.xvii.6) *Tas haitad ghora aangirasah krishnaaya Devaki putraayoktvo vaacha, a-pipaasa eva sa babhuvason tavelaayaam etat trayam pratipadyet: akshitam asi, Achyutam asi, praana-samsthitam aseeti: tatraite dvairuchau bhavatah/* (An incident is recalled that at the time of Shri Krishna Nirvana or while laying down the mortal incarnation of Krishna, Ghora Angirasa Maharshi advised that the latter that should become free from desire and take shelter at the final time from three Mantras: akshitam asi, achyutam asi, praana samsthitam asi! That is: You are Indestructible, You are Undecaying, You are Praana or the Quintessence of Life! Indeed as Lord Shri Krishna became free from thirst, two Rig Veda Mantras got manifested as follows!) III. xvii.7-8) *Aad it pratnasya retasah, jyotih pashyanti vaasaram, Paro yadidhya te Divih// Ud vayam tamasah pari jyotih pashyanta uttaram svah pashyanta uttaram, Devam devatraa Suryam aganman jyotir uttamam iti /*(The Knowers of Brahman who indeed realise the most Outstanding and the Ageless Source Dazzle that far surpasses the intense luminosity of innumerable Suryas; they have their mind's eyes turned aside, with their purged by the rigours of asectic discipline visualise nothing else but effulgence all around!)

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

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

III.xviii.1) *Mano Brahmeti upaaseeteti adhaatmam, athaadhidaivatam aakasho Brahmeti upaaseeta, ubhayam aadhitham bhavati adhyaatman chaadhidaivatam cha/* (On the personal plane as the Self, Brahman is meditated and subsequently on the Divine Plane as Akaasha or the Space; in other words, He is worshipped as the Individual Self with reference to body organs and sensory end-uses, while in the divine context as Brahman's the Entities as Pancha Bhutas or Five Elements and so on!) III.xviii.2) *Tad etacchatuspaada Brahma, Vaak Brahma, Praana paadah, chakshur paadah Stotram paadia iti adhyaatmam; athaadhidaivatam, agnih paado, Vaayuh paadah, Adityah paado Dishah paadah iti ubhyam evaadhishtham bhavati adhyaatmam chaivaadhi daivatam cha/* (Paramaatma has four feet, viz. Vaak or Speech, Praana /Ghraana or Vital Energy/ Smell, Chakshu or Vision/ Eyes, Shrotra or hearing / Ear- all these on 'Adhyaatma para' or on the Individual Plane and the rest as of Adhidaivam or in the divine context) III.xviii.3) *Vaageva Brhmanah chaturtha paadah, sa Vaayunaa jyotishaa bhaati cha tapati cha, bhaati cha tyapati cha keertyaa yashasaa Brahma varhasena, ya evam veda/* (Speech is the fourth foot of Brahman, which is brightness and radiance through the medium of Agni; indeed whoever is aware of the shine and heat by way of fame and brightness possesses Brahma Jnaana or what the knowledge of Brahma is about!) III.xviii.4) *Praana eva Brahmanaschaturthah paadah sa Vaayunaa jyotishaa bhraati cha taopati chabhati cha keertyaa yashasaa Brahma varhasena ya evam Veda/* (Praana or the breath or smell is again the fourth foot of Brahman; it is brightness as also the heat generated by Vayu, the Air. The shine and heat are the fame and knowledge of Brahman again) III.xviii.5) *Chakshureva Brahmanah chaturthah paadah sa Vaayunaa jyotishaa bhaati cha tapati cha bhaati cha bhaati cha tapaticha keertyaa yashaa Brahma varhasena, ya evam Veda/* (Eye the fourth part of Brahman is the vision which is the representation of shine and heat again through the light of Surya Deva as also of the magnificence of Brahman) III.xviii.6) *Shrotram eva Brahmanah chatuirthapaadah, sa dihbhir jyotishaa bhaati cha tapati cha, bhaati chyab tapati cha keertyaa yashasaa Brahma varhasena, ya evam Veda, ya evam Veda!* (The faculty of hearing by the ears constitutes the fourth step again of Brahman, providing energy to Dishas or Directions and who so ever of Jnanis or well versed with the features of Brahman are no doubt of high knowledge and great fame!)

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

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

III.xix.1) *Adityo Brahmeti aadeshah, tasyopa vyaakhyanaayam: asad eveam agra aaseet, tatsad aaseet, tat samabhavat, tad aandam niravartata, tat samvatsarasya maatram ashaata, taqn nirabhidyata, te aandakapaale rajatam cha suvarnam chaabhavataam/* (The very original teaching was that Aditya the Supreme Effulgence was Brahman the Paramatma! The explanation pertained was that in the very beginning, all this was unmanifest and non-existent. Then that became manifest and took the shape of an Egg and it existed in that position for a year; eventually the Egg got split up in two halves : one of gold and another of silver!) III.xix.2) *Tad yad rajataam seyam Prithvi, yat suvarnam saa dyauh; Yajjaraayu te parvataah, yad ulbam sa meghe neehaarah, yaa dhamanayah taa nadyah, yad udakam sa samudrah/* (Of the two halves of the Egg, the silver portion got manifested as Earth and the golden half as Heaven. The outer membrane which was thick emerged as mountains and the thin membrane appeared as clouds and mist. Then the arteries shaped up as rivers and the Sea was like the bladder!) III.xix.3) *Atha yat tad*

ajaayata sosaavaadityah; tam jaayamaanam ghoshaa ululavonudatishthan, sarvaan cha bhutani, sarve cha kaamaah; tasmaat tasyodayam prati pratyayanaam prati ghoshaa uluklavonutthishthanti, sarvaani cha bhutaani sarve cha kaamaah/ (Then got generated that Surya and as soon as he was seen, there were innumerable sounds of joy and mirth were sounded as reverberated and so were also several beings and desirable entities. Then followed Sun rises and Sun Sets and again these happenings came to be events of thrill and excitement; these led to the creation of innumerable desires and happenings of mirth!) III.xix.4) *Sa ya etamevam Vidwaan Adityam Brahmety upaastebhyaaso hayad enam saadhavo ghosha aa cha upa cha nimrederan nirmederan/* (As these swift developments were witnessed in a quick sweep, whosoever took stock of the events , went into raptures of joy and anticipation and unconsciously dedicated themselves into intense meditation of Surya as Brahman the Supreme experiencing heights of delight!)

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

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

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

[This is the first section of the Fourth Chapter]

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

IV.ii.1-5) *Tad u ha Jaanashrutih poutraayanauh sat santaani gavaam ishkam ashwatari-ratham tad aadaaya pratichakrame, tam haabhyuvaada// Raikvemaani shat shataani gavaa, ayam nishkoyam ashwatarirathah, anu ma etam bhagavo devataam shaadhi, yam devataam upaassa iti// Raikvemaani shat shataani gavaam ayam nishkoyam ashwatarirathah, anu a etaam bhagavo devataam shadhi, yaam Devatam upassa iti// Tam ha parah pratyuaacha, ahahaare twaa, Shudra, tavauva saha gobhirvastv iti; tad u ha punar eva Jaanashrutitih potraayanah sahasram gavaam niksham ashwatari ratham duhitaram tadc aadaaya pratichakrame// Tam haabhyuvaada, Raivedam sahasram gavaam, ayam nishkoyam ashwatari rathah, iyam jaayayam graamo yasminn aasse: anv eva maa, Bhagavah, saadhiti.// Tasyaa ha mukham upodgrahnann uvaacha: ahahaaremaah Shudra anenaiva mukhenaalaapayisyathaa iti; te haite Raikva parnaa naama mahaavriseshu yatraasmaa uvaasa satasmai hovaacha/ (Pursuant to the confirmation of the Brahmana that he himself was Raikya, Janashruti carried with him hundred cows, a golden necklace, a chariot drawn by horses and reached upto Raikya and offered all the gifts along with his daughter as the wife of the Brahmana. Raikya replied to Janashruta and reproachfully discarded the gifts including Raikya's daughter and said that he would not accept gifts from a low class person! He further stated that without all the gifts, he was prepared to instruct Janashruta all the same! In other words, Raikya accepted Janashruta as his student, who indeed ought to teach the proverbial six ways of knowledge viz. the gift of wealth, provision of intellect, understanding of Vedas, affection of co-beings and knowledge!)*

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

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

IV.iii.1) *Vayur vaava samvargah, yadaa vaa agnir udvaayati, Vaayum evaapyeti, yadaa Suryostam eti vaayum evaapyeti, yadaa chandrostam eti Vaayum evaapyeti/ (Vayu is the final absorber and the entity of merger. As Agni is extinguished it merges into Vayu; when Surya sets off it goes into Vayu; as Chandra disappears then again it is absorbed into Vayu again; similarly any Being as extinguished has necessarily to be sucked in as Vayu!) IV.iii.2) Yadaapa ucchushanti Vaayum evaapiyanti, Vaayur hi evaitam sarvaan samvrintke, iti aadhidaivatam/ (In the context of Divinities, as waters are dried up they merge into the Air, as Sun is set it is absorbed into Air and as Chandra is set, then the Moon too is merged into Air!) IV.iii.3) Athaadhyaatmam: praano vaava samvargah, sa yadaa swapiti praanam eva Vaak apyeti, praanam shrotram, praanam manah, praano hi evaitaan sarvaan samvrintke iti/ (In the context of an Individual Self, Praana or the Vital Force is the singular place of merger. Whenever there is a problem of merger of any sense organ, it is the Vital Force that is revived with, be it vision of the eyes, speech of the tongue, hearing of the ears, or of the thought of mind!) IV.iii.4) Tou vaa etau dvau samvargau, Vaayur eva Deveshu, Praanah praaneshu/ (The two singular places of merger or absorption are Air in respect of Devas, and Praana in the context of individual organs) IV.iii.5) Atha ha Shaunakam cha Kaapeyam abhiprataarinam cha kaakshasanim parivishyamaanau Brahmachaari bibhikshe, tasmaa u ha na dadatuh/ (In the days of past, once a Brahmachari begged of food as it was being served to Shaunaka Kaapeya and Abhiprataarin Kaakshaseni. But he did not oblige!) IV.iii.6) Sa hovaacha: Mahatmaanah chaturu Deva ekah, Kah sa jagaara bhuvanasya gopaah/ Tam, Kaapeya, naabhipashyanti martyaah abhi*

prataarin bahudhaa vasantam, yasmai vaa edad annam tasmaa etan na dattam iti/ (The Brahmachari having been refused the food said that there was a high Deity called Prajapati, the protector of the Universe, but he has gulped down the four most illustrious entities! O kaapeya, O Abhiprataarin, the ordinary mortals are unaware of these; this food has not been served to Him to whom it is essentially meant for! In other words, the food that has been refused was meant for Brahman! The four illustrious Deities are Earth, Agni, Water and Vayu the Vital Force!) IV.iii.7) *Tad u ha Shounaka Kaapeyah pratimanvaanah pratyeyaaya aatmaa Devaanaam janitaa prajaanaam, Hiranya damshrto babhaasonasurih: Mahantam asya mahaamaanam aahuh, anaadyamaano yad anannam atti, iti vaivayam Brahma chaarin, idam upaasmahe, dattaasmai bhiksham iti/* (Shaunaka Kaapeya then understood that the person who had not been offered food was not an ordinary person; he then asked the Brahmachari as to how mortals would not realise of Him and as they always meditated on him who was the father of all the Beings, who had golden teeth, who for sure was capable of eating, who was not unintelligent and that whatever he was eating was not food! They further gave him the food) IV.iii.8) *Tasma u hadaduh; te vaa ete paanchaanye panchaanye dasha santastat kritam, tasmaat sarvaasu dikshvannameva dasha kritam, saishaa viraad annaadi, tayadam sarvam drushtam, sarvamasyedam drishtam bhavati, annaado bhavati ya evam veda, ya edvam veda/* (Having given food to the Brahmachari, they explained that there were five entities which were different from the other five entities! In other words, on the personal plane, the five are the vital force, speech, vision, hearing and mind, while in the divine context, the other five are Vayu, Agni, Surya, Chandra and Aapa/water. Indeed these ten constitute that 'krita' or the dice face; thus in all directions, there are ten. Food is the highest bid and the Eater of the Food is indeed Viraja. Looked in another way, Viraja as a meter of Chhandas having ten letters which represents food; indeed the food and the eater are just the same! Equally true is that on the personal plane the Self or the Antaratma covered by organs and senses is truly the unique Brahman on the divine plane comprising the five Deities already mentioned!)

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

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

IV.iv.1-5) *Satyakaamo ha Jaabaalo Jabaalam maataram aamantrayaam chakre, Brahmacharyan, bhavati vivatsyaami, kim gotronvahanm asmeeti// Sa hainam ujvaacha, naaham etadveda, taata, yad gotrah twam asi, Jaabaala tu naamaaham asmi, Satyakaamo naama twam asi, sa Satyakaama eva Jmaabaalo bruveetha iti// Sa ha haridrumatam Gautamam etyovaacha, Brahmacharyam bhagavati vatsyaami, upeyaam bhagavantam iti// Tam ho vaacha, kim gotro nu, Saumya, aseeti; sa hovaacha, naahametad veda, bhoh, yadgotroham asmi appraccham maataram, saa maa pratyabraveet, bahvaham charantee paricharini yauvane twaam alabhe, saaham etan na veda yadgotrah twam asi, Jaabaalaa tu naamaaham asmi, Satyakaamo naama twam aseeti, soham Satyakaamo Jaabaalosmi, bhoh, iti// Tam hovaacha, naitad abrahmano vivaktum arhati; sdamidham saumya, aahara, upa twaa neshye, na satyaad agaa iti; Tam upaneeyakrishanaam abalaanaam chatuh shataa gaa niraakrtyovaacha, imaah, saumyaa anusamvrajeti, taa abhiprasthaapayann uvaacha, naa sahasrenaavarteyeti, sa ha varsha ganam provaasa, taayadaa sahasram sampeduh//* (The Story of Jaabaala-Satyakaamka reveals that nature and nurture are of far more significant than one's family lineage or Vamsha. Satyakama aims of practising Brahmacharya or celibacy in the true sense of the term by Snaana-Gayatri Japa- Homa- Vedaadhyayana- Guru Susrusha- Satya Vachana. He approached Haridrumata Gautama to accept him as his disciple and the latter enquired of his family lineage. He then asked his mother about his family

background. She replied that in her youth she was busy performing several duties and remained engaged in serving, but she would not know specifically about the ‘vamsha’; she as Jaabaala was his mother and he was Satyakama and as such the son would be named Jaabaala Satyakaama ! Satyakama returned to the Guru, who cogitated thus: a non- Brahman would not be able to say this and said : ‘fetch the ‘samidhas’ for the homa’; as Satyakama fetched the fuel then Gautama declared that Satyakaama would be accepted as his disciple! Having initiated Satyakama, the Guru selected four hundred sick and thin cows and said that he would not accept less than a thousand; indeed Satyakama lived for years and did return to Gautama with a thousand of well fed cows as Guru Dakshina!)

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

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

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

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

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

IV.vi.1) *Agniste paadam vakteti, sa ha shvo bhute gaa abhiprasthapayaam chakaara taa yatraabhisaayam babhuvuh, tatraagnim upsamaadhaaya, gaa uparuddhya, samidham aadhaaya, pashchaad agneh praan upopavishesha/* (Vayu Deva in the form of the bull then explained that Agni would narrate of the roles of the Deities concerned to Satyakaama as follows: Agni would declare that it would be a part of Brahman’s one foot /quarter. Further, when the Sun rise happens and the herds of cattle are driven to pastures and again when Sun sets and cattle are driven home then the Agni deva be invoked by lighting up and be worshipped by being seated to the west of Agni and facing the east) IV.vi.2&3) *Tam Agnirv abhyuvaada, Satyakaama iti; Bhagavah, iti ha pratishushraava// Brahmanah, Saumya, te paadam bravaaneeti, braavitu me, Bhagavan iti; tasmai hovaacha; prithvi kalaantarksham kala, Dyauh*

kalaa, Samudrah kalaa, esha vai, Saumya, chatguskalaah paado Brahmanoantavaan naama/ (Agni told Satyakaama: Of the Sacred one ‘paada’ or foot of Brahman, Earth is one part, Inter mediate Space is one part, swarga is one part and Samudras or Oceans one part. Thus Brahman would be surely of one limitless entity of four parts!) IV. vi.4) *Sa ya etameva vidwaamchatuskaalm paadam brahmano anantavaan iti upaste, anantavaan asminlloke bhavati, anantavato ha lokaan jayati, ya etam evam vidwaams chatush – kalaam paadam Brahmano anantavaan iti upaaste/* (He who realises of that one foot of Brahman comprising four parts would meditate of being the Limitless would indeed become limitless!)

[This is the sixth section of the Fourth Chapter]

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

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

[This is the seventh section of the Fourth Chapter]

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

IV.viii.1-2) *Madgushte paadam vakteti, sa ha shvobhute gaa abhiprasthaapayam chakaara, taa yatraabhisayam babhuvuh, tatraagnim upasamaadhyaaya, gaa uparudhya, samidham aadhaaya, pashchaad agneh praanupopavivesha// Tam madgur upanipatyabhyuvaada, Satyakaama, iti bhagavah, iti ha pratishushraava//* (The Swan then stated that a Diver or Aquatic Bird would, owing to its association with water, would repeat the same as stated earlier viz. that as the Sun rise and Sunset then cows would be driven out to grass fields and back from there, Fire would be ignited with fuel and be worshipped facing the East but seated to the west of the Agni Kunda! Then the aquatic bird flew down and asked Satyakama for confirmation and the latter consented so!) IV.viii.3-4) *Brahmanah, saumya, te paadam bravaaneeti,*

braveetume bhagavan iti, tasmai hovacha, praanah kalaa, chakshuh kalaa, manah kalaa esha vai, Saumya, chatushkalah paado Brahmana aayatanavaan naama// Sa ya etam evam vidvaamschatush kalaam paadam Brahmanaayatanavaan iti upaaste, aayatanavaan asmimilloke bhavati, aayatanavato ha lokaan jayati, ya etam evam bvidvaamschatush kalam paadam Brahmana aayatanavaan iti upaaste/ (The bird then declaring to Satyakaama emphasised of the significance of Brahman's first 'paada' and signified Praana, Chakshu, Shrotam and Manas or the Vital Energy, Vision, Hearing faculty and of Thinking capacity respectively each of which occupy one quarter each of that Brahman's unique Single Foot of His known one, besides the three other non-manifested ones! Then the Aquatic Bird assured the humanity that whoever faithfully dedicated to that First and the only Manifested Foot would be an integral part of Brahma Jnaana and the Status of Everlastingness!)

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

Satyakama returns to Guru Gautama fully contented!

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

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

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

IV.x.1-3) *Upakoshalo ha vai Kaamalaayanah Satyakaamee Jaabaale brahmacharyam uvaasa, tasya ha dwadasha varshaani Agneen parichachaara, sa ha smaanyaana antevaasinah sdamaavatyaamstam ha smaiva nasamnaavartyati// Tam Jaayovaacha, tupto Brahmachari, kushalam agneen parichachaarin, maa twaagnayah partipravochan, prabruhi asmaa iti, tasmaiha aprochyaiva pravaasaam chakre// Sa ha vyaadhinaanashitum dadhre, tam aachaarya-jaayovaacha, Brahmacharin, ashaana, kim nu naashnaasi iti; sa hovaacha, bahava imesmin purushe kaama naanaatyayaah, vyaadhibhah pratipurnosmi, naashisyami iti/* (As Satyakaama Jabala eventually became to be a Guru, one of his students named Upakoshala the son of Kamala, served Jaabala's Agni for twelve years and at the end of the studentship, all the Vidyarthi were passed but not Upakoshala, since faith and austerity were found wanting in that Vidyarthi to acquire the knowledge of Brahman! The teacher's wife named Jaya felt that after all Upakoshala practised austerly and Agni Karyas well enough and thus cajoled the student to eat his food. But the boy took to fast out of sorrow. The Teacher's wife prevailed on him to eat, but he replied that a person had many desires but in his state of sorrow, he would prefer not to eat!) IV.x.4) *Atha haagnayah samudire, tupto Brahmachari, kushalam nah paryachaarit, hantasmai prabraaameti: tasmaik hochuh, praano Brahma, kam Brahma, kham Brahmeti/* (The 'Agni Jwaalas' or the Fiery flames collectively

convened and said that this Brahmachari practised austerity well as also served them well; therefore they decided to collectively instruct the Acharya. They told the Guru as follows: *Praano Brahma, Kam Brahma. Kham Brahmehi!* or the Vital Force is Brahman, ‘ka’ is bliss being the Form of Brahman and ‘kha’ or Space too is Brahman itself!) IV.x.5) *Sa hovaacha Vijaanaami aham yat praano Brahma, kam cha tu kham cha na vijaanaamiti: te hochuh, yad vava kam tadeva kham, yadeva kham tadeva kam iti, praanam cha haasmai tad aakaasham chochuh/* (The Guru then replied to the flames: ‘Indeed I am aware that Vital Force is Brahman. But I am not sure of ‘ka’ and kha’ viz. Bliss and Space! Then the ‘Agni Jwaalas’ got into the explanation mode as follows in the ensuing section by equating Existence or Life, Space and Brahman the Source of Bliss!)

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

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

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

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

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

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

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

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

IV.xiii.1-2) *Atha haimnam aahavaneeyenu shashaasa, Praana aakaasho dyaur vidyud iti, ya esha vidyiti purusho drushyate, soham asmi, sa evaaham asmeeti// Sa ya etam Vidwaan upaastepahate paapakrityam, lokee bhavti, sarvam aayurb eti, jyog jeevati, naasyaavara purushaah ksheeyante, upa vayam tam bhunjaamo smimscha loka mumshimscha ya etam evaam Vidwaan upaaste/* (The Ahvaniya Agni then instructed Satyakaama the Guru of Upakoshala and its worth and consequence as the affinity of Praana and Akaasha or the Vital Energy and Space as also of Dyauh and Viduyut or Heaven and Lightning. Indeed Ahvaniya is the link between the heaven and Space from the view point of enjoyment. This Agni asserts that the person visible to Vidwans in flashes of lightnings and the Agni is Brahman himself! Those blessed ones who are the regular doers of this Agni are blessed and fully shielded against sinful deeds and thoughts)

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

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

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

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

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

IV.xv.1) *Ya eshokshini purusho drushyate, esha aatmaa iti hovaacha, etad amritam abhayam, etad Brahmeti, tad yadi apyamin sarpir vodakam vaasinchati, vartmaani eva gacchati/*(Any person who is recognised in one's own vision is one's own Self since none else is as look worthy as one self. Now, this Self is the Self Conciousness which is pure, devoid of inhibitions, fearless and undying; this 'Antaratma' is what Brahman all about: if one pours ghee or even water that flows on the eye lash sides but does not get attached to the eyes; in other words, the location of the area that enjoys that importance and the impurities attached are not stuck but flow away!)IV.xv.2) *Etam samyadvaama iti aachakshate, etam hi sarvaani vaamaani abhisamyanti, sarvaani enam vaamaani abhisamyanti, ya evam Veda!* (Brahman indeed is called 'samyadvaama' or the goal of all desirable and attractive things and all the 'things' be it

Articles or Beings-are attracted thereto!) IV.xv.3-4) *Esha u eva vaamaneerasha hi sarvaani vaamaani nayati sarvaani vaamaani nayati ya evam Veda// Esha u eva bhaaneenesa hi sarveshu lokeshu bhaati saveshu lokeshu bhaati ya evam Veda/* (Brahman is truly the bestower of all the desirable merits; indeed He is the unique bestower of all merits to one and all! Brahman is truly the bestower of radiance and brightness to one and all; indeed He is the bestower of radiance and brightness to one and all!) IV.xv.5) *Atha yad uchaivaasmin chavyam kurvanti yad cha na archisham evaabisambhavanti, archishohar ahna apuryamaana paksham, aapuryamaana pakshad yaan shad udanneti maasaastan, maasebhyah samvatsaraant, samvatsaraad Adityam, Adityaacchandramasam, Chandramaso vidyutam, tat Purusho maanavah, sa enam Brahma gamayati, esha Deva patho Brahma pathah, etena pratipadyamaanaa imam maanavam aavartan naavartanta iti,naavartanta iti/* (Now, the path of Brahma is being described: as one's departure of life is followed by last rites or not, that person reaches extraordinary illumination. From that light, he goes to a day of brightness, from the day to a fortnight of brilliance, followed by fortnights onward to the six months during which Sun travels north, then to a year, from where to the Sun, from the Sun to Moon from the Moon to Lightning. Since there is no other opening, there would be Deva Yaana or the Divine Path leading to a 'Purushah Amaanavah' or a Maha Purusha who takes the Soul to Brahma and that indeed is the Brahma Loka. Having reached there is no return till the spin of that Manvantara!)

[This concludes the fifteenth section of the Fourth Chapter]

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

IV.xvi.1) *Esha ha vai yagjno yoyam pavate, esha ha idam sarvam punaati, yad esha yannidam sarvam punaati, tasmaad esha eva yagnastasya manascha vaak cha vartanti/* (Referring to the context of meditation to ensure the Divine Path as mentioned above, defects in the performance of Sacrifices are identified and dealt with. It is that Air that blows in directions which might call for and lead to purification, quite apart from the defects of the 'vyahritis' of Vedic Texts pronounced or unannounced. For instance, when the Vedic Text is pronounced viz. 'Svaahaa Vaatedhaah' or svaaha is offered in the Air that blows as per its own direction! In other words, Air is associated with Sacrifices essentially and the principal role is played by Brahma the key figure. Moreover, speech and mind are equally sensitive to discrepancies of pronunciation and of thought. These two entities might lead to varying paths of sacrifice too moreso since these are activated by Praana and its variants especially the Apana or the exhaling part!) IV.xvi.2) *Tayor anyataraam manasaa samskaroti Brahma, Vaacaa hotaadhvaryur Ugaataa anyataraam; sa yatropaakrite praatar anuvaake puraa paridhaaniyaayaa Brahma vyaavavadati/* (The main Priest called Brahma sanctions his deputies by his mind. His major deputies are Hota, Adharvyu, and Udgata all of whom are sanctified by way of speech, mind and thought. While Brahma performs the entirety with his mind, Hota does by speech, and Adharvyu and Udgatir by either. As the morning service is over, Brahma breaks his silence then normally 'Praataranuvaaka' begins before rendering a hymn known as 'Pratidhaneeya'!) IV.xvi.3) *Anyataraam evavartaneem samskaroti, heeyatenyataraa, sa yathaikapaad vrajam ratho vaikena chakrena vartamaano rishyati, evam asya yagjno rishyati, vajnaam rishyantaam yajamanonurishyati, sa ishtvaa paapiyaan bhavati/* (As the priest Brahma breaks the silence during the interval, he sanctifies one of the two paths viz. speech or mind; while one path is followed the other one is dismissed. Performance of the sacrifice otherwise attracts sin) IV.xvi.4) *Atha yatropaakrite praatar anuvaake na puraa paridhaaniyaya Brahma vyaavavadati, ubhe eva vartaani samskurvanti, na heeyate - nyataraa/* (However, when Brahma does not break his silence when the 'Sastra' called 'praatar-

anuvaaka'is started until the hymn of 'paridhaaneeya' is initiated, then both the paths of speech and mind become sanctified or become valid and neither of these is destroyed!) .IV.xvi.5) *Sa yathobhayapaad vrajan ratho vobhaabhyaam chakraabhyaam vartamaanah prati tishthati, evam asya yagnah pratitishthati, yagnam pratishthitaantam yajamaano nupratitishthati, sa ishtvaa shreyaan bhavati/* (As a man walking on both of his feet or a two wheeled chariot remains well supported and stands intact, the 'Ishti' or the sacrifice is well established and the performer of the Sacrifice too becomes blessed and famed! Indeed Brahma the priest is stated to be wise enough in observing silence without raising the controversy of choosing speech or mind in the performing the 'Ishti'!)

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

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

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

the Knowledge of Vedas. Sacrifices especially where there is the involvement of Brahma the priest and his retinue of Vidwans besides the deep knowledge and practice of Scriptures would act like cure of medicines under the care of physicians and surgeons!) IV.xvii.9) *Esha ha vaa Udak pravano yagjnah, yatraivam-vid Brahmaa bhavati, evam vidam ha vaa eshaa Brahmaanam anu gaathaa: yato yata aavartate, tat tad gacchati maanavah/* (There is a legendary reference in Vedas that wherever there might be lapses in Sacrifices, Brahma in the very form of a Brahma Priest pushes up northward all such Sacrifices to ensure success!) IV.xvii.10) *Brahmaivaika ritvik kurun ashwabhirakshati, evam viddha vai Brahmaa yagjnaam yajamaanaam sarvaamscha ritvijobhirakshati, tasmaad evam vidam eva brahmaanaam kurveeta, naanevam vidam, naanevam vidam/* (Brahma the priest of any Sacrifice is nodoubt a human being but holds on to his silence, being thoughtful, knowledgeable, and protective of the sacrifice as also the sacrificer; indeed he is like a mare protecting the fighters. This is why the saying that the thought, word and deed of Brahma the celebrant at any Sacrifice are final!

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

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

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

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

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

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

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

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

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

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

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

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

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

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

entered the world again, the Soul enters paddy or barley and some form of food transformed as semen entering a woman's womb ready for this world once again!)

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

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

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

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

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

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

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

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

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

V.ix.1-2) *Iti tu panchamyaam aahutivaapah purusha vachaso bhavanteeti, sa ulbaavrato garbhah, dasha vaa nava vaa maasaan antah shayitvaa yaavad vaatha jaayate// Sa jaato yaavad aayusham jeevati, tam pretamdishtam itognaya eva haranti, yata eveto yatah sambhuto bhavati//* (Thus after the final oblation, waters are formed and the foetus covered by a casing called membrane rests inside it for nine to ten months and a child is born. Recalling the original poser by Pravahana to Svetaketu as to how water was formed after the fifth oblation named a person, the reply is given firmly. Now, once the ‘person’ is born, he would live as long as he is destined to live and there after he is carried to the same place from which he takes his birth viz. Agni again!)

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

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

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

the time of its release from the shell to kernel; similarly the cycle of food intake from an insect to a bird or to a reptile to an animal or human being is destined likewise) V.x.7) *Tad ya iha ramaneeya charanaah, abyaasho ha yatte ramaneeyaam yonim aapadyeran, Brahmana yonim vaa kshatriyaa yonim vaa, Vaishya yonim vaa;atha ya iha kapuya charanaah abhyash yat tekapuyaam yonim apadyeran shwa yoni vaa shkara yonim vaa chandala yonim vaa/(Among human beings, depending on the merit or otherwise of their erstwhile acts in previous accounts, one might be born as a Brahmana, or a Kshatriya, a Vaishya or of lower classes and in the event of accounts of demerit, the Soul might as well be born as a dog, a pig or so.) V.x.8) Athaitaoh pathor na katarena cha na taanimaani khudraani asakrud aavarteeni bhutaani bhavanti, jaayasva, mriyasveti, etat triteeyam sthaanam tenaasau loko na sampuryate, tasmaajjugupseta, tadesha shloka/ (As a last resort, Souls of no consequence are born in a tertiary status, transmigrating from birth to birth as per saying of ‘be born and die’ so that the other worlds are not overcrowded. Recalling the five questions posed by Pravahana to Svetaketu and Gautama (reference V.iii.1-4), the first question regarding the Nothern and Southern Paths or of Deva Yaana and Saamanya Yaana is being clarified as above. Indeed, the course of transmigration of Souls is not only complicated and incomprehensible but is fraught with insurmountable difficulties at every stage of self-existence and survival. Indeed there is a verse that sounds alarming signals to humanity cautioning them of grave pitfalls to refrain from and reminding them of five fires and of moral rectitude!) V.x.9) *Stheno hiranyasya suraam pibhascha, Gurostalpam aavasan Brahma haa chaete patani chatvaarah, panchamah chaaram staih/ (Stealing gold, drinking wine, sharing the bed of on one’s Guru and his wife and killing a Brahmana and keeping company of the concerned perpetrators of these sins either directly or indirectly are certain to be thrown into the abysmal sins!) V.x.10) Atha ha yaetanevam panchaagnim veda, na saha tairapi aacharan paapmaanaa lipyate, shuddhah putah punya loko bhavati, ya evam veda ya evam veda! (On the other hand, who ever knows of and practises the ‘Panchaagni Vidya’ or even keeps company with such of them, is far beyond the realms of sins and is qualified for dwellings in the worlds of virtue! Indeed this is so and is certainly so!)**

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

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

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

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

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

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

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

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

The Universal Self or Vaishvanara has Surya as its Eye

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

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

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

Vaisvaanara as the very Air or breathing of the Universal Self

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

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

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

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

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

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

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

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

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

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

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

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

V.xviii.1-2) *Taan hovaacha: etevai khalu yuyam prithag ivemam aatmaanaam vaishvaanaram vidvaamsa annam atthaa, yas tva etam evam pradeshamaatram abhivimaanam atmaanaam Vvaishvaanaram upasthe sa sarveshu lokeshu sarveshu bhuteshu sarveshu atmaashva annamatti//Tashya ha vaa eashyaatmamno Vaishvaanarasya mutthaiva sutejah, chakshur vishwa rupah, praanah prithvagvartam aatmaa, samdeyo bahubalaah bastir eva rayih, prithvi eva paadau ura eva vedih, lomaan barhih hrdatam*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

from acute hunger, so is the Agnihotra Sacrifice is awaited for relief from their depravities almost instantly! This indeed is the message of the Sacrifice being performed by persons of knowledge even that is not executed as prescribed!)

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

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

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

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

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

VI.ii.1) *Sadeva, Saumya, idamagra aaseed ekam evaaditiam, taddhaika aahuh, asad evedam agra aaseed ekam evaadwiteetam, tasmaadasatah sajjaayata/* (Svetaketu's father then stated that in the beginning, there was only one Being in existence with none else and out of that single existence emerged a second) VI.ii.2) *Kutas tu khalu, Saumya, evam syaat, iti hovaacha, katham,asatah sajjaayeteti, sat tveva, Saumya, idam agra aaseed ekam evaadwiteeyam/* (Indeed by which logic this was possible that existence could come out of non-existence especially the proposition was that at the beginning there was no other existence! The inference could be argued that three possibilities might be drawn: the term 'ekam' might have exluded 'sajaatiyata' or of the same tree like another tree; 'swagata bheda' or internal variation of the same tree's leaves, flowers or fruits; or 'vijaateeyata' or the differece of a tree from say a

rock. But when one is referring to some one like the Unique Brahman, the aforesaid possibilities are ruled out!) VI.ii.3) *Tad aikshata, bahu syaam prajaayeteti, tat tejosrijaata: tat teja aikshata, bahu syaam prajaayeteti, tat aposhrijaata, tasmaad yatra kvacha shochati svedate vaa purushah, tejasa eva tad adhi aapo jaayante/* (Then thus Singular Existence resolved to create many and to start manifested Agni; that Agni saw and decided to create many and created water. This indeed was eventually later that whenever or whosoever suffers by way of sweat, that is apparently created from Fire; that is how water is a product of heat!) VI.ii.4) *Taa aapa aikshanta, bahvyah syaamaPrfajaayemaheet taa annam ashrajanta tasmaad yatra kvacha varsheeti tadeva bhuyishtham annam bhavati, adbhyaya eva tadhyannaadyam jaayate/* (Now these waters too felt that they should be many and created in excellent forms and this is how water in the form of rains created bountiful food; indeed thus food emerged from waters undoubtedly!)

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

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

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

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

VI.iv.1-4) *Yad Agne rohitam rupam tejasah tad rupam, yaccha shuklam tad aapaam yatkrishnam tad annasya aapagaad agner agnitwam, vaachaarambhanam vikaro naamadheyam, treeni rupaaneeti eva satyam// Yad Adityasya rohitam rupam tejasah tad rupam, yad shuklam tad aapam, yat krishnam tad annasya aapagaad adityaad aadityatwam, vaachaarambhanam vikaronaama dheyam, treenirupaaneeti eva satyam//Yad Chandramaso rohitam rupam tejasah tad rupam, yaccha shuklam tad aapam yad krishnam tad annasya aapagaad Chandracchandratvam, vaachaarambhanam vikaro naamedheyam, treeni rupaaneeti eva satyam//Yad Vidyuto rohitam rupam tejasah tad rupam, yaccha shuklam tad aapam, yad krishnam tadannasya aapagaad Vidyuto vidyutwam vaachaarambhanam vikaro naamadheyam treeni rupaaneetyeva satyam/* (The gross Fire and of the subtle Fire both possess the same red complexion, where as the white colour of the gross Fire is like the white colour of subtle water and

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

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

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

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

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

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

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

[Thi closes the sixth section of the Sixth Chapter]

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

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

the mind of a person comprising fifteen human parts and senses is not supported by food, his intelligence would be at serious stake, just as the mind becomes dysfunctional unprotected by food!)

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

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

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

into Mind-Vital Force and Speech manifest as three fold and three fold as these Deities come into contact with a Self! As soon as a self or a person departs from a body, then speech is withdrawn into mind, mind into prana, prana into Fire and Fire into the Supreme! This is therefore so that body is the sprout of fire, water and earth/ food as existence. As Brihadaranyaka Upanishad stated (vide III.VIII.11): *Tad vaa etad aksharam, Gargi, adrushtam drashtur, ashrutam shrotru, amanram mantru, avigjnaatam vigjnyatru;naanyadatosti drashtu, naanyadatosti shrotru, naanyadatosti mantru, naanyadatosti vigjnyaatru, yetasminnu khalakshare Gargyakaasha otascha protischeti:* Gargi! This Absolute Power is seen by none as it is not a sense object and as such, it is its own evidence since it is the ability of vision by itself; similarly it is never heard as it is not an object of hearing by itself; it is never the thought as it is not the object of thinking, but is the Unique Thinker and personification of thought. Thus, finally it is this existence that is the subtle essence and all that merges into That or The Self! And that indeed is the Self: TAT TWAM ASI or THAT IS THE SELF and truly THAT IS THE TRUTH. THAT IS THE SELF AND THOU ART THOU!)

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

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

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

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

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

VI.x.1-3) *Imaah Saumya, nadyah purastat syandante, pashchaat praatichya taah samudraat samudram evaapiyanti, sa Samudra eva bhavati, taa yathaa tatra na viduh, iyamahamasmi, iyamahasmaeeti// Evam cha khalu Saumya, imaah sarvaah prajaah sata aagamya na viduh, sata aagacchhaamah iti, ta iha vyaghro vaa simho vaa, vruko vaa, varaaho vaa,keetovaa, patangovaa, daamshovaa,mashakovaa, yad ya bhavanti tad abhavanti// Sa eshonimaa aitaad aatmyaam idam sarvam, tat satyam, sa aatmaa, tvam asi, Svetaketo, iti;bhuyaa eva maa, bhagavaan vigjnaayatw iti;Saumya, iti hovaacha/* (When ever a river

flows eastward or westward, they finally merge into the Sea on either side of the Earth but do not claim it much less even realise it about their antecedents and even existence. Like wise no animal or bird much less an insect make claim of their ancestry but just be in that very status. Svetaketu! That which the Self is indeed that very Self and that indeed is the Truth!)

[This is the tenth section of the Sixth Chapter]

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

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

[This is the eleventh section of the Sixth Chapter]

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

VI.xii.1-3) Nyagrodha phalam ahreteedam bhagavah iti; bhinddhuti; bhinnam bhagavah, iti;kim atrapashyaseeti;anvya ivemaa dhaanaah, bhagavah, iti; aasaam angaikaam, bhinddhit, bhinnaa bhagavah, iti;kim atrapashyasetii, na kim chana, bhagavah, iti//Tam hovaacha yam vai, Saumya, etam animaanam nanibhaalayase, etasya vai Saumya, eshonimnaa evam mahaan nyagrodhas tishtyhati shraddatsva, Saumya// Sa ya eshominnaa, aitad aatmyam idam sarvam, tat Satyam sa Aatmaa, tat tvam asi, Sveaketo, iti; bhuyaa eva maa, bhagavaan vigjnyaa payatva iti; tathaa Saumya, iti hovaacha//(As Svetaketu was asked by his father to fetch a banyan fruit and asked to break it, the son did so and found small seeds / grains which were not even edible. The father explained that in a huge and tall banyan tree, the seeds were virually useless. He explained that a tree like the banyan that stood royal with mighty branches, trunk, fruit, and leave sprang up on earth, but one did not realise its utility. Then he explained that its subtleness was some thing that could not be perceived especially the seed which was so small like of a atom, but still the tree stood with grace and dignity. Indeed the subtleness of the seed was such that it raised a tree of its giant size! Indeed it was this subtleness which was not perceivable unless that mind and faith were not in place! It was such subtle essence of the Self which was all about to be realised! That is the subtle essence which is the Self; That is the Truth; indeed Thou art That!)

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

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

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

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

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

VI.xiv.1-3) *Yathaa, Saumya, purusham Gandhaarebhyah abhinaddaaksham aneeya tam tatotijane visarjet, sa yathaa tatra praan vodan vaatharaan vaa pratyam vaa pradhmaayitaabhinaddhaaksha aaneetobhinaddaaksho vishrustah// Tasya yathaabhinahanam pramuchya prabruyaas, etam disham Gandhaaraah, etam disham vrajeti, sa graamaad graamam prucchhan opandito medhaavi gandhaaraan evopasamupadyeta evam evahaachaayavaan purusho veda, tasya taavad eva chiram yaavan na vimokshye, atha sampatsya iti//Sa ya eshonimaa aitam aatmyam idam sarvam, tat satyam, sa aatmaa, tat tvam asi, Svetaketo, iti; bhuya eva maa, bhagavaan, vigjyaapayatva iti; tathaa Saumya iti hovaacha// (Then supposing an imaginary situation of a person from Gandhara Desha to a lonely forest here, was brought as hand tied and blind folded, being directed by shouts about the directions of left and right and suddenly got freed without the handicaps of tied hands and blind folds, then if that person were to be intelligent enough, then he would enquire from the passers by as to how to return back to Gandhara! Due to the earlier restraints that he suffered here, his single desire would be to return to Gandhara and merge with his erstwhile existence! As he would be freed from the restraints of bondage, his desire would be to return as fast as possible to where he belonged, especially when he realised that he would have to return sooner or later, despite temporary comforts if any, and since that his basic place was far more cosy and joyful! Then he would certainly look for a Guru or Guidance to save him from lack of appropriate knowledge and removal of ignorance! On the basis of this knowledge and guidance, then he would take suitable action by way positive and pro active deeds! Once such actions commence to yield results and the period of bondage is exhausted, then the visitor returns back to his original place! The explanation is that once knowledge is dawned, the sins are expiated, the desirable actions bear fruits, as ‘knowledge burns all actions to ashes, and all of one’s actions become dissipated’, then ‘a man established in Brahman attains immortality’! This was how Uddalaka Aruni proved once again to Svetaketu provided*

the practical example of a person from Gandhara desha forced to visit elsewhere under duress and when freed tried his best to return back with the help of proper information, especially by a teacher and follow up action sought to return to Gandhara! Thus that which is the subtle essence got That as the Self. That is the truth that a Self regained the hard way! That Truth is the Self viz. Thou art That!)

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

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

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

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

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

VI. xvi. 1-3) *Purusham, Saumya, uta hasta grahitam aanayanti, apaahaarsheet, steyam akaarshit, parashum asmai tapata iti, sa yadi taya kartaa bhavati, tata evaanritam atmaanam kurute, sonritaabhi sandhonritenaatmaanam antardhaaya parashum taptam pratigrihnati, sa dahyatetha hanyate// Atha yadi tasyaakartaa bhavati, tata eva satyam aatmaanam kurute, sa satyaabhisandhah satyenaatmaanam antardhaaya parashum taptam pratigrihnati, sa na dahyate, atha muchyate// Sa yathaa tatra naa daahyeta aitat aatmyam idam sarvam, tat satyam, sa aatmaa, tat tvam asi, Svetaketo, iti; tadd haasya vijajnaaviti vijajnaaviti//* (That truth triumphs in the long run is the normal dictum in the Universe and it is on this principle that Devatva and Asuratva are stated to prevail. The illustration given by Uddalaka to Svetaketu was that when a person who committed theft and got retribution on being killed by a burnt axe then the act was stated as justified. But in case this was not true and if the crime of theft was rubbed on him by vested interests and got punished and killed, then however there was remorse for the offence not done, but would certainly be compensations in his ensuing life. The person who actually escaped the punishment and survived wrongly, there would be retributions in the instant and further lives with added punishments! Indeed ‘That is the Truth’ and ‘That is the Self’. Uddalaka then explained further to Svetaketu : ‘That art Thou’ since justice might be delayed in the eyes of the World but most certainly is never ever denied!)

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

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

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

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

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

VII.ii.1-2) **Vaak** *vaava naamno bhuyasi, Vaag vaa Rigvedam vigjnaapayati, Yajur Vedam Saama Vedam Atharvanam chaturtham itihaasa puraanaam panchamam vedaanaam, pitryam Raasim Daivam Nidhim Vaakovaakyam, ekaayaanam, Deva vidyam, Brahma vidyam, Bhuta vidyam, Kshatra vidyam, Nakshatra*

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

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

Double vigour of Speech and Mental Caliber to realise Brahman

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

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

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

VII.iv.1-3) **Samkalpo** *vaa va manaso bhuyaan, yadaavai samkalpayate atha manasyati, atha vaacham rayati taam u naamneerayati, naamni mantraa ekam bhavanti, mantreshu karmaani//Taani havaa etaani samkalpaikaayanaani samkalpaatmakaani samkalpe pratishthaani samkalpetam dyavaa- prithvi, samkalpetaam vayuschaakaasham cha, samkalpantaamaapas cha tejas cha, tesaam samkalptyai varsham samkalpate, Varshasya samkalptyaa annam samkalpate, annasya samkalptyai praanah samkalpyante, praanaanaam samkalptyai mantraah samkalpyante, mantraanaam samkalpyantai karmaani samkalpaunte, karmaanaam samkalptyai lokaah samkalpate, lokasya samkalptai hsarvam samkalpate saesha samkalpaah samkalpam upaassveti/ Sa yah samkalpam Brahmeti upaaste kliptaan va*

sa lokaan dhruvaan dhruvah pratishthaan pratishthovyatha- maanaan avyathamaanobhi sidhyati, yaavat samkalpasya gatam tatraasya yathaa kaamachaaro bhavati, yah samkalpam brahmeti uaaste; asti, bhagavah, samkalpaad bhuyaa iti; samkalpaad vaava bhuyosteeti; tan me bhagavan, braveetva iti// (Even if one's knowledge base is strong and his Vaak or speech be of impeccable quality, his mind is to be attuned enough to seek Brahman and his 'Sankalpa' or determined 'Will' would need to be fine-tuned in an effort to seek Brahman! A firm will power is indeed very significant while inclination, capability to recite the Mantras and perform Rites as backed up by comprehension of the empirical data are essential too. Indeed application of appropriate Mantras to the Rites as aimed at is no mean task any way, but as is said the horse have to be taken to the tub of water and more importantly would have to be made to drink! Thus the where-with-all being in perfect placement, meditation being a highly subjective motivation, has to emerge by buttressed Samkalpa! No doubt, he who meditates on Brahman would attain the world of Truth and Lasting Joy but the samkalpa has to be reinforced!

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

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

VII.v.1-3) **Chittam** vaa va samkalpaad bhuyah, yadaa vai chetayatetgha samkalpayate atha manasyaati, atha vaacham irayati, tam u maamnirayati, naamni mantra ekam bhaanti, mantreshu karmaani// Taani ha vaa etaani chittaikaayanaani chitte pratishthitaani, tasmaad yadi api bahu vid achitto bhavati, naayam astitibevainam aahuh, yad ayam veda, yad vaa ayam vidvaan nettham achittah syaad iti, atha yadi alpa vicchittavaan bhavati, tasmaa evota shushrutante, chittam hi evaisham ekaayanm, chittam aatmaa, chittam pratishtha, chittam upaassveti// Sa yash chittam brahmeti upaste, chittaani vai sa lokan dhruvaan dhruvah pratishthaan pratishthovyatamaanaan avyatamaanobhisidhyati, aavacchittasya gatam tatraasya yathaa kaamacharo bhavati, yashchittam brahmeti upaaste: asti, bhavavah, chittaad bhuyaa iti; chittaad vaa bhuyostiti; tamn me, bhagavaan, bravitva iti// (Having made the Sankalpa or a firm decision, then the perseverance and staying power of what has been resolved would be the sustenance that needs to be followed up; the chitta or the intelligence to hold despite obstacles is thus superior to the will. As one deserves and desires, he wills, decides and ascertains as how to give a practical shape to the realisation of the goal; in the process he resorts to think, propel the organ of speech to utter mantras and perform the rites. It is possible that there might be shortcomings and the application of intelligence would need to be supplemented from other sources; in other words, one needs to meditate on the thought process and wherever felt necessary make amendments as rigidities should be softened. Indeed, all possible omissions and commissions in the approach be incorporated and the modus operandi be revised as felt needed on a dynamic graph. The proverb states that most of the sections of the Society never even launch a project as they are basically diffident and know of their limitations; some handful of these do launch the project but as several hindrances crop up somewhere on way give up as tension overtakes their strong-enough will; but those very very few in millions face all the obstacles and finally reach the goal dropping many on the sideways! All these actions of perseverance emerge from thought and practical application of intelligence! Thus he who may be literally solitary to seek Brahman ought to contemplate and reflect deeply on intelligence in the form of Will Power to attain the absolute and unqualified world of Brahman as far as Will Power prevails!) [This is the end of the Fifth Section of the Seventh Chapter]

Meditation and Contemplation are superior to Will Power

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

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

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

VII.vii.1-2) **Vijnaanam** vaa va dhyaanaad bhuyah, vijnaanena va Rig Vedam vijaanaati, Yajur vedam Saama Vedam Atharvanam chaturtham, itihaasa puraanam panchamam, Vedaanaam Vedam, pitryam, raashim, daivam, nidhim, vaakovaakyam, ekaayanam, deva vidyaam, brahma vidyaam, bhuta vidyaam, kshaatra vidyam, nakshatra vidyam, sarpa devajana vidyaam, divam cha prithivim cha vaayum chaakaasham, chaapascha tejas cha, devamscha manushyaamcha pashumcha vayaamsicha trina vanaspatinshvaapadaani aakeeta patanga pipeelikam dharmam chaadharmam cha satyam chaanritam cha saadhu chaasaadhu cha hridayagjnaam chaahridayajnaam chaannam cha rasam chemam cha lokam amum cha vigjnaanenaiva vijaayanti, vigjnaanam upaassveti// Sa yo vigjnaanam Brahmeti upaaste, vigjnaanavato vai sa lokaan jnaanavatobhisidhyati, yaavad vigjnaanasya gatam, tatraasya yathaa kaamocharo bhavati, yo vijnaanam Brahmeti upaaste; asti, bhagavah, vigjnaanaad bhuya iti; vijjnaanaad vaa va bhuyosteeti; tan me bhagavan, braviviti/ (Reverting back to basics, Sanat Kumara did appreciate the fund of extraordinary Vigjnaana of Brahmarshi Narada, which indeed was the breaking point of the quest of Brahman! Indeed, dhyanam or contemplation is possible on the strength of knowledge and **enlightenment!** Knowledge is amassing huge funds of empirical information and facts, while Vijnaanam is the capacity for assimilation and understanding which is the bottom of **Critical Analysis!** Now, he who meditates on such deep and close assessment of Brahman, might be able to understand the range and depth of Brahman! But alas, none is sure to gauge the range and depth of Brahman as the proverbial origin and depth of Shiva Linga remains enigmatic! He who meditates Brahman might have a hope on the understanding of what kind of Truth that he is!)

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

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

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

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

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

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

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

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

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

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

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

VII.xi.1-2) **Tejo** vaava adbhyo bhuyah, tasmaad vaa etad vaayum aagrhyaakaasham abhitapati, tad aahu, nishochati, nitapati, varshisyti vaa iti, teja eva tat purvam darshayitvaathaapaah srujate; tad etad urthwaabhischa tirashchibhishcha vidyubhihi ahraadaash charanti; tasmaad aahuh: vidyotate, stanayati, varshishyati vaa iti, teja eva tat purvam drshayatvaathaapah srujate: teja upassveti// Sa yas tejo Brahmeti upaaste, tejasve vai sa tejasvat lokaan bhaasvatopahata-tamaskaan abhisidhyati, yaavat tejaso gatam, tatrasya yathaa kaamacharo bhavati, yastejo Brahmeti upaaste; asti, bhagavah, tejaso bhuya ii; tejaso vaa va bhuyosteeti; tan me, Bhagavaan, bravitva iti// (**Tejas** or heat caused by Fire is far more noteworthy than water in the universe also heating up the Antariksha or the intermediate space supported by Vayu /Air. When it is said that the atmosphere is heating up then the indication is that it is going to rain and that is how heat and radiation would lead to water. Fire taking to the form of thunders travels with flashes of lightnings and together they lead to rains. Thus one needs to basically meditate to Tejas or Fire when it is said that the worlds too get brilliant and bright destroying darkness and dullness and that is what the basic Reality is and Brahman is!)

[This is the eleventh section of the Seventh Chapter]

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

VII.xii.1-2) **Akaasho** vaa va tejaso bhuyaan: Aakaashe vai Surya Chandramasaav ubhauh vidyun nakshatraani Agnih, Aakaashenaahvayati, Akaashenashrunoti, Aakaashena pratishrnoti, Aakaashe ramate, Aakaashe na ramate, Aakaashe jaayate, Aakaasham abhijaayate: Aakaasham upaassveti/ Sa ya

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

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

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

VII.xiii.1-2) *Smaro vaa va aakaashaad bhuyah, tasmaad yadi api bahava aashiram asmaranttah, naiva te kamchana shrunyuh, na manveeran na vijaneeran yaddaa vaa va te smarehu, atha shruneuyu, atha manveeran, atha vijaareenan, smarena vai putraan vijaanaati, smarena pashuun;smaram upaassveti// Sa yah smaram Brahmata upaaste, yaavat smarasya, yathaa kaamachaaro bhavati, yah smaram Brahmata upaaste; asti, Bhagavaan smaraad bhuya iti; smaraad vaa va bhuyostiti; tan me bhagavaan, bravitv iti/* (Having stated that among the Pancha Bhutas , Akaasha has a unique role in the quest of Brahman, Sanat Kumara made a distinction of Space among the Pancha Bhutas in the macro context, and though strictly not comparable, referred to another significant aspect of the **Memory Power** in the personal context. His memory power would occupy a high priority in the attainment of the Absolute Truth called Brahman, since all the faculties of a human being like seeing, hearing, thinking, would all be on one side and the singular capacity of Memory is on the other. Once the memory is strong, one's own capability to hear, think, observe, analyse and so on is facilitated! That is why the need for meditation on memory as Brahman!)

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

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

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

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

VII.xv.1-4) *Praano vaa va aashaaya bhuyan, yathaa vaa araa naabhau samarpitaah, evam asmin praane sarvam saparpitam, praanah praanena yaati, praanaah praanam dadaati, praanaaya dadaati, praano ha pitaa, praano maataa, praano bhartaa, praanah svasa, praana acharyah, praano Braahmanah// Sa yadi pitaram vaa maataram vaa bhraataramvaa svasaaram acharyam vaa brahmanam vaa kimchid bhrusham iva pratyaaah, dhik tvaatveeti evainaam aahuh, pitruhaa vai tvam asi, maatruhaa vai tvam asi, bhraatruhaa vai tvam asi, svashruhaa vai tvam asi acharyaha ai tvam asi, braahmanahaa vai tvam aseeti//Atha yadi api enaan utkraanta praanaanschulena samaasam vyati sandahet naivainam bruyah pitruhaaseeti na maatruhaaseeti na bhraatruhaaseeti na svasaarahaaseeti na acharyahaaseeti na brahmanahaaseeti//Praano hi evaitaani sarvaani bhavati, sa vaa esha evam pashyan, evam manvaah, evam vijajanann ativaati bhavati, tam ched bruyaaah ativaadi asheeti, ativaadi asmeeti bruyaat, naapahnunuveeta//* (Praana the Life Energy supercedes Hope and Optimism. It is **the Conscious Self** called 'Pragjnaatma' or the Individual Self which is as significant to one's own near and dear, say like the parents, brothers and sisters, teachers or a learned Brahmanas. If one ceases to esteem one of these lovednes, then it is stated that he had no Praana or scruples and compunction and that he was unworthy of his existence! As and when such a person is dead, then none has pity for him and out of spite and latent hatred, one would not even mind to shove his body and bones into fire with disgust murmuring that the departed one deserved no mercy and consideration. That indeed is the power of Praana or the Life Breath when persons of virtue are gone, there would be spontaneous feelings of sorrow, admiration of the departed one and of genuine disinterest and despondency lingering at each and every memory of his, his qualities of speech or other abilities, genuine goodness and justifiable name and fame. By narrating this, Narada was presumably able to attempt to excel be it in his art of speech, conviction, identification with external elements and their unification with his Pragjnaatma or the Individual self; he appeared perhaps sensitised Sanatkumara by way of step by step elevation of the Self towards an ordeal to realise Brahman the Truth from gaining knowledge to Sankalpa to meditation to befriending 'Pancha Bhutas' to cleansing Praana and wondered as to what other inputs might still be required to seek the Truth! Would not Praana or the Vital Force be the final step indeed! Sanat Kumara smiled and expressed that Narada was yet to measure further distances as Truth appeared elusive further!)

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

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

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

those who said that he understood Truth; also some stated that they did not understand what in fact understanding actually meant. It was in this dilemma that one needed to understand understanding. Indeed his major desire was to understand what indeed was worth understanding!)

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

Thought, deep perception and Faith towards Truth

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

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

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

VII.xx.1 and VII.xxi.1) *Yadaa vai nistishthati, atha shraddhaadhaati, nanistishthan shraddhaadhathi nistishthanneva shraddhadhati, nishtaa tveva vijinaasitavyeti; nishtham, bhaavan, vijinaasaa iti// Yadaa vai karoti atha nistishthati, na kritvaa nistishthati, kritvaiva nistishthati, kritistveva vijinaasitavyeti; kritim Bhagavo vijinaasa iti//* (When there is commitment and dedication, that precedes faith; in the absence of faith there cannot be commitment. One attains faith by service with devotion. It is indeed devotion only that one needs to acquire. Now, when ‘Yadaa vai karoti’ or when one acts or takes action, that presupposes control of senses and practice of mental control or concentration. Once that kind of focussed deliberation is secured, devoted service and ‘nishkaama karana’ or service without expectation becomes possible. That indeed the seed of happiness in the real spiritual way!)

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

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

VII.xxii.1 and VII.xxiii.1) *Yadaa vai sukham labhatetha karoti, naasukham labdhvaa karoti sukham eve labdhvaakaroti sukham tveva vijinaasitavyam iti; skkham, Bhagavah, vijinaasa iti// Sa vai bhumaa tat sukham, naalpe sukham asti, bhumaiva sukham; bhumaa tveva vijinaasitavya iti; bhumaanaam, Bhagavah, vijinaasaa iti/* (As one acts and performs dynamic service firmly embedded in total dedication, then that bestows ‘sukham’ or enjoyment; indeed there cannot be such happiness without dedicated service backed up by ‘nishtha’ and ‘shraddha’. This happiness is certainly not in reference to maerial context, which is tantamount to endless craving and flimsily fleeting! The joy that is under reference is most hard-earned as a result of a long chain of variables strating from speech enabled by strong knowledge of appropriate nature, clean mind, strong will, thought, meditation, understanding,

physical energy based up by good food and water of suitable heat and relief space, good memory, aspiration, vital energy, truthfulness, thinking capacity and mental sharpness, faith, determination, nishkama karma! Indeed it was that kind of Happiness that Narada aspired for! He specifically referred to : Yo vai bhumaa tat sukham aalpe sukhamatsi bhumaiva sukham bhumaa tyeva vijijnaasitavya iti! Narada specifically aimed at That joy which is truly endless and Infinite!

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

Infinity is beyond comprehension and indeed within One Self!

VII.xxiv.1-2) *Yayta naanyat pashyati naanyachrunoti naanyad vijaanaati sa bhumaa; atha yatraanyat pashyati anyachrunoti anyad vijaaniti tad alpam; yo vai bhumaa tad amritam, atha yad alpam tan mrityam;sa, Bhagavah, kasmin pratishtha iti; sve mahimni, yadi vaa na mahimneeti// Go ashvam iha mahimeti achakshate, hasti hiranyam daasa bharyam, kshetraani aayatanaaneeti; naaham evam bravimi, braveemiti hovaachaanyo hi anyasmi pratishthita iti/* (Now, the definition of Infinity would mean such that where one would not be able to see, hear, feel and understand any thing. In the situation of the Self and the Infinity get united or as both are the reflections of each other, whom should one see, hear, feel or understand! Brihadaranyaka Upanishad is quoted in this context vide Br.II.iv.14: As Maitreyi got enlightened, she got confused and told Yagjnyavalkya so and the latter explained to her: ‘Yatra hi dvaitamiva bhavati taditara itaram jighnati,taditara itaram pashyati, taditara itaram shrunoti, taditara itaramabhivadati, taditara itaram manute, taditara itaram vijaaneeti; yatra vaa aya sarvamaatmaiva bhutatkena kam jighnet, tatkena kam pashyet, tatkena kam shrunuyaat, tatkena kamabhivadet, tatkena kam manveet, tatkena kam vijaaneeyat? Yenedam sarvam vijaanati tam kena vijaaneeyat? Vijnaataaramare kena vijneeyaaditi? In other words, when there is duality, then one smells,sees, hears,speaks thinks and knows differently. But now when Brahman and Self are just the same, then what should one smell, hear, speak, think, know, see,through what! This is because both are just the same: ‘Through what should one know That owing to which all this is known-through what, o Maitreyi, shouldone know the Knower?’ Thus Sanat Kumara explained to Narada that which indeed was the Infinite was Immortal while that which was finite was mortal! He further explained that in the mortal world, one’s glory comprised cows, horses, elephants, gold, servants, women, fields and houses. Then how indeed would one guess that Infinity and its glory could be measured! The reply was that Infinity was immeasurable and has no parallels!

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

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

VII.xxv.1-2) *Sa evaadhastaat, sa uparishtaata, sa paschaata, sa purastaata, sa dakshinatah, sa uttaratah, sa evedam sarvam iti, athaato sarvam iti, athaatohamkaaraadesha eva, aham evaadhasaat, aham uparishtaata, aham paschaata, aham purastaata aham dakshinatah aham uttaratah aham vedam sarvam iti// Athaata aatmaadesha eva aatmaivaadhastaat, atmoparishthat, aatmaa paschat atma purastaata, atma dakshinah, aatmottaatah, aatmamaivedam sarvamti; sa vaa esha evam pasyann evam manvaana eam vijaanannaatma raatir aatma krida aatma mithuna aatmaanandah, sa swaraad bhavati, tasye sarveshulokeshu kaamacharo bhagavati, tasyasarveshu lokeshu kaamacharo bhavati, atha yenyathaato viduh, anya raajaanas te kshayyaa loka bhavati, teshamsarveshu lokesva akaama-charo bhavati//* (Brahman is omnipresent as he is below, above, behind, in front; in South, in North and is indeed all this.

Hence His instruction that is not only Infinite but is also in everything from Brahma the Creator of the Universe to a piece of grass. Hence He is indeed the Individual Soul the Antaratma. Hence the further instruction that the Self is below, above, behind, in front, in all the Directions. Anyone who looks within has seen Him as he is one's mirror image! He is free of movement, speech, thought, vision, hearing and touch. The concept of duality is totally misplaced. This is so but for the interaction of the Jnanendriyas and karmendriyas or the body parts and the sensory organs. Mortality is for the body and never ever for the Soul and indeed that is the Eternal Truth)

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

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

VII.xxvi.1-2) *Tasya havaa etasyaivam pashyatah, evam manvaanasya, evam vijaanata atmaah praanah, atmaa aashaa, atmaah smaraha, atmataakaashah, atmaastejah, atmaapah, atmaa aavirbhaava-tirobhavau atmatonnam, aatamato balam, aatmo vijnaanam, atmato dhyaanam, atmaschittam, atmatah sankalpah, aatmato manah, aatmo vaak atmo naama, aatmato mantrah, atmaani karmaani aatata evedam sarvam iti// Tad esha shloka: na pasho mrityum pashyati, na rogam notadukkhataam, Sarvam ha pashyah pashyati, Sarvam aapnoti sarvashah iti// Sa ekadhaa bhavati, tridhaa bhavati, panaachadhaa saptadhaa navadhaa chiva punaschaikaadasha smritah, shatam cha dashachaikascha sahasraani cha vimshatih aahaara-shuddausattva-shuddhih, sattva-shuddhau dhruva smritih, smritilambhe sarva grabndhinaam vipramokshah; tasmairidita kahaayaaya taasah param darshayati bhagavaan sanakkumaaraah: tam skanda ii aachakshate, tam skanda iti aachakshate/* (Once any person believes and gets convinced that he - or any Individual Self for that matter - happens to be the spring boat of the Praana, hope, memory, space, water, form and look, strength, food, reasoning and intelligence, mental power, speech, knowledge, rites and all such abilities, then indeed that Self himself or each and every Self like himself, is certainly, nay undoubtedly, the Supreme Self himself with all the accomplishments listed and such as those which are even dormant in him but capable of! In this connection a Stanza with considerable hidden meaning has been described; it states: 'The definition of one who accomplished Realisation of Truth is free from grief, illness and death; he can foresee each and everything and attain what he desires. He originally becomes one, then three fold-say Tri Gunas and five fold-say pancha bhutas, seven fold say Sapta Dvipas or Samudras, and nine fold, say Nava Grahas; he is called eleven say Ekaadasha Rudras, or one hundred and ten and one thousand and twenty and so on! He is a symbol of Purity, purity of food, nature, memory, heart, thought, and action. Then Sanatkumara pointed to Narada about spiritual freedom to escape from darkness, impurities of ignorance, attachment to desire and to speed up the bandwagon of knowledge, mind, thought, resolve, meditation and introspection to discover Truth finally as Himself! Once that stage is reached, then he becomes 'Bhagavan' or God like and He knows the source and cause of Existence, its termination, the entries and exits, as also the knowledge and ignorance of Reality. Brahmarshi Narada had that conviction of Sanatkumara being a Bhagavan and hence approached him for guidance and thus the latter titled himself as Skanda, like Lord Kartika Himself!)

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

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

VIII.i.1) *Harih Om, atha yad idam asmin Brahmapure daharam pundarikam veshma, daharosminn anta-raakaasha, tasmin yad antah, tad anveshtavyam, tad vaa va vijijnaasitavyam/* (Harih Om! There is a need to enable normal undersanding to identify the Individual Self with the Absolute and Superlative Self; this is especially to conceive the Object with qualites like organs and senses in the mortal world viz. the Self, as juxtaposed with the Ultimate Reality in terms of Space, Time and other derivative features of the Pancha Bhutas or Five Elements. This is why normal knowledge of mortal conditons vis-à-vis the macro view of higher and applied situation becomes needed. Therefore then, a lotus like small space viz. ‘daharaakaasa’ within the dwelling place of Brahman is viewed for the understanding. The inference is that Brahman has manifested himself in the form of an Individual Soul called Existence and even as the latter is totally detached, there are officials of that abode who are responsible for the maintenance of that abode which is purely temporary ; once that Individual Soul-which is but a reflection of Brahman himself- is transferred then a new abode gets ready and the Manifested Brahman called Individual Self- is migrated too again on temporary duty. Thus the mirror images of the Original Brahman keep moving to varying abodes on purely temporary basis! But the original is always intact and the duplicate reflections are in circulation from birth to birth of the mortal bodies!) VIII.i.2-3) *Tam ched brhuyuh, yad idam asmin Brahma Puredaharam punadikam veshma, daharosminn atharaakaashah kim tad atra vidyate yad anvesh-tavyam yad vaa va vijijnaasitavyamiti sa bruyaat // Sa bruyaat: yaavaan vaa ayam akaashah, taavan eshontarhridaya aakaasha; ubhe asmin dyaavaa prithvi antar eva saahite, ubhavagnischa vaayuscha Surya Chandramasaav ubhau, vidyun nakshatraani yacchaasyehaasti yaccha naasti sarvam tad asmin saahitam iti/* (As one enquires that since at the abode of Brahman there was a lotus space then what would be that small space that would have to be realised! The reply has to be as follows: That specific space within the heart is as huge and cosmic as space outside within which are enveloped the heaven and earth, Fire and Air, Surya and Chandra, lightnings and Stardom, and so on! Whatever one perceives in the Universe is but a part of the unknown!) VIII.i.4-5) *Tam ched bruyuh asminsched idam Brahma pure sarvam smaahitam sarvaani cha bhutaani sarve cha kaamaah yadaitajjaraa vaapnoti pradhvamsate vaa, kim tatotishisyataiti// Sa bruyaat: naasya jaraayaitajjeeryati, na vadhenaasya hanyate; etat Satyam Brahma puram asmin kaamaah samaahitaah; esha atmaa-pahata-paapmaa vijaro vimrutyur vishoko viji-ghaastopipaasah, satya kaamah satya sankalpah, yathaa hi eveha prajaa anvaavishanti yatha anushasha-sanam, yam yam antam abhikaama bhavanti yam janapadam, yam kshetra bhaagam, taam tam evopa jeevanti//* (The next query would be that if all aspirations and desires of the Beings are fulfilled in the abode of Brahman, then how about old age, diseases and such problems occurred, and what would be the answer to such natural mis-happenings! Then the answer would be that Brahman would not be victim of age, disease, death. Indeed this is always so in the true abode of Brahman where only positive blessings are derived. This is Brahman or the Self that has no decay, disease and death; it would be free from sins, and the resultant negative impact of sorrow, hunger, thirst, unfulfiled desires and unfulfilling will. But if the mind which is the head of body limbs misdirects vision, speech and the concerned senses, understandably the serving agents would obey their master and sins or virtues as the case might be are recorded on the balance sheet of Fate, while the Self or the Inner Conscience which for sure is not responsible for the acts of ommission and commission would remain as a mute spectator! Eventually the Being with its body adjuncts would have to suffer or enjoy the consequences; the blame or blessing is thus not, repeat not, due to the Self or Brahman since both being the same of Purity, but perhaps to what is called Fate or the balance sheet account on the basis of the body actions!) VIII.i.6) *Tad yatheha karmajito lokah kheeyate, evam evaamutra punyajito loakaah kshayite; tad ya ihaatmaanam ananuvidyaa vrajanti etamscha satyaan kamaan, tesham sarveshu lokeshvakaama charo bhavati; atha ya ihaatmaanam anuvidyaa*

vrajanti etaamscha satyaankamaan, tessaam sarveshu lokeshu kaamcharo bhavati/(Just as the deeds of evil are exhausted the results get diminished, the impact of virtuous deeds too gets lessened. Therefore, those who depart from this world without realising the Self as instructed by teachers or on their own efforts continue to be in the endless chain of births and deaths . But the select handful who succeed enjoy freedom of movement and enjoy bliss)

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

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

VIII.ii.1-10) *Sa yadi Pitru loka kaamo bhavati sankalpaadevaasya pitarah samuttishthanti tena pitru lokena sampanno maheeyate//Atha yadi Maatrulokakaamo bhavati sankalpaad evaasya Maatarah samushthanti tena maatrulokena sampanno maheeyate// Atha yadi Bhraatruloka kaamo bhavati sankalpaad evaasa bhraatarah samuttishthanti tna bhraatrulokena sampanno maheeyate// Atha yadi svashruloka kaamo bhavati sankalpaadevaasya svasaarah samuttishthanti tena svasrulokena sampanno maheeyate// Yada sakhilokakaamo bhavati sankalpaadevaasya sakhaayah samuttishthanti tena sakhilokena sampanno maheeyate// Atha yadi Gandhamaalyaloka kaamo bhavati sanakalpaadevasya Gandhamaalyakaamo bhavati sankalpaad evasya Gandhamaalye samuttishatthantena Gandhamaali lokena sampanno maheeyate// Yatha yad annapaana loka kaamo bhavati, sankalpaadevaasyaanna paane samuttishthaah, tena anna paana lokena sampanno maheeyate// Atha yadi geeta vaadita loka kaamo bhavati, sankalpaad evaasya geetavaadite samushthisth tena geeta vaadita lokena sampanno maheeyate/ Atha yadi stree loka kaamobhavati, samkalpaad evaasya streeyaah samutthishtthanti tena stree lokena sampanno maheeyate// Yam yam antam abhikaamo bhavati, yam kaamam kaamayate, sosya samkalpaad eva amuttishthanti, tena sampanno maheeyate/* (Should one become desirous of Pitru Devatas as objects of desire, the forefathers appear by his very wish and he gets fulfillent of that wish. Similarly the mothers of previous births, brother,sisters, friends, or perfumes and flower garlands, food and drinks, song and music, women and so on would before them and abide by their wishes! Whatever place, object, desire that he then in that state of Brahman becomes his instant command at once. Such is the glory of the person who realises the Inner Self or the Supreme Conciousness!)

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

VIII.iii.1-5) *Ta ime satyaah kaamaah anrutaapidhaanaah, tessaam satyaanaam sataam anritam apidhaanam:yo yo hasyetah praiti, na tam ihadarshanaaya labhate// Atha ye chaasyeha jeeva ye cha pretaayacchaanyad iccham na labhate, sarvam tadatra gatvaa vindat,atrah asyate satyaah kaamaah, sarvam tadatra gatvaa vindate, atra hi ayaite satyaah kaamah anritaapidhaanaah,tad yathaapi hiranya nidhim nihitam akshetraajnaa uparyupari sancharato na vindeyurevamevemaah sarvaah prajaa ahahahr-gacchantya ete Brahma loam na vindanyanrutena hi pratyudhah// Sa vaa esha Aatmaa hridi tasyatadeva niruktam hridayamiti tamaad hridayam aharaaharvaa evamvit swargam lokam eti// Atha ya esha samrasaadosmaat shareeraat samutthaaya param jyotir upaasampadyaa svena rupenaabhi nishpadyate, esha aatmeti hovaacha, etad amritam abhayam, etad brahmeti; tasya ha vaa etasya braahmano naama satyam hi// Taani ha vaa etaani trini akshraani sat-ti-yam iti;tad yat sat tadamritam, atha yat ti tan martyam, atha yad yam tenobhe yacchati yad anenobhe yacchati tasmaad yam, ahar ahar vaa evam vit swargam lokameti//* (Pretension and dishonesty are the facades of unfulfilled and suppressed desires; in one’s life dormant desires like excellent eating, clothing, women, earnings and fame but since these are

not reachable, falsehood covers up the desires and excuses are given for want of effort, incapability and diffidence. Even when a relative or a dear friend departed, falsehood claims extreme distress since the show of loss might look for an opportunity of some gain! At the most it might be lip sympathy or a sign of self importance and bravado. In fact falsehood is so intense that the more a person is clever and worldly wise while truth is trampled and covered deep down! This is how pure knowledge is self effacing while ignorance passes off as so called ‘commonsense’ or worldly wisdom! Now the Self is what exists in the heart and clean knowledge which leads to virtue is a stepping stone for the heavenly world. When a person is peaceful and composed, then only he could rise up from his body and dwell in his true nature of virtue. Indeed that is the Self in purity with neither fear nor falsehood. That truly is the Truth with its everlasting and an equivalent expression of Self or Brahman. The Truth comprises three words: ‘Sa’ for Immortal-‘ti’ for mortal and falsehood and ‘yam’ the controller. Truly enough, one who meditates Truth and Heart in unmitigated form are stated to be in the precincts of heaven!

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

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

VIII.iv.1-3) *Atha ya atmaa, sa setur vidhritireshaam lokaanaam asambhedaaya naitam setum ahoraatre taratah, na jaraa na mrityur na shoko na sukrutam, na dushkrutam, sarve paapmaano to nivartante, apahata paapma hyesha Brahma lokaah// Tasmaad vaa etam setum teertvaandhah sannanandho bhavai, viddhah sannavidhho bhavati, upataapi sannanupaapi bhavati; tasmaad vaa etam setum teertvaapi naktam ahar evaabhi nishpadyate, sakrud vibhaato hyevaisha Brahma lokah// Tad ya evaitam Brahma lokam brahmacharyena anuvindati, tesham evaisha Brahma lokah, tesham sarveshu lokeshu kaamacharo bhavati//* (Imagine that the Individual Self is a bridge to keep the two worlds of Maya or Unreality and Satya or of the Truth; this bridge serves a means of non-integration of the worlds as two lasting entities. The factors of day and night or of time concept, nor of age, illness, sorrow, evil or morality do not reach the bridge as the definitive divider of either of existences. Indeed, crossing the bridge, one lands in a totally distinctive world of Truth, Reality, and Genuineness. That is the world of Brahman! On crossing the bridge, miracles are encountered instantly as the blind gains vision, the wounded is healed, the person with sorrow, disgust, frustration and helplessness suddenly transforms with zeal for life, contentment, joy and enthusiasm. He then walks into a world of brilliance from pitch darkness: ‘*Tamasoma jyotirgamaya, mrityormaamritam gamaya*’ On reaching into this world through celibacy, virtue, sacrifice, and singular dedication to Brahman, that person attains Brahmavta and Bliss with freedom of movement and realisation of Totality!)

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

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

VIII.v.1-4) *Atha yad Yajna iti aachaksate brahmacharyam eva tat, brahmacharyena hyeva yojnaataa tam vindate ata ishtamiti aachakshate, brahmacharyameva tat, brahmacharyena hi eveshvaamaatmaanam anuvindat// Atha yat Sattraayanam iti aachakshate brahmacharyam eva tat, brahmacharyena hyeva sata aatmanastraanam vinate; atha yan mounam iti aachakshate brahmacharyam eva tat brahmacharyena evatat, brahmacharyena hi evaatmaanam anuvidya manute// Atha yad anaashakaayanam iti aachakshate brahmacharyam eva tat, esha hyaatmaa na nashyati yambrahmacharyena anuvidae; atha yad*

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

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

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

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

arehundred and one. At the time of one's departure, one of the nerves of some blessed ones reach up to the crown of the head. Such of those going upwards through that nerve attain immortality while by various other nerves connecting other exit points totalling nine become the causes of departure; indeed they become the causes of departure!)

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

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

VIII.vii.1-4) *Ya aatmaa apahata paapmaa vijaro vishoko vijighatso pipaasah satya kaamah satya samkalpah sonveshtavyayah, so vijijnaasitavyayah sa sarvaamscha lokaan aapnoti sarvaamscha kaamaan; yas tam aatmaanam anuvidya vijaanaati: iti ha prajapatir uvaacha// Tadd hobhaye Devaasura anuyubudhire: te hochuh; cha lokaan aapnoti sarvaamshcha kaamaan iti;Indro haiva devaanaam abhipravavraaja, virochanosuraanaam; tau haa samvidanaaveva samitpaani Prajaapati sakaasham aajagatuh//Tau ha dwaatrimshatam varshaani brahmacharyam ushatuh: tauha prajapatir uvaacha, kim icchantaav avaastam iti; tau hochatuh ya aatmaapahata paapmaa vijaro vimrityur vishoko vijighasto pipaasah satya kaamah satyasamkalpah sonveshtavyayah- sa vijijnaasitaravyayah, sa sarvaamscha lokaan aapnoti sarvaamscha kaamaan yastam aatmaanaam anuvidyaa vijaanati it bhavato vacho vedayante;tam icchhantaav avaastam iti// Tau ha prajapatir uvaacha ya eshokshini purusho drushyata esha aatmeti hovaacha, etad amritam abhayam etad brahmeti; atha yoyam, bhagavah, apsu parikhyayate yashchaayam aadarshe katama esha iti esha u evaishu sarveshvanteshu parikhyayate iti hovaacha//* (As one recalls that the Self rises to a state of tranquillity and composure vide VII.iii.4, Prajapati too desired to know the practical reasoning of attaining such a state when the Self would have no sin, no dishonesty no death, no displeasure, no hunger and thirst and no uncertain will! Then his desire came to be known from ear to ear and both Devas and Demons sought to ascertain the methodology of attaining such a status. Devas approached Indra to search the Self by realising as to which one would attain the status of freedom of movement all over the worlds and by which procedure this state could be achieved. The Demons too followed suit and commissioned Virochana among them to find out. Without the knowledge of each other both of the representatives performed Sacrifices to satiate Prajapati and observed celibacy for thirty two years. As they were finally visioned Prajapati and entreated him to teach various ways and means of accomplishing the state of such tranquility and bliss. Indeed both Indra and Virochana assumed of their deep knowledge, application of mind and practical abilities! Prajapati smiled instead of losing composure as otherwise neither of them should have been discontented. Thus he replied: *Yah esha akshini purushaha drishtyaa esha aatmeti!* That is: The person that is seen in the eye is this Self; this is Immortal, Fearless and that is Brahman indeed! He further quipped: This one is clearly seen in water and this one is in the mirror;whom do you think looks clearer! Then he declared in all seriousness: **This one is seen very clearly in all these!** Truly indeed the Individual Self and the Supreme Self are just the same!)

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

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

VIII.viii.1-5) *Uda sharaava aatmaanam avekshya yad aatmano na vijaanithah, tanme prabrutam iti tau hoda sharaave vekshaamchakraate;tau ha parjaapatiruvaacha: kim pashyatha iti;tau hochatuh, sarvam evedam aavaam, Bhagavah, aatmaanam pashyaava, aalomabhya aa nakhebhya pratirupam iti// Tau ha*

prajaapatir uvaacha, saadhvalankrutau suvasanau parishkrutau bhutvoda shaaraave vekshaam charaate tau ha prajaapatir uvaacha: kim pashyatha iti//Tau hochatuh, yathaivedam aavaam, Bhagavah, saadhvaalankratau suvasanau parishkrtau svah, evam evemau, Bhagavah saadhvalankritau suvaasanau parishkritaaviti; eshaatmeti hovaaha, etad amritam, abhayam etad Brahmeti, tau ha shaanta- hridayau pravavrajaatuh// Tau haanveekshya prajaapatir uvaacha, anupalabhyaatmaanam ananuvidyavrajatah; yataara etad upanishado bhavishyanti deva vaa asura vaa, te paraabhavishyanteeti; sa ha shaanta hridaya eva Virochanosuraan jagaama; tebhya haitaam upanishidam provaacha, aatmaiveha mahayyaah aatmaa paricharyah, aatmaanam evaiha mahaayann aatmaanam paricharann ubhau lokaav aapnotee - maam chaamum cheti// Tasmaad api adyaihaadadaaam ashradhdhaadhaanam ayaajaamaanam-aahuh, aasuro bateti; asuraanaam hi eshopanishat pretasya shareeram bhikshayaa vasanenaalankaare- neti samskuravanti, etenahiamum lokam jeshyanto manyante// (On seeing their own reflections, both Indra and Virochana said that indeed these were their own reflections from top to bottom; both were well presented, well dressed and truly their own reflections, but how could the reflections of their own! Either Prajapati was being humorous or there might be a catch. As they both looked unconvinced, then Prajapati explained the reality that the Self was not to be confused with the body adjuncts including the mind even as one Deva or another ruled over various Indriyas but the Antaratma being a reflection of Paramatma was totally one and the same and what Indra or Virochana witnessed was not, repeat not the mortal body and the Self and the Supreme were identical! Both Indra and Virochana were then convinced and desired to leave. But Prajapati stated that were leaving away but without attaining the Self and realising the Truth in practice! Then Prajapati advised them of the mystic teaching: The Self is as worship worthy as Brahman and instead of searching elsewhere for him, one needed to look inward itself as the Self was right within oneself ! It is unfortunate that little realising this Truth, one ignores Brahmacharya in the full sense - as explained in the very fifth section of this Chapter- as also practice of Charity, meditation, introspection, and practice of what virtue is all about! This would truly lead to freedom of movement and bliss!)

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

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

VIII.ix.1-3) *Atha hendropraapyaiva Devaan etad bhayam dadarsha, yathaiva khalvayam asmin shareere saadhvalankrite bhavati, suvasane suvasanah, parishkrute parishkritah, evam evaayam asminn andhendho bhavati, sraame sraamak, parivrikne parivriknah; asaiva sharirasya naasham anvesha nasyati, naaham atra bhogyam pashyaamiti// Sa samit, paanah punar eyaaya, tam ha prajaapatir uvaacha, Mahgavan, yacchaanta hridayah praavraajih, saardham virochanena, kim icchan punar aagama iti; Sa hovaacha yathaiva khalvayam, Bhagavah: asmin shareere saadhvalankrite saadhvalankrito bhavati, suvasane suvasanah, parishkrute parishkrutah evam evaayam asminn andhendho bhavati, sraame sraamah, parivrikno parivriknah, asyaiva sharrasya naasham anvesha nashyati naaham atrabhogyam pashyaamiti// Evam evaisha, Maghavan. Itihovaacha, etam tveva, te bhuyonuvyaakhyaasyaami; vasaaparaani dvaatrimshatam varshaaneeti; sa haaparaani dvatrimshatam varshaani uvaasa, tasmai hovaacha//* Having left Prajapati, Indra on way back to Devas who actually deputed Maghavan (Indra) to ascertain the ways and means of discovering the Self was partly satisfied with Prajapati's demonstration of the Self and the Supreme were identical, was however not fully convinced. No doubt the mirror / water reflection of himself was not too clear: if the body of the original was well dressed then the image reflection would be nice too but if the original was blind or lame, or crippled, the reflection too would be similar. This was

not convincing that the Supreme and the Self could be the same, after all! So he returned to Prajapati once again reaching him back after Sacrifices and severe meditation. Prajapati replied that having been already convinced, as Virochana too did, why did you return again! When Indra expressed his doubt again, Prajapati explained : Since obviously the object of comprehension had some defect obstructing the understanding, his life would be extended by thirty two years!)

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

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

VIII.x&xi.1-4) *Ya esha sapne mahiyamaanash charati esha aatmaa, iti hovaacha; etad amritam abhayam etad Brahmeti; sa hashaanta hridayah pravavraja; sa haapraapyai devaan etad bhayam dadarsha; tad yadi apeedam shareerm andham bhavati, anandahsa bhavati, yadi sraamam asraamah naivaishosya doshena dushyati// Na vahenaasya hanyate, naasya sraamyena sraaah, ghnanti tvainam, vicchadayan-teeva apriyavetteva bhavati, api roditeeva, naaham atra bhogyam pashyaamiti// Sasamit paanah punar eyaava, tam ha Prajaapatir uvaacha: Maghavan, yacchaanta hridayah praavraajeeh, kim icchan punar aagame iti; sa hovaacha tad yadi apeedam, Bhagavah, shariram andham bhavati, anandah sa bhavati, yadi sraamam asraamah naivaishosya doshena dushyati//Navadhenaasya hanyate, naasya sraamyena sraamah, ghnaanti tvevainam vicchaadayaanteeva apriyaavettaiva bhavati api roditeeva, naaham atrabhogyam pashyamiti, evam evaisha, Maghavan iti hovaacha etam tveva te bhuyo nuvyaakhyaa -syaami; vasaaparaani dvaatrimshatam varshaneeti; sa haaparaani dvaatrimshatam varshaani uvaasa, tasmai hovaacha//* (Prajapati then explained the Self in two situations viz. one as the Self in a dream stage and another the Self as a Spirit; in these two situations an Individual Self would experience both external and internal objects while in the latter case the Self exists without such experiences. To the experience of Self in dream stage first and as the Absolute Self in the ensuing section. In the dream stage, the Self is free from his own body defects like being blind, deaf, lame, unintelligent, timid, disabled, stupid and so on and that he is handsome, strong, intelligent, confident, well appreciated and so on. In that dream stage again, he is not killed despite the feeling of actual death and once he regains consciousness he is alive after all! Indra felt that the dream situation not being real, he is not convinced of the Self being free from fear, does not face death in reality and so on. The Self is sinful, afraid, timid and unstable of mind. Therefore the dream situation is unconvincing about the significance of the Self! Then Prajapati argued that he cited the dream state example only to prove that just as in the dream stage, the Self remains unaffected even as the body would eventually perish and that was the simple message which wanted Indra to learn. But as Indra still remained unconvinced especially since organs, senses, and vital energies were intact in the dream state, the Prajapati accorded further extension of five more years of life to practise sacrifices, secure intense knowledge and perform further introspection, as they say normally Indra lived for hundred and one years; this is so because the dream state explanation did not impress and click! Prajapati once again asserted that there was nothing more than the Self!)

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

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

VIII.xii.1) *Maghavan, martyam vaa idam shariram aattam mrutyunaa, tad asya amritasyaaashareerasya aatmaanodhishthaanaam, aatto vai sashareerah, priyaapriyaabhyaam, na vai sashareerayya satah priyaapriyaayor apahar asti, ashareeram vaa va santamna priyaapriye sprushtah/* (Do understand this Maghavan, said Prajapati: this body is mortal and is shrouded by death; that is also the place of the Self which is immortal but bodiless! Whatever is embodied as the body is subject to death as that encases the Immortal Self. This outer covering or the body is subject to pleasures and pains or desirable or nondesirable influences . But surely the unembodied Self is totally unaffected by the pluses and minuses or joys and sufferings. Thus the basic inner light has nothing to do the darkness or some occasional flashes of light as joys as retained in the encased body.) VIII.xii.2) *Asareero Vaayuh, bhram, Vidyut, Stanayitur ashareeraani etaani; tad yathaitaani amushmaad aakaashat samutthaaya param jyotir upasampadya svena svena rupenaabhi nishpadyante/* (Now, Air, clouds, lightnings, or thunders have no body and are established in their own forms or bodies. These have all the off shoots of the Sky having their own positions and forms yet reach to the Sun even being in their own positions) VIII.xii.3) *Evam evaisha samprasaadosmaat sareeraat samutthay param jyotir upasampadya svena rupena abhinishpa - dyate, sautamah purushah, sa tatra paryeti, jakshat kreedam ramamanaah sribhir vaa yaanair vaa jnaatibhir vaa nopajanam smarannidam shariram: sa yathaa prayogya aacharane yuktah, evam evaayam asmin shareere praano yuktah/* (In the same way as air, clouds, thunders with no body of their own reach up to Surya, so does the Self enjoys the pleasures and pains of the body parts as a mere inward spectator only and does not identify with the activities like the mouth that speaks, the ears that hear, the eyes that see, the skin that touches, the mind that thinks and so on. This serene and relaxing Self being established and identified its own image called the Supreme is a witness of the activities of the ‘jnanendriyas’ and ‘karmendriyas’: there the Self moves about laughing, sporting, enjoying women, riding vehicles, and so on in the same manner that a horse is harnessed to a cart; this is indeed the illustration of the Self and the Body! This truly sums up as: ‘Dehaadi vilakshanam Atmano rupam’ or the deeds and experiences of a body are the Witness Form of the Self!!) VIII.xii.4) *Atha yatraitad aakaasham anu vishannam chakshuh, sa chaakshusha purushah darshanaaya chakshu; atha yo veda: idam jighraaneeti, saaama gandhaaya ghraanam, atha yo veda: idam abhivyaaharaaniti sa atmaa, abhivyaahaaraaya vaak, atha yo veda; idam shrunavaaneeti, sa aatmaa, shravanaaya, shrotram/* (The one who is the Unique Observer is the Self and the Sense Organs are the instruments of perception. For instance vision by eyes integrated with space is for seeing. Likewise, the Self Consciousness smells with the nose, speaks with mouth, touches with skin and hears with ears) VIII.xii.5) *Atha yo veda; idam manvaaneetui sa aatmaa, manosya daivam chakshuh, sa va esha etena daivena chakshusaa manasaitaan kaamaan pashyan ramate/* (Now, the conscious-ness activates mind the divine eye as the agent of the Self ; the Self by itself does not initiate any action as all the actions are wrongly attributed to it; indeed all the actions are the handiwork of those organs which are associated with the Self. That body actions are initiated and executed by the Self is a gross misrepresentation of facts!) VIII.xii.6) *Ya ete Brahma loka tam vaa etam Devaa atmaanam upaasate, tasmaat tesham sarve cha loka aatthaah sarvecha kaamaah, sa sarvaamscha lokaa aapnoti sarvaamscha kaamaan yastam atmaanam anuvidya ijaanaat, iti ha Prajaapatir uvacha, Prajapatir uvaacha/* (Undeniably indeed, the entire Universe inclusive of all Divinities do esteem and worship the Self by the might of knowledge, resolve, introspection backed by Sacrifices, Deeds of Virtue and unified meditation. He who visions within secretes the worlds: this was what Prajapati asserted and again to Indra! This magnificent Brahma Vidya about the splendour of the Self is so easy to know but unattainable to digest!)

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

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

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

[This is the thirteenth section of the Eighth Chapter]

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

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

[This is the fourteenth section of the Eighth Chapter]

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

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

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

OM TAT SAT

ESSENCE OF KENA UPANISHAD

ESSENCE OF KENA UPANISHAD

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ESSENCE OF KENA UPANISHAD

*Om aapyaayantu mamaangaani vaak praanas chakshuh shrotram atho balam indriaani cha sarvaani/
Sarvam brahmopanishadam maaham brahma niraakuryaam maa maa brahma niraakarot anivaraa
kaaranam astu aneeraakaaranam mestu/ Tad aatmaani nirate ya upanishatsu dharmaaste mayi santu/
Aum Shanti Shanti Shantih/*

(Let my physical parts and senses be strong, my vital energy, speech, vision, and hearing capacity be fortified. May this Life and Well Being be dedicated to Brahman and just as Brahman be deep rooted in my thoughts and prayers may Brahman not reject me ever. May never ever be any time for Him to leave me support less but shower blessings and fortunes always. Let the Truths and Principles of Virtue contained in Upanishads guide me and steer clear safe passage of Samsara to auspicious and happy destinations. Om, Peace, Peace and Peace again!)

Introduction:

‘Keneshitam’ or by whom is this directed to and the inevitable answer is that the directive is to ‘Manas’ or the Mind by the Outstanding Instructor Parameshvara Himself. What is the purport and message of the Instruction: the contents of the Teaching are two folded viz. the Paraa Vidya and Aparaa Vidya. The former Knowledge is intended to ‘Sadyo Mukti’ or of the short term Liberation and Aparaa Vidya aims at Superior Learning to accomplish ‘Krama Mukti’. The Paraa Vidya seeks to overcome desires by of *withdrawal* of Mind from the pulls and pressures of material desires by way of abstinence and Sacrifices, Charities and such other ‘Karma Kaanda’ or KarmaYoga, while Aparaa Vidya necessarily involves elevated levels of ‘Atma Samskaara’ or *purification* of mind and focus on Inner Consciousness by the demolition of of the thick blanket of Ignorance and by way of ‘Samyak Drishti’ or Inward Vision as reflected into unification with the Supreme, leading up to the ladder of Krama Mukti. Paraa Vidya is essentially enabled by Saama Veda of the ‘Gayatra Saamas’ highlighting Sacrifices, Rites and Meditations controlled by Mind and Praana the Vital Force as further controlling actions and their far-reaching effects. Brihadaranyaka Upanishad vide I.v.16 explains: *Atha trayo vaava lokaah, manushya lokah, pitru lokah, deva loka iti/ Soyam manushya lokah putrenaiva jayyah, naanyena karmanaa; karmanaa pitru lokah, vidyayaa deva lokah, deva loka vai lokaanaam shreshthah: tasmaad vidyaamprashamshanti/* or there are three lokas attainable viz. the manushya, pitru, deva lokaas; the world of humans is to be attained through sons alone, that of pitru devas by way of Sacrifices and Deeds of Virtue, and the worlds of Devas by high learning or knowledge and hence knowledge is the most preferred). Having explained thus, the Brihadaranyaka vide IV.iv.22 further states that while the Individual Self is unaffected by the deeds of virtue or vice, Brahmanas seek to upgrade themselves by the study of Vedas, by yajnas, daanas, sacrifices, penances, fastings and such other works. Karmakaanda attains offspring, wealth, fulfillment of material ends, and finally turns persons as ascetics and terminates their lives; yet the Self is unattached and whatever the body and mind do has no bearing on the karma phala, be it good or bad. Hence in the ultimate analysis, the return of the Self, be it from Swarga Loka or Pitru loka, albeit by intermission of time is only to postpone the process of rebirth after the exhaustion of the temporary liberation, but why not one indeed seek ‘Aparaa Vidya’ or Superior Learning to earn

‘Krama Mukti’ and secure ‘taadaatmya’ or Unification of Jeevatma into Paramatma by way of Self Realisation! Having complimented Nachiketū as the sincerest Seeker of the Ultimate Truth with his steadfastness and unique resolve, Yama Dharma Raja conveys vide I.ii.8 Katha Upanishad : *Na narenaa varena prokta esha sunijneyo bahudhaa chintamaanah/ Anyaprokte gatiratra naasti aneeyaa hi atarkyam anu pramaanaat/* or the Self is indeed such that he is not available for hearing and even if he hears is unable to understand him; blessed be he who understands this from an efficient Instructor. The Self has to be such that one could appropriately assimilate and that he certainly not be an inferior person. On the contrary, the person not able to understand properly might misinterpret the essence of Truth. There could be no argument about this Truth as that would be too subtle to digest. It could be ‘ananya prokte’ as the Supreme is identical to the Self; ‘na asti ara gatih; or when transmigration is not referred to; and ‘na agatih’ or of non realisation! In other words no interpretation is possible by logic and argument as being subtle than the atomic quantity, is but only taught by Self-experience! Hence the distinction of Paraa Vidya and Aparaa Vidya!

Who indeed is the Instructor to direct the Individual and his Mind!

I.1) *Om Keneshitam patati preshitam Manah kena praanah prathamah pratyuktah, Keneshitaam vaachamimaam vadanti chakshu shrotram ka u devo yunakti/*

(Who instructs one’s own mind to reach and react to any object or situation so that it further directs one of the ‘Panchendriyas’ or ‘jnanendriyas’ - the sensory organs and ‘karmendriyas’ or the functionary organs to act! Who is the foremost to activate Praana the Vital Energy and demand the obedience of mind to revitalize for setting the action-reaction cycle! Who again is the original source that rejuvenates speech to utter and ears and hear! ‘Ka u devo yunakti vaacham chakshu shrotram!’ or who indeed is that unique and ever resplendent Being directing towards their sensory recipients of speech, vision and hearing organs!)

I.2) *Shrotrasya shrotram manaso mano yad vaacho ha vaacham sa u praanasya praanah, Chakshusha chakshuratiomuchya dheeraah pretyasmaah lokaadamritaah bhavanti/*

(Since that Great Source of Energy and Effulgence is the Ear of all ears with the faculty of hearing, the Mind of the minds, the Speech of speech, the Life of lives, the Eye of all eyes and so on the persons of High Learning do realise that all the organs and senses are essentially Self Born- albeit against the principle of self sufficiency in a body- since Self Realisation or Awareness is clearly distinguishable from the body faculties! Brihadaranyaka Upanishad vide IV.iii.6 clarifies that it is due to the light of the Self that one is able to sit: *Astam ita Aaditye, chandramasi astam ite, shaante agnou, shaantaayam vaachi, kim jyotir evaayam purusha iti/ Atmaivaasya jyotir bhavati aatmanaivaayam jyotishaaste, palyaayate, karma kurute, vipalyeti iti/* or if Sun, Moon, Fire and Speech were non existent, then how human beings could manage their actions! The reply would be that the Self serves as his light that would enable the human to sit, go about, work and return home. Thus the light is within the body itself yet indeed distinct from it; the awareness or the consciousness is different from the organs and senses; there is light within other than the body, yet that Self itself! *Katama Atmeti! Yoyam vijnaanamayah; praaneshu hridayaan –tarajjotih purushah/* or the person called the Self comprises of awareness or knowledge of the senses of vision, hearing, touch, smell etc all directed to and emerging from its own radiance and illumination within. Katha Upanishad-II.i.13- is quoted: *Nityonityaanaam chetanaschetanaanaam eko bahunaam yo vidadhaati kaamaan, tamaatmasthanu pashyanti dheeraah tesaam shaantih shasvatonetareshaam/* or the Inner Self as the Supreme is totally independent, unique and All Pervasive yet creates myriad forms of

all the homogeneous and untarnished purity called Consciousness; it is stated that those discerning persons do visualise the Self in the hearts of themselves as that is not corruptible by material pulls nor subject to the influences of body organs and senses. May there be eternal peace and contentment to withdraw themselves into introspection and discard frivolities and absorb the magnificence of the Self! Now having talked of the faculties of shrotra-vaacha-chakshu-manasa, an elaboration is attempted on 'Praana' the vital energy. Taittiriya Upanishad-II.vii.1-describes that at the beginning, Brahman was Self Created : *Yat vai sukrutam rasou vai sah, rasam hi evaayam labhavaanandi bhavati, kah hi eva anyaat kah pranyaat/* or the Self-Creator was the source of happiness; who indeed would inhale and exhale and if this source of major joy were non-existent, how could the supreme space within the heart would have sustained! Katha Upanishad-II.ii.3-further describes: *Urthvam Praanam unnayahati apaanam pratyagasyati, madhye vaamanamaaseenam vishve devaa upaasate/* or the Self is the driving force of Praana as the upward breathing and Apaana as the downward breathing; indeed Praana or the Vital Force energises the body parts and senses like speech, vision, hearing and thinking by mind. The Self is seated in the middle part of the body yet all expansive and is worshipped by all the Devas; in the Universal context, the Self moves about like the Swan compared to Sun as a swan symbolising all pervasive consciousness).

Reverse reply as to the Source and Process of Knowing THAT would involve cycle of births and rebirths

I.3) Na tatra chakshurgacchati na vaangacchati no manah, na vidyo na vijaaneemo yathayait adnushihshyaat/

(To the opening question as to which was the Original and Foremost Source that directed the Mind and the Vital Force to activate the body organs and senses of a Being to be fully functional, the explanation has been provided in the paragraphs above. This being so, the reverse process is not relevant as the body parts and senses are impossible to reach the Original Radiance which directed praana-mind-and the physique quite distinguished from the Inner Self which is the Supreme Itself. Neither the vision of the eyes, nor the faculties of speech and so on, besides 'manas' or mind the internal controller of limbs and senses could never ever see, hear, feel, speak about and even think, comprehend, imagine that Original Source.

I.4) Anyat eva tadviditaadatho aviditaadadhi, iti shushruma purveshaam ye nas tad vaacha chakshure/

(Indeed that Supreme Brahman is far beyond comprehension and is unknown; yet the Self is possibly different from the known yet unknown or the 'Vyaktaavyakta Swarupa' as the Self is Supreme. Having prefaced that the Letter AUM is Brahma, Maandukya Upanishad's second stanza affirms: *Sarvam etat Brahma ayam atmaa brahma sah ayam aatmaa chatushpat/* or as all this is being talked about, this Self is Brahman and is possessed of four quarters as Vishvaanara the Virat Purusha, Taijasa or the Subtlety signifying Hiranyagarbha, Prajna or the State of Bliss and Turiya or Tadaatmya or the Unity of the Self or 'Antaratma' as the Reflection of Paramatma! Brihadaranyaka Upanishad vide III.iv.1 explains: *Yat saakshaad aparokshaad Brahma, ya aatmaa sarvaantarah tam me vyaa chaksveti, esha ta aatmaa sarvaantarah, yah praanena praaniti, saa atmaa sarvaantarah yah praanena praaniti sa ta aatmaasarvaantarah yopaanenaa paaniti sa ta aatmaa sarvaantarah yo vyaanena vyaaniti, sa ta aatmma sarvaantarah, ya udaanena udaaniti, sa ta aatmaa sarvaantarah, esha ta aatmaa sarvaantarah/* or the Self within all is That which breathes through the Praana or the Life Force is that which is in all; that which moves downwards is the Self within all; that which pervades through the

vyana is the Self that is within all; that which goes out through the Udaana is the Self again within all! What one hears or knows by way of vision, capacity to hear, think, comprehend viz. the gross body consisting of organs and senses is perishable, but the 'Antaratma' or the Self Consciousness is imperishable and everlasting.

I.5) *Yad vaacha nabhyuditam yena vaag abhyudyate, tad eva brahma tvam viddhi nedam yad idam upaasate/*

(It is that essence of Inner-Consciousness alone which is the Reality and Truth but what is expressed by Speech is certainly not as the latter is submerged with the body organs and senses viz. the root of the tongue, throat, head, teeth, nose, lips and stomach. Brihadaranyaka Upanishad vide III.vii.17 states: *Yo vaachaa tishthan vaachontarah, yam vaang na veda, yasya vaak shariram, yo vaachamaantaro yamayati, esha taatmaanana antarayaam amritah/* or that entity who resides in the mouth as the organ of speech and stays right within it is oblivious of it, but its full form is within it and is in full command of its actions as is indeed the master of that organ being Brahman himself! *Tadeva tvam brahma -tmam viddhi* or that Truth is what the inner consciousness is fully aware of this.)

I.6) *Yanmanasaa na manute yenaahur manomatam, tadeva brahmatvam viddhi nedam yadidam upaasate/*

('Manas' or mind, which too is among the body organs representing thoughts, intellectual power and depth of comprehension is no doubt different from speech as described above. Yet as in the case of speech is also disabled to visualise about the Inner-Self. It certainly does control all the limbs and senses of the body regime like speech, but is not what Brahman nor its alternate version of the Conscience that could replace even certainly the ability of speech. May it be that mind in the driver's seat of the limbs and senses that might coordinate the body functions but in the context of bodily instincts alone it is unable to see, hear about, feel, smell and speak of Brahman nor is qualified to reach the Inner Consciousness. Brihadaranyaka Upanishad vide I.v.3 describes vividly about mind, speech and the life force and the comparative virtues of these major players in Life: *Triney atamaa kuruta idi- mano vaacham praanam, tanyaatmane kurutaa; anyatra manaa abhuvan naadarshanam, anyatra manaa abhuvam naashrousham iti; manasaa hi eva pashyati manasaa shrunoti, kaamaah sankalpo vichikhsaa shraddhaashraddhaa, dhurutiradhrutir dheeraadheeryeti sarvam manasaa eva/ tasmaadapi pratishthaaprapratiseesh pushtat upaspushtho manasaa vijnaanaati/* or Prajapati designed three items viz. the mind, the organ of speech and praana the vital force; normally it is stated by many that they are absent minded, or that they have not noticed, or they have not properly heard; thus it is through one's mind that one 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 and so on. Notwithstanding the high status in the context of body based faculties, mind is indeed however not qualified to think deep about Brahman)

I.7-9) *Yacchakshushaa na pashyati yena chakshuushi pashyati, tad ev a brahma tvam nedam yadidam upaasate// Yacchoshrena na shrunoti yenaashrotramidam shrutam, tad eva brahma viddhi nedam yadadim upaasate// Yatpraanena na praaniti yena praanah praneetate, tad eva brahmatvam viddhi nedam yadidam upaasate/Iti Kenopanishadi Prathama khandah//*

(Whatever is seen by the eyes or recognized and observed by way of one's own consciousness in innumerable forms, features, and dimensions in correlation with other body parts and senses as also ably

aided by mental faculties and ‘praana’ does not indeed by any stretch of imagination would be possible to visualise the Self or Brahman. Similarly, that person is unable to hear with his ears, the sound waves that are basically enabled by and originated from ‘Aakaasha’ which is connected with the activity of the mind and about the actuality of the form and essence of the Inner consciousness as stated as a reflection of Brahman himself! Equally true is the faculty of smell as enabled by Praana and Vayu that could in no way realise what Antaraatma is the identity of which being that of the Supreme itself!)

[This is the close of the First Chapter of Kena Upanishad]

To know one does not know but desires to know yet remains unknown is all what all one knows!

II.1) *Yadi manyase suvediti daharamevaapi nyuunam tvam vettha brahmano rupam, yadasya twam yadasya deveshu atha nu meenaasyameva te manthe viditam/*

(The teacher poses a question to the student whether he knows much about Brahman and exclaims that the latter might perhaps realise an outline but not in depth; the student said that he knew not much that he claims that optimal knowledge might still delude him; the student might have to deliberate to further perfect the Realisation. Indeed, as in Brihadaranyaka Upanishad vide III.viii.11, Maharshi Yagnyavalkya instructs Gargi: *Tad vaa etad aksharam, Gargi, adrushtam drushtar, ashrutam shrutur, amantam mantar, avijnaanam vijnaatur, naanyadatosti drashtu, naanyadatosti shrotru, nanyadastoti mantru nanyadatosti vijnaastru; etasminnu khalvakshare Gargya aakaash otascha protashcheti/* or ‘Gargi! this Absolute Power is never seen by anybody 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 embodiment of hearing itself; It is never the Thought as the object of Thinking Ability but the personification of Thought and Intellect by itself; It is this Absolute Power that the unmanifested Ether is permeated all over. Brahman or the Supreme Energy is indeed the direct and instantaneous Self within all the species and yet, is beyond and afar the attributes of hunger, thirst, desire, lust, anguish, envy etc. That Reality is the Ultimate Goal and the Truth of the Truth!’)

II.2-3) *Naaham manye suvedti no na vediti veda cha, yo naastadveda no a vediti veda cha/ Yasyaa matam tasyaha matam yasya na veda sah, anijnaatam vijaanataam vijnaatamavijnaantaam//*

(The disciple agrees that he does not know about Brahman, but that he does not consider that he does not know either; since he who claims that he knows indeed does not know. It is known to him to whom It is unknown; he does not know to whom It is known. It is unknown to those who know well and known to those who do not know! The Supreme is not an object even of extraordinary knowledge but of intense introspection and Self Realisation; it is neither by perception nor comprehension but of intuition alone. Brihadaranyaka Upanishad III.iv.2 : *evam evatad vyaapadishtam bhavati, yadeva saakshaad aparokshaad Brahma ya aatmaa sarvaanatah/ Na drishter drashtaaram pashye, na shrute shrotaaram shrunuyaat, na maater maantaram manaveetaah na vijnaater vijnaataram vijaaneeyaah, esha ta atmaa sarvaantaraha, atonyaad aartam/* or Brahman is 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 everything as different. Similarly what one hears or thinks or hears or knows by way of vision, capacity to hear, the thoughts and the knowledge are all self sourced; thus one’s Self within is that very Self; everything else perishable ; this gross body consisting of organs and senses is perishable but the ‘Antaraatma’ or the Consciousness is imperishable and everlasting’. Mundaka Upanishad vide III. ii.3-4 is emphatic in stating

that the Self is not attained by one who has no strength and determination and that the Source of Brahman is unattainable except by the ‘paripaktvata’ or climactic fruition of yoga, karma, tapasya and truthfulness. Further: *Naayamaatmaa pravachanena labhyo namedhaayaa, na medhaayaa na bahinaa shrutena, yamevaisha vrinute tena labhastasyaisha aatmaa vivrinute tanum svayam// Naayamaatmaa balaheenena labhoy na cha pramaadaattaapaso vyapyalingaat, etairupaayair yayate yastu vidvaamstashaisha aatmaa vitate Brahma dhaamaa/* or the Self is not possible of accomplishment either ‘pravachanena’ or by sermons, nor ‘adhyaya’ or extensive and intensive study, nor even by ‘bahudha shrutena’ or by way of extensive teachings of Vidvans or Learned ones of knowledge and erudition; this is available by passionate thirst and unique dedication as a Singular Mission of Life! ‘*esha atmaa tasya vivrinute svayam tarunum*’ or Self Revelation is possible by one’s own gift. All kinds of spiritual disciplines including knowledge, absence of delusions as created by Maya, high level of abstinences are no doubt the pro-active factors, but the Will of Almighty would be the Supreme factor!)

II.5) *Iha ched avedeed atha satyam asti na ched ihaavedin mahatee vinashtih, bhuteshu bhuteshu vichintya dheeraah pretyaasmaal lokaad amrita bhavanti/ Iti dveteeyakhandah//*

(On Realising the Supreme Truth, the Individual becomes aware that the Inner Consciousness or the ‘Antaratma’ itself is within itself as the ‘Paramatma’. Those blessed ones who finally realise that the Great Birthless Self is nowhere else but right within would have achieved bliss and Immortality or else would have continued again as the victim of the miserable vortex of the cycle of births and deaths and his endeavours would have been truly infructuous! On the contrary: Mundaka Upanishad vide III.ii.9 describes: *Sa yo havai tatparam brahma veda brahmaiva bhavati, naasyaabrahmavit kule bhavati, tarati shokam tarati paapmaanam guhaa gandhibhyo vimuktomrito bhavati/* or the great accomplisher of the Supreme Brahman hardly realises his status as indeed he is already merged in that flood Radiance. None in his erstwhile clan would ever be aware of that position. Even while alive, he would be as: ‘tarati shokam’ or overcomes grief of mind, ‘tarati paapmaanam’ or in the state of sinlessness, or as the ‘sthitaprajnya’, the one with of unique balance of senses and mind or ‘guhaa grandhi baahya vimukha’ or freed from the knots of the unknown cave hidden in a mortal heart as shrouded by ignorance and Maya of existence; and as ‘Amartah’ or the Immortal and Eternal. Bhagavad Gita in Sankhya Yoga, chapter two, stanzas 55-58 Lord Krishna defines the State of Bliss enjoyed by a ‘Stitha Prajnya’: *Prajahaati yadaa kaamaan sarvaa Partha! manogataan, Atmanyevaatmanaa tushtah sthitaprajnastadochyate// Duhksheshvanudvigna manaah sukheshu vigata spruhaha, Veeta raaga bhaya krodhah sthita dheermuniruchyate// Yah sarvatraanabhi snehah tat tat praapya shubhaashubham, naabhinandati na dveshti tasya prajnaa pratishthitaa// Yadaa samharatechaayam kurmongaaneeva sarvashah, Indriyaaneendriyaardhebhayah tasya prajnaa pratishthitaa//* or Parthaa! It is he who demolishes the desires of this and other lokas and is able to maintain balance of mind in a natural and pure state of happiness is known as a ‘Stitha prajna’! He who could withstand floods of problems and difficulties as also quick spells of elation and ecstacies face with even temperament, normalcy and equanimity with no traces of fear, joy or anger is defined as a ‘Sthitaprajna’; he who is able to neither stretch out limbs and senses or nor withdraw these in extreme situations like a tortoise is termed as a ‘Sthitaprajna’!)

[This concludes the Second Chapter]

It is Maya the Yakshi ever preventing Jeevas and Devas alike to discover the Truth!

III. 1-2) *Brahma ha devebhyo vijigye tasya ha braahmano vijaye devaa amaheeyanta/Ta ekaikshantaamaakam evaayam vijayosmaakamevaayam mahimaa iti// Tadd haishaam vijaaj nau tebhyo ha praadur babhuva tanna vyajaanat kimidam yakshamiti//*

(Brahman is truly unknown to those who are either not keen to know or those who desire to know but are unable to know despite their high keenness to know and make enormous efforts but still cannot know. It was in this context that the Supreme appeared to have at one stage created Maya or the dense cover of Ignorance over the Devas and allowed them the feeling of victory in the battle of evil forces and of virtues ensuring the stability of the Universe; Devas got elated that the success was their own not realising the magnificence of Brahman the Supreme. The reference to this incident is vividly explained vide Brihadaranyaka Upanishad I.iii.1-7:*Dvayaah Prajaapatyaah Devesha Asuraascha tatha kaaniiyasaa eva Devaah jyaayasaa asuraah ta eshu lokesv aspardhaanta, te ha Deva uuchuh, hantaasuraan yajgnya udgethenaatyayaameti/* or the descendants of Prajapati are classified as Devas and Asuras and while the former are but a few in number and younger in age, Asuras were larger in number and older. Then Devas decided in mutual agreement to dominate the Lokas by performing Sacrifices viz. Jyotishtoma through 'Udgita' or through identity with 'Praana' or the Vital Force as prescribed in Scriptures delivered by Brahma Himself as per the repetition of the relevant mantras. Further stanzas of the Brihadaranyaka state: Devas decided that the speech and correct pronunciation and intonation of Udgita was essential for the success of Udgita and the rest of the 'karmaacharana' would be equally efficient in respect of Asuras and Devas too any way. Thus Devas took extra care and concentration about Udgita; they asked Praana to chant Udgita, then the nose responded and whatever happiness is possible for the Devas was enjoyed by the chanting but Asuras who realised the game plan of Devas and promptly spoiled by spreading all foul and evil smells. Then the Devas somehow got over the situation and then approached eyes to concentrate while rendering the Udgita; the Asuras played mischief and the rendering priests could with great difficulty resist tempting obscenes; the horrible sounds as spread all around the ears of the renderers of Udgita too were similarly overcome by the grit and resolve of the ears of the renderers. Devas consulted the minds of the Udgita chanters and they obliged with the chantings as their minds were so clean that Devas had no bounds of joy as the minds did not waver at all except the chanting and nothing else; the Devils wondered at the purity of the minds of the chanters though they tried their very best but could not distract. Devas then enquired of the vital force in the throats of the chanters to chant the Udgita for them and the priests readily agreed again and rendered it which was set to perfect rhythm and tempo; it was so attractive that despite the disturbances by demons it was extraordinary; the images of the devils failed and as a piece of earth quivered and quaked as though the Asuras got crushed and perished! *Te aikshanta asmaakameka evaayam vijayosmakam evaayam mahimaa iti/* Devas felt self-elated at their victory even as Brahman was indeed aware of their conceit. They had a vision but none could ever distinguish what precisely that was; was to a Spirit or Yaksha or Yoga Maya or an Imperceptible Embodiment of Trigunas of Satva-Rajas-Tamo gunas! *Tebhyo ha Praadurbhuva tanna vyajaanat kimidam yakshamiti/* or That Manifestation indeed appeared but is surmised that might be like that of Yaksha.)

III.3-4) *Te Agnim abruvan agnim jaataveda etad vijnaanehi kimidam yakshamiti tatheti// Tad abhyadavat, tam abhyavadat koseeti, Agnirvaa aham asmi iti abraveet, Jaatavedaa aham asmi iti//*

(Devas when asked the Form of Yaksha to identify itself as it looked like Agni being radiant and sizzling then the Yaksha confirmed that its name was **Jaataveda** another Title of Fire and as was asked again It asserted that It was indeed Agni).

III. 5-6) *Tasminstvayi kim veeryamiti, apeedam sarvam daheyam yadidam prithivyaam iti// Tasmai trinam nidadhauh etad daha iti, tad upa preyaaya sarva javana, tan na shashaakaa dagdhum, sa tata eva vivavrate, naitad, ashakam vijnaatum yadetad yaksham iti/*

(Then Devas asked as to what power was vested in Jaataveda, then the instant reply was that he could burn up anything and everything on Earth. When Devas produced a straw and asked Jataveda to burn it up, then the Yaksha failed to do so and quietly receded into background. Devas made fun of Jaataveda saying that as to what kind of Agni was he!)

III. 7-10) *AthaVaayum abruvan, vaayav etad vijaaneehi kim etad Yaksham iti, tatheti// Tad abhyadravat tam abhayavadat koseeti Vaayur vaa aham asmeeti abraveen maataarishvaa aham asmeeti// Tasmimstvayikim veeryam iti apeedam sarvam aadadeeyam yad idam prithivyaam iti// tasmai trinam nidadhauh etadaadatsveti, tad upapreyaaya sarvajaveny tanna shashaakaadaadum, sa tata eva nivarte natad ashakam vijnaatum yadetad yakshamiti//*

(Devas asked Yakshi-like Maya, having failed to convince them earlier to identify Itself provided another probable opportunity and the latter asserted that It was Vayu Deva the Deity of **Matarishva**, another form of Air. He further asserted that It had all the powers of what Vayu Deva could and that It could blow of even heavy substances including mountains let alone heavy weight objects on Earth! Then Devas kept a blade of grass on earth and asked Matarishva to blow it up. As It could not succeed then Devas heckled Yaksha and joked what kind of Vayu Deva was he!)

III.11) *Athendram abruvan, Maghavan, etad vijaaneeh kim etad Yakshan iti tatheti, tad abhayadravat; tasmaad tirodadhe/*

(As Devas concluded that this Yaksha was indeed a shadow of Maya seeking to fool them, they approached Maghavan or Indra to please investigate the appearance of the Yakshi and even while this occurrence happened the Maya Yakshi disappeared.)

III.12) *Sa tasminnevaakaashe striyam aajagaama bahu shobhamaanaam **Umaam** Haimavateem taam hovaacha kim etad Yaksham iti/*

(At the very place where Indra visioned on the Sky the Yaksha Svarupa, there appeared an extremely charming and gracious Devi identifying Herself as ‘Uma Haimavati’ who in her sonorous and resonant voice exclaimed *Kim etam Yaksham iti!* ‘or who was this Yaksha you are all excited about’! Markandeya Purana in the Chapter on Devi Sapta Shati II.55 is quoted: *Ittham yadaa yadaa baadhaa daanavotthaa bhavishyati, tadaa tadaavateeraaham karishyaai ari samkshatam/* or as and when demonic influences seek to dominate, the Mother of the Universe would certainly descend to Earth to curb tendencies of demonic disturbances; Devi Durga is represented by Her divine wisdom or Brahma Vidya and protects virtue and justice. Apparently in the context of Devaasura battle at the end of which Devas claimed victory but made them realise that it was not their greatness but indeed of that of the excellence and glory of Brahman himself! Also it was a grim reminder to Devas as certainly applicable to human beings viz. *Karmanyevaadhikaaraste maaphaleshu kadaachana, maa karma phala heturbhuh maa te sangotva*

karmani/ or One has the liberty only to perform duties as prescribed and have no control over the fruits of the works and hence should not neglect the responsibilities since the fruits shall be reaped as per the Nature's laws as Lord Krishna asserted in Bhagavad Gita 's Sankhya Yoga II.47. The moral of the Story would be that as Devas were puffed up by their success in executing the battle with Danavas, they had no achievement of their own but was the Will of Paramatma while Devas as mere instruments of the Act!)

[This concludes Chapter Three of Kena Upanishad]

Devi Uma explains the essential nature and implication of Brahma Vidya

IV.1) *Sa Brahmeti hovaacha, Brahmano vaa etad vijaye maheeyadhvam iti,tato haiva vidaamchakaara brahma iti/*

(Devi Uma explained : Indeed *Brahmanovaa etad vijaye:* it was undoubtedly the victory of Good over Evil as the Supreme had so willed but Devas foolishly claimed as their own and Devas were mere the players in the drama as conducted by of Him, despite the vanity of the latter shouting: *asmaakam eva ayam vijayah, asmaakam eva mahimaa/* or ours is victory, ours is the glory!)

IV.2-3) *Tasmaad vaa ete Devaa atitaraami vaanyaana devaan, sa hyenan nedhishtham pasprushuh, te hyenat prathamo vidaamchakaara brahmeti// Tasmaadvaa Indrotitaraamivaanyaana devaan, sa hyenan nedhishtham pasparsha, sa hyenat prathamo vidaamchakaara brahmeti//*

(Among the various Devas, the three prime of them viz.Agni, Vayu and Indra stand out as they even came proximate to Brahman and in any case visualised him personally. In any case Indra being their Leader, might even have excelled in his proximity and perhaps might have gone very near to Him! Katha Upanishad vide II.ii.9 -10 describes : *Agnir athaiko bhuvanam pratishtho rupam rupam pratirupo babhuva, ekasthaa sarva bhutaantaraatmaa rupam rupa pratirupo bahischa// Vaayurthaiko bhuvanam pratishtho rupam rupam pratirupo babhuva, etasthaa sarva bhutaantaraatmaa rupam rupo bahischa/* (The Self enters inside all the Beings, like Fire enters the world by assuming varied forms and shapes; this is its own raw form just like the Sky as the body warmth. The Self again enters the world like Air does in varied forms, intensity of speed etc. as the breathing of the Beings! Similarly Indra too would have too.)

Awareness of Brahman both from cosmic and Individual levels

IV.4) *Tasyaisha aadesho yadetad vidyuto vyadyutadaa iteen nyaamimishadaa, itydhidaivatam/*

(In the divine context, the touch and feel of Brahman is on the analogy of a 'Vidyutah' or a flash of lightning. It is also like a *nyamimishat* or like the flap of an eye or a sudden wink of an illusory vision of the Almighty. Briharanyaka Upanishad vide II.iii.6 explains in the divine context- besides the mortal context the form being of air and atmosphere constituting Praana the vital force and the resultant breathing enabling physical organs and senses- *tasya haitasya purushasya rupam yathaa maharaajanam vaasah yathaa paandv aavikam, yathendragopah, yathaaagnyarchih, yathaa pundariikam, yathaa sakrid vidyuttam; sakrudvidyutteva, ha vaa asya shreer bhavati, ya evam veda/ Athaata aadeshah na iti na iti, na hi etasmaad iti, na ity anyat param asti; atha naama dhyeyam satyasya satyamiti/ Praanaa vai satyam tessaam esha tasyam//* or 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 flow and like a flash of lightning! This is the Instruction. This indeed is Praana and that is the Truth! As Bhagavad Gita in 'Akshara

Parabrahma Yoga' reference VIII.3-4 stanzas describe: *Akshharam Brahma Paramam svabhovoddhyaa - tamuchyate, Bhuta bhaavod bhavakaro visargah karma sanjnitah/ Adhibhutam ksharobhaavah Purushaschaadhidaivatam, Adhi yajnohamevaatra dehe dehabhritaam vara/* (Arjuna, dehadhaari shreshtha! Atma which is indestructible and outstanding is Itself calle Brahman and is is His normal trait is to reveal His Universal and of Adhyaatmika Form. His principal task is Srishti-Sthiti-Samhara and hence famed as 'Adhibhuta' and 'Apara Prakriti'; 'Para Prakriti' Purusha is termed as 'Adhi Daivika'! [Adhi bhautika is physique related, Adhi Adhyaatmika is mind related, and Adhi daivika is God made in common parlance]

IV.5) *Athaadhyaatmam, yadetat gacchateena cha manah anena chaitad upasmarati abheekshanam samkalpah/*

(In the Individual context, Devi Uma's Instruction is as follows. *Atha adhyaatmam* or this teaching is in repect of the Indwelling Self or the 'Antaratma'. The Individual Self is always embedded into and anchored onto mind:*Yadetat gacchati iva cha manah/* or Brahman is intimately connected to 'Manas' or the mind. *Anena abheekshanam upasmarati etat sankalpah* or this mind is repeatedly introspective of Brahman. Taittiriya Upanishad vide II.iv.1 emphasises that sharpness of mind and depth of Understanding are the essential inputs to access Mahat/Bliss: *Yato vaacho nivartante, apraapya manasaa saha,anandam brahmano vidvaan, na bibheti kadaachaneti/ Tasyaisha eva sharira aatmaa, yah purasya, tasmaadvaat etasmaan manomayaat, anyontara aatmaa vijnaamayah, tenaisha purnah, sa vaa esha purusha vidha eva, tasya purushavidha pakshah, yoga aatmaa, mahat puccham pratishthaa/* or No person with enlightenment is ever afraid of facing trying situations one he has realised Bliss which is Brahman. This situation follows due to strength of mind even in physical framework of a human being; more so when the internal self is buttressed with knowledge. In such a context, faith is stated as one's head, righteousness is the right side of the body, truth the left side and concentration is the body and 'Mahat' or the first born Intellect or the depth of absorption which is all pervading named Satya Brahman or Prajapati the stabilising tail! Brihadaraanyaka Upanishad vide V.iv.1 is quoted: *Tad vai tat etad eva tadasya Satyameva; sa yo haitam mahad yaksham pradhaamajam veda;Satyambrahmeti; jayaati - malokaan, jita invaasaa asa ya haitam mahad yaksham prathamajam veda;Satyam Brahmeti, Satyam hi eva Brahma/* or meditation is targetted to Prajaapati Brahman who has been described as his hridaya-intellect; further as Truth. That Truth is Satya Brahman. The phrase 'Satyameva' signifies the idioms 'Sat' or 'Tyat' viz. Murta-Gross and 'Amurta'-subtle, the gross being 'Pancha bhutatmika' or of Five Elements as also of 'Arishadvargas' viz. Kama, Krodha, Lobha, Moha, Mada, Matsaraas; indeed Satya Brahman is invincible, the very first born and all pervading!)

Scope of Accomplishment

IV.6) *Taddhah tadvanam naama tadvanam iti upaasitavyam sa ya etad evam vedaabhi hainam sarvaani bhutaani samvaanchanti/*

(Brahman is indeed the most desired, adorable, worshipped and eulogised by each and every Being, alike the human and others with discernment; it is to be meditated upon as such or *tadvanam naama prakhyaatam* or Brahman is distinctly yearned and craved for!

IV.7) *Upanishadam bho bruheetyuktaa ta upanishadraahmi vaava ta upanishadama brumeti/*

(Recalling the earlier query of the disciple request to the Acharya at the beginning of the Second Chapter of this Kenopanishada, the former asked the student whether he had an idea of what Brahman was all about and the sishya with half conceit replied: *meemaamsyameva te manye viditam*/ The reply sounds that after all the process of reasoning would provide ‘Brahma Vidya’ or the knowledge of Brahman! Now at the end of the final chapter one realises that to know of Brahman is what is to be known and that one knows not much but to know what is not known is yet to be known! Thus the Teacher provides the cryptic reply that he has imparted the subtle and secret knowledge: *Upanishadam bho bruheeyuktaa*/ Having received the reply of the teacher, the Student might even retort and say : ‘Is it all this that one could teach to conclude that the intelligent ones should turn away from the material world to realise Brahman!’ Now the probable reply from the Preceptor could as well be: ‘This is all that what one could teach; there is nothing beyond this!’ In Sum, the basics are the Creation of the Universe, the prime support of life is praana, the origin and destination of mortal existence, shodasha kalaas and the Self named as Antaratma or the Conscienc and its True Reflection of Brahman like salt and water! The Prashna Upanishad vide VI-7-8 concludes: *Taan ho vaacha, etaavad evaaham etat param brahma veda, naatah param asti iti/ Te tam archayantah, tvam hi nah pita yosmaakam avidyaayaah param paraam tarayasi iti; namah paramarshibhyo namah parama rishbhyah*/ Maharshi Pippalaada replied to the sixth and final question of Sukesha the son of Sage Bharadvaja about the ‘shodasha kalaas’ of human body and how the sensroy organs are restricted to the physical acts only and once the Self of Glory titled ‘Antaratma’ or the Inner Consciousness jumps from one to another cycle of births and deaths on a repetitive basis, the ‘shodasha kalaas’ get replaced in the subsequent lives again and again. Having so replied, the Maharshi confessed that beyond the stage of Hiranyagarbha, he might not be able to comprehend any further about the Parama Tatva or the Brahman the ‘Avyataavyakta’ or the One Realised and Unrealisable! He hinted to the Seekers of Brahma Vidya that not only one might not be able to ‘seek’ or learn but one would have to be intuitive or self experienced all by themselves. He further commended those glorious Maharshis who had by the dint of their deep faith and dedication accomplished the Supreme Vision and got absorbed into that Unique Truth and the Outstanding Vision Itself!)

IV.8) *Tasyai tapo damah karmeti pratishthaa Vedaah sarvaangaani Satyam aayatanam*/

(Intense concentration coupled with faith in totality, ceaseless renouncement and refrain from sense objects and desires, besides the utmost performance of prescribed duties constitute the cornerstones of Self Discipline; indeed Rites, Sacrifices and the attendant Karma kaanda are the action oriented legs while Vedas represent the ‘sarvangaas’ or the limbs and Truthfulness is the Abode. In this context, the experience of realisation of Brahman by Indra and Virochana representing Devas and Danavas respectively as described by Chhandogya Upanishad VIII.vii-xii is highly relevant. Both of them with the sole objective of dominating the worlds performed severe Tapasya, Sacrifices, Celibacy and extremely severe schedule of karma kanda even without each other’s knowledge. Finally, Prajapati obliged them with his appearance and advised them to attain the state of tranquility and bliss. Both of them entreated Him to learn way and means of attaining so that they could further intensify thier efforts to attain deep knowledge, application of mind and practical abilities. Prajapati smiled and instead of losing composure as neither of the two be disappointed said: *ya esha akshini purushah drishtyaa esha aatmeti*/ That is: the person that is seen in the eye is the Self and that is Immoral, Fearless and that is Brahman indeed! He further quipped: This one clearly seen in water and that one is in the mirror; whom do you think looks clearer! Then he delared in all seriousness: This one is seen very clearly in all these! Truly indeed the Individual Self and the Supreme Self are just the same. Having said thus, Prajapati disappeared. On

seeing their own reflections, both Indra and Virochana saw their own reflections, and while Virochana returned happy and self-believed that indeed he was the unchallenged hero of invincibility of the worlds, Indra knew that there was a catch tried again to vision Prajapati for a clarification and practised Sacrifices with intensified zeal and fervour. In his repeated vision, Prajapati gave the analogy of a dream stage when the Self was unaffected as body organs and senses were withdrawn excepting mind and hence the Self was unaffected since eventually the body would perish but the Self or the 'Antaraatma' was eternal. As Indra was still not convinced and performed tapasya yet again, Prajapati finally explained: the mortal body shrouded by death and destruction is also the abode of the Self which by itself is bodiless yet immortal. The outer covering of the body is subject to pleasures and pains, but the basic inner light has nothing to do with the darkness and some flashes of light. The serene and relaxing Self being established and identified its own image called the Supreme is a witness of the activities of the jnaandriyas and karmendriyas headed by mind. The Immortal Self is like the horse drawing a cart as a spectator to the deeds of the body and all the deeds of the Self are squarely responsible by the body/sensory organs which are mortal and mind is the driver who too is mortal! The eternal horse takes to yet another carriage afresh with another set of organs, senses and a driver too! The Brihadaranyaka Upanishad vide VIII.xii.6 affirms: *Ye te Brahmaalke tam vaa etam Devaa amaanam upaasate, tasmaat tashaam sarve cha lokaa aatthaah sarvecha kamaah, sa sarvaamschalaaaapnoti sarvamscha kaamaan yastam atmaanam anuvidya ijaanaat, iti Prajaapatir uvaacha Prajaapatir uvaacha/* or Undeniably indeed the entire Universe inclusive of all divinities do esteem and worship the Self by the might of knowledge, resolve, introspection backed by Sacrifices, deeds of virtue and unified meditation. He also sees within the secrets of the worlds; this was what Prajapati asserted again and again to Indra/ This magnificent Brahma Vidya about the splendour of the Self is so easy to know but unattainable to digest!)

IV.9) *Yo vaa etamevam vedaapyahatya paapmaanamante svarge loke jyeye pratishthati, pratishthati/*

(Whoever knows all this- as knowledge indeed is the basis- and has dispersed blemishes and sins, as also 'preshitam' or willed and decided by Him, would thus be able to be firmly seated in the boundless bliss called Brahman! The pre- conditions prescribed are: a) knowledge b) sin- lessness and c) Will of Brahman. As regards Knowledge is concerned, Mundaka Upanishad details Para Vidya and Aparaa Vidya. Para Jnaana is the essence of Four Vedas viz. Rig-Yajur-Saama-Athatvanas; Six Vedangas of Shiksha-Kalpa-Vyakarana- Nirukta-Chhandas-Jyotisha, besides Karma Jnana encompassing Sacrifices, Charities, and so on besides Aparaa Vidya essentially about the Role of Maya, Cycle of Births and Deaths, Transmigration of Souls by way of Dakshina-Uttara Marga, Paapa Vimukti and finally the Will of Brahman towards Atma Sakshatkaara or Self Realisation. Besides the Knowledge detailing the Para and Aparaa Vidyas and the climactic sinlessness and even the magnificent input of Brahma Vidya, indeed the Will of the Supreme reflected in one's own Inner Consciousness would prevail finally; indeed the will of the Final Bliss would prevail!)

[This is the Fourth and Final Chapter of Kena Upanishad]

Asato maa sad gamaya, Tamasomaa Jyotirgamaya, Mrityor maamritam gamaya / (Brihadaranyaka Upanishad vide I.iii.28)

(Lead us from Unreal to the Real, from Darkness to Splendour, from Death to Salvation! Lead us from Fantasy to Awareness, Ignorance to Knowledge, and Mortality to Immortality!)

ESSENCE OF AITAREYA

ESSENCE OF AITEREYA UPANISHAD- CONTENTS

Invocation

I.i)

Supreme Power ‘Paramatma’ got self manifested and created Lokaas

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

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

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

I.ii)

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

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

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

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

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

I.iii)

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

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

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

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

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

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

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

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

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

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

How does Bhagavan then enter the body of a Being!

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

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

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

II.i

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

The woman nourishes the foetus, protects and delivers a baby

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

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

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

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

III.i

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

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

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

ESSENCE OF AITEREYA UPANISHD

Invocation:

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

Supreme Power ‘Paramatma’ got self- manifested and created the Lokas

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

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

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

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

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

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

I.i.4) *Taam abhyatapat, Tasyaabhitaptasya mukham nirabhidyataptasya mukham nirabhidyaata yathaandam: mukhaad vaah, Vaachognir naashike nirabhidyaetaam naasikaabhyaam praanah, pranaad vaayuh, akshini nirabhidyaetaam, akshibhyaam chakshuhu, chakhusa aadityah, karnou nirabhidyaetaam, karnaabhyaam shrotram, shrotaad dishaa, twan nirabhidyaata, tvaacho lomaani lomaabhya oushadhi-*

vanaspatayah, hridayam nirabhidyata, hridayaan manah, manasa chandramaah, naabhir nirabhidyata, naabhyaa apaanah, apaanaan mrityuh, shishnaam nirabhidyata, shishnaad retah, retasaa aapah/ (The Supreme Self designed the process of creation as follows: from his ‘Mukha’ (face), the mouth surfaced ‘vaak’ the vocal chord from which emerged sound and speech; from the faculty of speech materialised Fire; as the Supreme Self’s nostrils parted, the sense of smell and the resultant Vayu or Air got generated. Similarly His ‘Akshini’ or two eyes turned up vision and eye sight; from the latter emerged Surya or the Sun; from the ears generated sound and the faculty of hearing and the sense of Dishas or directions. From the skin came the sense of touch, herbs and trees. From the heart the mind and Chandra or the Moon. The navel of the Supreme’s physique the organ of outbreath and resultant death to the Beings; The Lord’s seat of generative organ came procreation and semen which materialised water). This was how the cycle of Panchendriyas of the Supreme Self caused Pancha Karmendriyas, Pancha Jnanendriyas and Pancha Bhutas viz. the Body Parts of Deed, Sense and Elements in their respective Places!

[This ends the First Section of the First Chapter]

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

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

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

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

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

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

Paramatma himself! ; then Bhatgavan asked them to enter into their respective abodes of the Virat Purusha)

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

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

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

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

[End of Second Section of the First Chapter]

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

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

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

I.iii.2) *Sopobhyatapat:taabhyobhitaptaabhoy murtir ajaayata, yaa vai saa Murtir ajaayataannam vai tat/* (The Lord considered in deep thought of water and therefrom a solid form viz. food got resulted; this

indeed was the support base of ‘Charaachara Jagat’ or the sustainer of all the Moving or Unmoving Beings from Brahma to grass pieces.)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

How does Bhagavan then enter the Body of a Being!

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

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

I.iii.12) *Sa etam eva seemaanam vidaryata dwaaraa prapadyata, saishaa virdrutirnaama dwaah tadetanaandayanam, Tasya traya aavasayastraayaha swaapnaah, ayam aavasatoyam aavasata iti/* (After opening that very end, Bhagavan enters through the opening known as 'vidriti' or the gap or the crevice which indeed is very delightful; that cleft at the parting portion of hair on the 'crown' area would indeed

be appropriate as eyes-ears-nose are the abodes of Staff Members. Further, He has 'trayah swapnah' or three kinds of Abodes viz waking, dream and deep sleep! It is stated that the right eye signifies the waking state or of full consciousness, the mind represents the dream state and the space within the human heart functions as deep sleep stage.

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

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

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

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

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

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

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

The woman nourishes the foetus, protects and delivers a baby

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

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

II.i.3) *Saa bhaavayatri bhavativya bhavati, tam stree garbham vibharti, sograeva kumaaram janmanogredhi bhhaavayati, sa yat kumaaram janmanogredhi bhavayati atmaanameva tad bhaavayatiesham lokaanaam samtaty evam samtataa hime lokaah tat asya divityam janma/* (As she is the nourisher being the one responsible to nourish the embryo, she needs to be nourished too; the father is therefore responsible to nourish the mother as also the embryo, quite apart nourishing himself to ensure the second birth after the actual delivery of the child, which indeed is the second and formal arrival of the child into the world so that there would be a continuity of the generations)

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

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

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

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

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

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

(End of Chapter Two)

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

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

The reply would be the 'Antaratma' or Inner Conciousness

III.i.2) *Yad etad hridayam manaschaitat, Samjnamajnaam prgjanam medaa drishtir dhartir matir manesha juutih smritih sankalpaah Kraturasuh kaamo vasha iti, Sarvaani evaitaani pragjnaanasya naama dheyaani bhavanti/* (The various nomenclatures of mental power called Intellect are the heart can assume 'Samjnamam' or emotive sentience being the state of consciousness, 'Aagjnaanam' or Authority, 'Vigjnaanam' or worldly awareness or knowledge, 'pragjnaanam' or instant mental responsiveness, 'medha' or brain power and retention capacity, 'dhrishti' or discernment and perception through senses, 'matih' or capacity to think pros and cons, 'manisha' or mastermindedness skill planning, 'juutih' or capacity of forberance, 'smriti' memory power, 'sankalpa' or ability to initiate and decide, 'kratuh' or determined tenacity and dedication, 'asuh' or calculated sustenance, 'kaamah' or craving obsession, and

‘vashah’ or forceful possession. All these are in short rolled into one word viz. **Conscience**. Indeed, its essence is heart and mind. Heart is the product of Varuna and water while heart emerges from mind. Mind is the offshoot of Chandra. Together, these constitute praana or the Vital Energy. Now the conscience as super imposed with various forms of senses viz. speech, vision, hearing, touch, taste and generation could cognize the Self while Brahman per se cannot be done so)

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

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

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

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

ESSENCE OF KAUSHITAKI UPANISHAD

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KAUSHITAKI UPANISHAD

Vaangme manasi pratishtha, manome vaachi pratishthatmaaviraa veeryam edhi vedasya ma aaneesthah shrutam me maa prahaashih, anenaadheetenaa ahoraatraan samdadhyaamryutam vadishyaam satyam vadishyaami tanamaavavatu tadvaktaaramavatvatu maamavatu vaktaaaramavatu vaktaaram/ Om Shanti Shantih Shantih/

(May my speech be firmly set in Mind, Mind set well in Expression; Expression well positioned in the framework of Vedas and higher Learning as embedded in Truth; indeed let this be sustained irrespective of day and night; let me introspect, speak of and experience the feel of Truth and Truth alone protecting the Speaker, Thinker and the Doer for ever; let Peace, Peace alone and Peace always prevail!)

Concepts of Deva yaana and Pitru yaana soon after death explained in brief

I.1) *Chitro ha vai Gangyaayanir Yakshyamaana Aariunim vavre; sa ha putram Shvetaketum prajighaaya yaajayeti; tam haabhyaagatam prapaccha, Gautamasya putraasti samvratam loke dhaasyasi anyatamo vaadhvaatasya, maa loke dhaasyaseeti; sa hovaacha naaham etad veda hantaacharyam pracchhaa iteeti, hantaachaaryam pracchaneeti: sa ha samit paanii Chitram Gaangyayanim pratichakrama upaayaaniti: tam hovaacha, Brahmaarhosi, Gautama, yo na maanam upaagaah, ehi vyeva tvaa jnaapayishyaamiti/*

(Chitra Gargaayani selected Aaruni to perform a Sacrifice and the latter deputed his son Svetaketu to meet Gargyaayani. Then Gargyaayani asked Aaruni and addressed the latter as the son of Gautama! ‘would the said Sacrifice be intended to fructify transmigration of a Soul after life’s termination end up back to this very life or to a destination unknown’. Svetaketu got rather puzzled to this enigmatic question and showing some annoyance replied to Chitra: ‘Sir, I have to consult my father’, meaning thereby that he would only know the methodology of performing the Sacrifice as prescribed to one’s ability but as to what would be the end result of the Sacrifice and whether the Soul after death would be destined to which Loka might not be in his purview. Then Svetaketu returned to his father and reported back. Then Gautama who too had no answer but realises the hidden meaning of the question by a person of Gargyaayani’s calibre and eminence! Therefore Gautama asked his son to accompany him back to Gargyaayani to seek explanation of the enigmatic question. Apparently the reference is about the passage the Soul after death would be by the Devayana or Pitruyana. Indeed the Soul after death while transmigrating by Deva yaana would not return to a new life on Earth but would proceed elsewhere on attainment of liberation by securing the knowledge as the Supreme Brahman, while the transmigration would be destined to Pitruyaana implying there by that the Soul would return back to earth in one form of species or other as a human or animal or bird or whatever depending on the fruition of one’s own Karma as what is named as Fate or Destiny! Thus both Gautama and his son Svetaketu approached back to Gargyaayani with samidhas in hand as a mark of veneration to Gargyaayani. On reaching the latter, Gautama requested him to accept him as to his disciple. Gargyaayani then commenced the explanation.)

I.2) *Sa hovaacha, ye vai ke chaasmaallokaat prayanti chandramaasam eva te sarve gacchanti, tesham praanaah purva paksha aapyaayate taan aparaa pakshena prajanayati, etad vai svargasya lokasya dvaaram yascchandramaastam yah prati aahatam atisrijate: atha yo na prati aahaa tam iha vrishtir bhutva varshati sa iha keeto vaa, patangovaa, matsyovaa, shakunir vaa, simho vaa, varaaho vaa parashvaan vaa, shardulo vaa, purushovaa, anyo vaa teshu teshu sthaaneshu pratyaaajaayate, yathaikarmaa yathaa vidyam, tam aagatam pracchati ko sheeti, tam pratibruyaat: vichakshanaad ritavo reta aabhritam paanchadashaat prasutaat pitriyaavatah, tam maa pumsi kartaryerayadhvam pumshaa kartraa maatari ma nishincha/ sa jayaa upajaayamaano dvaadashaa trayodasha maaso dvaadasha trayodashena pitrasaasam tad videham pratitad-videham, tan maratvomartya vaa abharadvam tena satyena tena tapasaa riturasmy aartavosmi, kosi, tvam asmeeti, tam arisrijate/*

(As and one leaves the world they are all destined to reach the Moon. If the person departs during the Shukla Paksha or the brighter fortnight ending Purnima, then he thrives on the vital breathing spirits and in the Krishna Paksha ending Amavasya, then for sure is destined to be born again and thus indeed the Moon is the gate way to the world of Swarga or other wise. The Soul having reached the gateway seeks entry to higher lokas and if the gates are opened the Soul would be extremely fortunate; other wise joins the rains down back to earth. During the return journey perhaps the experience of heaven or hell are perhaps faced. As per the karma phala, the Being is reborn as worm, insect, fish, bird, lion, boar, snake, tiger, or a human being. When born thus, the person is born in the twelfth or thirteenth month and when asked about its identity, then the reply would be that an agent brought its seed on the womb of a mother by a father. The persistent question as the true identity of the Praani who herebefore the twelfth or thirteenth month of the delivery was , the reply came out : *tvam asmeeti/* or ‘I am you!’ In other words the True Identity of the SELF before the actual birth persists , but no sooner that the birth takes place than the thick cover of Ignorance and Maya would prevail and then only the individual is set free armed with a seasonal admission and temporary entry permit to Existence is accorded, free for its bodily actions and reactions to be initiated by the limbs and senses and mind and the meter of a fresh account of pluses and minuses is set and activated then).

Description of ‘DevaYaana’ upto Brahma Loka

I.3) *Sa eta Deva yaanam panthaanam aapadyagni lokam aagacchati sa Vaayu lokam, sa Varuna lokam, sa Indra lokam, sa Prajapati lokam, sa Brahma , tasya ha vaa etasya lokasyaaro hrado muhuurtaa yeshtiyaa vijaraa nadilyo vrikshah saalajyam samsthaanam, aparaajitamaayatanam, Indra Prajaapati dvaara gopau, vibhu pramitam, vichakshanaasandi amitaujah paryankah, priyaa cha maanasee, pratirupaacha chakshushi, pushpaani adaayaavayato vai cha jagaani ambaaschaambaavaseesh cha apsarombayaanadyah, tam ittavid aagacchati, tam Brahma haabhidhvaavatah, mama yaashasaa vijaraam vaa ayam nadeem praapan na vaa ayam jarayishyateeti/*

(As the Jeevatma of the blessed person’s life of immense virtue, sacrifice and learning gets terminated and enters the distinguished Deva yaana or the Path of Devas instead of the routine normal of Pitru yaana, It enters foremost the world of Agni, then the Vayu Loka, onward the Varuna loka, then to the Indra Loka of Swarga, further up to the Prajapati Loka and ultimately the Brahma Loka. The World of Lord Brahma or that of Hiranya garbha has the distinct symbols of the ‘Aara’ Lake representing as it were the ‘Arishad Vargas’ or the typical enemies of the Beings especially of human beings of Kaama-Krodha-Lobha-Moha-Mada-Matsaryas or of excessive desires, anger, narrow mindedness, arrogance and envy; ‘Muhurtas’ or

the moments that tend to enflame the pro-active inclinations of exercising acts of virtue, like Sacrifices, Charities, Meditations and so on; ‘Yeshtikas’ or those ‘muhurtas’ which furiously fan negative hurdles that seek to destroy desires and encourage evil elements; the River Viraja or the Ageless or ‘Vigata Jara’; ‘Ilya taru’ or the Ilya Tree which represents Earth; ‘Saalaja samsthaana’ - the ‘Saalaja Pattana’ or the City of Saalaja which denotes the curved bow strings akin to the banks of Saala Vriksha or the Tree of Fame, typically signifying abundance of water in multifarious forms like rivers, lakes and water flows, besides fertile farms and gardens around; ‘Aparaajitam’ or the Invincible Raja Mandir of Hiranyagarbha; ‘Pramitam Vibhu’ or the Glorious Hall of the Lord; ‘Vichakshana’ Simhaasana or the Unique Throne of Brahma; ‘Aasandi Sabha VEDI’ or the Central Platform; ‘amitaujaah’ or the Couch, ‘Maanasi’ and ‘Chakshushi’ or the beloved ones of Brahma both abundantly adorned by and offering flowers, besides universal ‘Ambas’ or mothers, nurses, nymphs, and rivers. It is into that Unique Brahma Loka, the Outstanding Soul of Glory and Splendour that the individual traverses by Deva Yaana after death, from where none ever returns! And indeed it is from that Loka of magnificence and grandeur, none at all returns nor retreats from and is not easily accessible either!)

I.4) *Tam pancha shataani aprasasaam pratiyanti, shatam phala- hastaah, shatam aanjana hastaah, shatam mailya hastaah, shatam vaaso hastaah, shatam churna hastaah; tam brahmaalankaarena alalam kurvanti, sa brahmaalankaarenaalankrato brahma vidvaan brahmaabhipraiti; sa aagacchatidram hradam, tam maanasaatyeti, tam itvaa samprativedo majjanti; sa aagacchati muhurtaan yeshtihan tasmaad apadravanti, sa aagahhati, vijaraam nadeem tam manasavaatyeti, tat sukrita-dushkrite dhanutevaa, tasya priyaa jnaatayah sukritam upayanti apriyaa dushkritam; tad yathaa rathena dhaavayan ratha chakre paryavekshetaivam aho raatre paryavekshetaivam sukrita dushkrite sarvaani cha dvandvaani, sa esha viskrite vidushkruto brahma vidvaan brahmaivaabhipraiti/*

(Towards the Individual Self five hundred Apsaras / nymphs rushed as soon as he arrives in the Brahma Loka to welcome him, hundred of them with fruits in hands, hundred with ‘anjanaas’ or ointments, hundred with flower garlands, one hundred with ‘vastras’ like garments, and another hundred with scented perfume powders. They adorn him with OM like Brahma himself welcoming him. He goes upto the Lake ‘Aara’: he crosses it by his mental power; on approaching the Lake and as the ‘yeshtikas’ aforementioned and those with ‘samvida’ and ‘prativeda’ or thoughts of approved and disapproved nature are rid of and purified. He then reaches by mind again the River Viraja the Ageless and alights a chariot recognising the wheels of good and bad and upon the pairs of opposites drives on to Brahman.)

I.5): *Sa aagacchatilyaam vriksham tad brhma gandha pravishati, sa aagacchati saalajyam samsthaanam tam brahma rasah pravishati, sa aagacchati aparaajitam aayaatanam tam brahmateja pravishati, sa aagacchati indra prajaapato dvaara gopau taav asmaad apadravatah, sa aagacchati vibhu pratimam, tam brahma yashah pravishati, sa aagacchati vichakshanam aasadeem brihad rathantare saamanee purvau paadau shyaitanaudhase chaapau paadau, vairupa vairaje anuchye shaakvara raivate tiraashchi, saa prajnyaa prajnyaa hi vipashyati, sa aagacchati amitaujasam paryankam sa praanas tasya bhutan cha bhavishyachha purvau paadau, shreescheraa chaaparau bhadrayajnaayaajaneeye sheershanye brihad rathantare anuuchye, Richascha Saamaani cha praachinaatanaani, yajushmi tirashchinaani somaaashva upastaranam ugeethoparaascha yah shrieer upabarhanam, tasmin bramaste, tam ittham vit paadednavaagra aarohati, tam brhmaa pricchati hoseeti, tam pratibruyaat/*

(The blessed chosen and distinguished Individual then arrives at the Ilya tree and the fragrance of Brahma enters into him; he then moves on to the City of Saalajya, then to the abode of Aparajita as the the smoothening aroma of Brahma sinks deep into him; he further approaches the two illustrious Deities of Indra and Prajapati positioned as the gate keepers and finally arrives at the hall of Vibhu as the glory of Brahma is soaked into him. He then visions the Simhasana the golden and bejewelled throne, whose fore feet are the Saama Veda verses ‘Brihad’ and ‘Ratnankara’ while the ‘Sayita’ and ‘Naudhasa’ of Saama are the two hind feet, the ‘Vairupa’ and ‘Vairaja’ are the two lengthwise side pieces where the two cross pieces are stated as ‘Saakvara’ and ‘Raivata’. As he approaches the couch named ‘Amitaujas’ or of immeasurable radiance, ‘Bhadra’ and ‘Yajaayajniya’ constitute the head pieces; Rig verses and Saaman chants are the stretched chords lengthwise while the Yajus formulas as the crossed ones. The moon beams are the cushion, Ugitha the bolster and prosperity the pillow. Brahma sits on this couch and asks the visitor: ‘who are you!’.

As the illustrious Individual Visitor reaches Brahma Loka, his identity explained

I.6): *Riturasmi aartavosmi akaashaad yoney sambhuto bhaaryaayai retah, samvatsarasya tejo, bhutaasya bhhutasyaatmaa, bhutasya bhutasya tvam aatmaasi, yas tvam asi soham asmi, tam aaha koham asmeeti, satyam iti, bruyaat, aimtadyat satyamiti, yadanyad devebhyascha pranebhyascha tat sad, atha yad devaascha praanaascha tattiyam, tadetayaa vaachaabhivyaahritaye satyamiti, etaavad idam sarvam aseeti evainam sarvam aaseeti evainam tad aaha, tad etacchlokenaabhyuktam/*

(The reply from the visitor is: Indeed the Self is the Truth in Reality! It is the Self all Beings and Brahma Himself in origin! My past tense was that of a season and was intensely connected with ‘Kaala Maana’ the Time Schedule. It was from the ‘Antariksha’ that I got sourced initially and from the womb of a woman as in the normal process of Creation. I am thus the Self of every Being just as you too are That too. Thus the reply to your question as to who am I, the true reply should be that **I am you!** I am the Truth the Real Truth! Whatever is distinguished from Devas (sense organs) and vital breaths is ‘Sat’ while Devas and the the vital breaths are the ‘tyam’, hence the expression of ‘Satyam’ as explained in a Rig hymns further)

I.7): *Yajuudarah Saama shiraa asaavrinmurtir avayah, sa Brahmeti vijneya Rishir Brahma mayo mahaan iti, tam aaha kena me paumshyaani naamaani aapnoteeti, praaneneti bruyaat, kena napumsakaaneeti manaseti, kena stri naamaaneeti, vaacheti, kena gandhaaneeti, praaneneti, kena rupaaneeti, kena karmaaneeti, hastabhyaamiti, kena sukha dukkheiti, shareereneti, kanaanandam ratim prajaatim it; upastheneti, kenetyaa iti, padaabhyaamm iti kena dhiyo vijnaatavyaam kaamaan iti, prajanaayaivet, bruyaat, tam aaho aapo vaikhalume lokoyam tesaav iti, saa yaa brahmano jitiryaa vyashtistam jitim jayati, taam vyashtim vyashnute ya evam veda, ya evam veda!*

(Brahma is defined by BrahmaVettas as possessive of Yajur Veda as his belly, SaamaVeda as his head, the body-form being of Rik Veda thus the full personality being Immortal. To the query *kena poumsh yaani naamaani* or as to how Brahma acquired as masculine name and form the reply is *praaneti* or due the Vital Energy; *kena stri naamaaneeti* or as to how Brahma acquired the female form, the reply would be: *vaacheti* or by speech; *kena napumsakaaneeti* or Brahma acquired genderless form then the reply would be: *manaseti* or because of the mind and thoughts; *gandhaaneeti praaneneti* or the odour the reply again is: due to the breath; the form is due to eyes and eyesight; Voice and sounds by ears; food tastes by tongue; actions by hands; ‘sukha-dukkhas’ or joys/ sorrows by the physique; happiness and procreation due to generative organ; movement by the feet; and desires due to intelligence and imagination. Brahma

states further that his thoughts and desires emerge from his Intellect and brain power, while his worlds are truly symbolic of water. Thus whatever is described of Bramha is equally applicable to the visitor too. That is the Truth! Indeed that is the Truth!)

[This is the completion of th First Chapter]

What Brahma is that Praana the Life Energy of the Universe is!

II.1) *Praano Brahmeti ha smaaha Kaushitakih: tasyaha vaa etasya praanasya Brahmano mano dyutam,chakshur gopir, shrotram samshraavayitr, vaak pariveshtri; sayo ha vaa etasya oraanasya brahmano mano dutam veda dutavaan bhavati, yaschakshur goptr goptrimaan bhavati,yah shrotram samshraavtayitrsamshraavayitrmaan bhavati, yo vaacham pariveshtrim pariveshtrimaanbhavati, tasmai vaa etasmai pranaaya brahmana etaah sarvaa devataa ayaarhamaanaay balim haranti, evam haivaasmai sarvaani bhutaani ayaachamaanaaya balim haranti, ya evam veda tasyopanishan na yaached iti,tad yathaa graamam bhishidvaa labdhvopavishen naaham ato dattam ashneeyaam iti, ta evainam upamantrayante ye purastaat pratyaachaksheeran esha dharmoyaachato bhavati, annadaastvevainam upamantrayante dadaama ta iti/*

(*Praano Brahmeti* : Brahma is defined as the essence of Praana itself according to Kaushitaki Maharshi while mind is stated to be the center of all actions, thoughts and fancies and accordingly the various organs like senses; the eyes meant for vision are stated as the body protectors; ears are the recipients of hearing what other organs tend to say, see, act; speech sourced from the tongue and mouth are the body announcers of expressions, thoughts and of actions; mind is the nucleus or the clearing house of seeings, hearings,thoughts and actions; it is also the self starter and agent of provocation, inspiration, and the prime conductor of deeds. It could make or mar, consruct or destroy and as such needs to be cajoled or warned or restrained. To enable or disable all the end uses or misuses of the various body organs and senses headed by the mind, the Praana or the breathing is identified by Brahman. The divinities of mind, eyes, ears, speech and so on alongside the corresponding senses are controlled by Praana. These divinities always venerate and worship Brahma in their own interest while Brahma never expects it. In fact the general instruction is against begging; an example of begging is cited that a beggar in a village might not be such as to vow that he would not eat except alms are offered by villagers; but indeed the villagers themselves inivite him and worship; after all ‘praana’ the life provider is at once the food of one’s very existence!)

II.2: *Praano Brahmeti ha smaaha Paingyas tasya vaa etasya praanasya brahmano vaak parastaah chakshur aarundhate,chakshuh parastaah shrotram aarundhate, shrotram parastaat mana aarundhate, manah parastaat praana aarundhate,,tasmaivaa etasmai pranaaya brahmana etah sarvaa devataa ayaachamaanaaya balim haranti, evam haivaasmai sarvaani bhutaani ayaachamanaayaiva balim haranti, ya evam veda tasyopanishan na yaaached iti, tad yathaa graamam bhikshitvaa labdhvo pavesen naaham ato dattam ashneeyam iti, ta evainam upamantrayante ye purastaat pratyaachaksheeran, esha dharmoyaacheto bhavati, annadaastvevainam upamantrayante, dadaama ta iti/*

(*Praano Brahmeti* : Just as Kaushitaki described that Praana is Brahma, Paingya Maharshi too endorses and in fact buttresses the view that Brahma , the essence of Praana being what the vision of the eyes is and closely enfolded with the attribute and elemenal power of the ears’ capacity of hearing, fully supported by the mind; indeed the mind is backed up by the vital energy without which life is nonexistent.

And Brahma is what the Vital Energy all about! The divinities of mind and the ‘Panchendriyas’ as backed by other Devas are understandably in obeisance to Praana the personification of Brahma again as described in the above version of Kaushitaki; Brahma never demanded worship of Devas, but spontaneously enough the latter pay continuous homage to Brahma, more so apparently due to their apprehension of the ‘asuras’ getting nearer to Him! In any case, Praana the vital energy is the binding power of Devas. Hence their voluntary service to Praana the alternate to Brahma!)

II.3: *Athaata eka dhanaavaridhanam: yad eka dharmam abhidyaayaat, purnamaasyaam vaamaavasyaa -yaam vaa shuddha pakshhe vaa punye nakshatra eteshaam ekasmin parvany agnim upasamaadhaaya parisamuuhyaa paristeerya paryukshya dakshinaam jaanvaachya sruvenaajyaahuteer juhوتي: **Vaang naama** devataavarodhane sa memusmaad idam avarundhyaat tasyai svaaha: **Praano naama** devatava -rodhani sa memusmaad idam avarundhyaat tasyai svaaha: **Chaksur naama** devataavarodhane sa mesudmaad idam avarundhyaat tasya svaaha; **Shrotram naama** devataavaro -dhani, sa memusma -adidam avarundhyaat tasyai svaaha; **Mano naama** devataavarodhani sa memsumaadida mavarun -dhyaat tasyai svaaha; **prajnaa naama** devataavarodhani sa me musmaad idam avarundhyaat tasyai svaaha ity: atha dhuma gandham prajighraa yaajyale penaangaany anuvimrujya vaachamyamobhi pravrajyaardham bruyaad duutam vaa, prahinuyaal labhate haiva/*

(Praana is stated as the unique gift of Almighty Brahma to the Universe: *Praanasya naamadheyam, jagati asminneka evadhana rupa eke dhanah* or Praana the Vital Energy is the singular treasure to the Worlds. Taittiriya Upanishad vide II.iii.1 aptly describes: *Praanam devaa anu praananti, manushyaah prashavashcha ye, praano hi bhutaanaamaayuh, tasmad sarvaayushamuchyate, sarvameva taayaarur – yanti, ye praanam brahmopaasate, praanohi bhutaanaamaayuh, tasmaat sarvaayusamuchyate iti/* or Praana is common to ‘devatva’ and ‘manushyatva’ or of Devas and Humanity; also there are two ‘divides’ of a human being, one being the physical and another the more significant as the Internal Self. Praana is common to both the embodied self as also the inner-consciousness. It is further stated that Praana is sustained by food sustaining the vital body; the Inner Consciousness is sustained by mind. It is to this Praana the Vital Energy, an individual needs to perform a Fire Sacrifice oblations either on the night of a ‘Purnima’ or during the Shukla Paksha under an auspicious constellation at a clean place over sacred grass or darbhas with water sprinkled area with cow ghee to the divinities of Speech, Vital Force, Eyes, Ears, Mind and Wisdom. Then having inhaled the smell of the Sacred Dhuma or smoke, smeared the limbs with the ointment of the remainder ghee, pray to the Almighty on silence and think within as also declare of the wish for the fruit to be bestowed!)

II.4: *Athaato daivah smar yasya priya bubhuushed yasyai vaa yeshaam vaiteshaam evaikasmin parvani etayaivaavritaitaaa aajyaahuteer juhوتي, Vaacham te mayi juhomi asau svaaha; praanam te mayi juhomi asau svaaha; praanam te mayi juhomi asau svaaha; chakshuste mayi juhomi asau svaaha; shrotram te mayi juhomi asau svaaha; manas te mayi juhomi asau svaaha; prajmaam te mayi juhomi asau svaaha ity: atha dhum gandham prajighraajyalepaamgaani anuvimrujya vaachaamayobhi pravrajya samsparsham jigamished api vaataad vaa tishthet sambhaashamaanaah priyo haiva bhavati smaranti haivaasya/*

(Just as in respect of oblations to be performed at the corresponding times as mentioned in the stanza above, persons desirous of achieving divine powers also should observe similar schedule; such divine powers could range from winning over a woman by a man or vice versa and so on. The procedure of oblations as above by followed for the fulfillment viz. oblations of ghee in favour of Vaak or Speech,

Praana, Eyes, Ears, Mind, and prajna or maturity of wisdom. Thereafter on conclusion of the oblations, withdraw oneself within to profusely inhale the smell of the sacred smoke of the oblations, smear all over the body with the ghee and pray, meditate, fall silent for introspection, and express within one self first and latter with the medium of mantras and wishes for the fulfillment of the desired divine powers concerned!)

Inner Fire Sacrifice:

II.5: *Athaatah samyamaanam praatardanam aantaram agnihotram iti aachakshate, yaavad vai purusho bhaashate na taavat praanitam shaknoti, praanam tadaa vaachi juhوتي, yaavad vai purushah praaniti na taavad bhashitam shaknoti, vaacham tadaa praane juhوتي, ete anante amrite aahuti jaagrachha svapan cha santatam juhوتي; atha yaa anyaaa aahutayountavatsyah taah karmanyayo hi bhavanti taddhaasmaitat purve vidvaamshognihotrma na juhavaanchakruh/*

(Having described the format of the Sacrifice by way of oblations into Agni as ‘Baahya saadhana’ or external sacrifice in favour of purifying Vaak-Praana-Drishti-Shravana-Mano-Prajnaas, Pratardana Maharshi recommends the medium of fulfillment of desires viz. by invoking the ‘Antaraagni’ or igniting the Inner Fire and observing total self restraint. Indeed a person would then sacrifice speech while breathing, and sacrifice breathing while during in speech. These are two unending immortal oblations that one is offering continuously whether walking or sleeping. This is the reason why some Seers of the yore preferred not to resort to offer Agnihotra Sacrifices but mainly resort to inner sacrifices. [This is not however the Ashtanga Yoga comprising Yama or observing moral code, niyama or self purification, asana or proper seating posture, pranayaama or breath control, pratyahara or withdrawal of mind from senses, dhyaana or concentration, dhyaana ie deep meditation, and samadhi or union with object of meditation]

Significance of Ukta or Recitation

II.6: *Uktam brahmeti ha smaaha Sushka Bhringarah, tad Rig iti upaaseeta, sarvaani haasmai bhutaani shraishyaayaabhyarchante, tad yajur iti upaaseeta, sarvaani haasmai bhutaani shraishthyaayaa yujyante, tatsaameti upaaseeta, sarvaani hasmai bhutaani shraishthyaaya sannamante, tacchreer iti upaaseeta, tad yasha iti upaaseeta, tatteja iti upaaseeta, tad yatha itacchreemattaamam yashasvitamam tejasvitamamiti shastreshu bhavati evam haiva sa sarveshu bhuteshu shrimattamo yashasvitamas tejasvitambhavati ya evam veda, tadetad aishtikam karma mayam atmaanam adhavyuh samshkaroti, tasmin yajurmayam pravayati yajurmayan rig mayam hota rinmaye saama mayam udgaataa, sa esha trayyai vidyayah atmaisha u eaitad indrasyatmaa bhavati, ya evam veda/*

(Maharshi Sushka Bhringara is of the firm view that ‘Ukta’ or recitation is the facile way of approaching and pleasing Brahma; the Reciter may meditate on the target as Rig Veda Richas or hymns of extolling the magnificence of Brahma; he may also utilise the medium of ‘Yajus’ or the formule of Sacrifices as for sure this medium ensures the unification of the Sacrificer and the Sacrificed as the typical example of the act of Sacrifice in totality; he may choose the medium of Saama Veda too as the latter ensures all the heads would be in non stop bows and bends in deference to the Lord, His unquestioned supremacy, splendour and glory. It is through any of these media of ‘Ukta’, the ‘Adhvuryu’ priest initiates and concludes the Yajnas and enables himself as also the Karta to execute the karma with external and internal cleanliness, patience, discipline and dedication inspiring others to emulate the example. In this

context he weaves what comprises of as Yajur mantras being the yajus that resound the ‘Sabha’ or the sizeable audience with intonations of cadence getting into raptures, while the ‘hotr’ priest would weave ‘Rucha Mantras’ that elevate every body with sky high experiences of ‘Brahmananda’ literally! ‘Udgatir’ priest too would weave musical notes of Saama and the confluence of the three types of Rush of Notes would no doubt enthral the Sabha of like minded audience of Vidvans and commoners alike, but what is more, the Self as the participants and the ‘Kartas’ too would most certainly experience ‘Indratva’ as Indra is the traditional Master of the Ceremonies of Deva Yajnas!)

Worship of Surya to eradicate sins and Chandra for life’s success and wealth

II.7: *Athaatah, sarva jitaah Kauseetakestriny upaasanaani bhavanti, sarvajiddha sma Kaushiakir-udayantam Aadityam upatishthate yajnopaveetam krutvodakam aaneeya trih prasichyodapaatram vargosi paapmaanaam me vrindhiti, etayaivaavrita madhye santam udvargosi paapmaanam ma udvrindheeti, eta yavaavritaastam yantam samvargosi paapmaanam me samvridhdanti, tad yad ahoraatraabhyam paapam akarot sam tad vrinkte, tatho evaivam vidvaan etayaivaavritaadityam upatishthate yad ahoraatraabhyaam paapam karoti, sam yad vrinkte/*

(Maharshi Kausitaki performs three ‘Dainika Suryopaasanas’ or daily venerations to Surya Deva to root out his sins to the rising Sun at the early mornings, mid day Sun and the Sunsets; he would each time perform the investiture with his ‘Yajnopaveetam’ or the Sacred Thread, having fetched water in a vessel and sprinkling it on his head and body and recite the following relevant mantras at the Sun rise, mid Sky Sun and Sunset respectively: *Vargosi paapmaanaam me vridhiti; udvargosi paapmaanaam ma udvrindheeti, samvargosi paapmaanaam me samvridhdanti/* or Pratah kaala Surya Deva! Deliver me from my sins; Aparahna Surya Deva! Do deliver me from my sins; Saayam Surya Deva! Do kindly absolve me from my sins of the day and night. As thus recommended by the Maharshi, three daily homages as prescribed are sure to absolve his sins of the day on a recurring basis!)

II.8: *Atha maasi maasi amaavaasyayam vrittaayaam pashchaa chandra maasam drishyamaanaam upatishthetaitayaivaavrita harita trine vaa pratyasyati, yan me susheemam hridayam divi chandra -masi shritam manyeham maam tad vidvaamsam maaham putryam agham rudam iti, na hy asmaat purvaah prajaah praititi nu jaata putrasya tathaajata putrasyaapyasva sametu te sam te paayaamsi u yantu vaajaa yam aadityaa amshumaapyayanteeti, etaas tisraa richo japvitvaa maasmaakam pranena prajayaa pashubhir aapyaayayishthaah yosmaan dveshti yam cha vayam dvishmas tasya praanena prajayaa pashubhir aapyaayaya svaaindreem aavartam aavarta adityaasyaavritam anaavrat iti dakshinam baahum anvaavartate/*

(As the new Moon is seen on the western Sky, that is on Amaavasya at the end of the Krishna Paksha or the dark phase, individual needs to throw two blades of green grass and offer his prayers stating: may my heart rest on the bright Moon and bestow its grace to abandon all my worries for the welfare of my children; may I be granted to increase my vigour so that abundance of milk and food be gathered even to gladden the heart of Aditya too -the inference here being that while Chandra is the female partner of Surya the Agni being the husband; may as a result of such abundance of food and milk facilitate my vigour too to enable me to acquire further progeny and alongside may my family acquire further cattle too to support the enhanced size of the family! Thus the individual prays Chandra in Rig Veda verses repeatedly further stating that there should not be stress on the ‘praana’ or the vital force of either his or of

his children or even his cattle even. Thus having prayed to Chandra, the individual turns to pray to Indra and Surya)

II.9: *Atha pournamaasyaam purastaacchandramaasam drishyamaanam upatishtheta etayaa vaavrita, Somo raajaasi vichakshanah, pancha mukhosi prajaapatir braahmanaas ta ekam mukham tena mukhena raajnotsi, tena mukhena maam annadam kuru, raajaa ta ekam mukham, tena mukhena vishnotsi, tena mukhena maam annadam kuru, shyenasta ekam mukham, tena mukhena maa pakshinotsi, tena mukhena maam annadam kuru agnishta ekam mukham tenemam lokamatsi tena mukhena maam annadam kuru, tvayi panchamam mukham, tena mukhena sarvam bhutaani atsi, tena mukhena maam annadam kuru, maasmaakam praanena prajayaa pashubhir avaksheshthaa yosmaan dveshtiyaccha vayam dvishmas tasya praanenaprajayaa pashubhir avaksheeyasveti, daivam aavartam aavarta adityasyaavritam anvaavarta iti dakshinam baahum avaavartate/*

(As one worships Chandra Deva on the night of the full Moon, as it appears in the East of the horizon, the worship would be similar as above. Further, the prayer should state: Chandra Deva, you are the King Soma as the Pancha Mukha Brahma the Lord of Creation! Brahma is of one mouth of yours. With that mouth you eat the Kings; with that mouth you make me an eater of food. The King is another mouth and with that mouth you sustain and feed the Subjects of the King. It is with that mouth he makes me viz. this as the worshipping of the Individual too. Now the hawk too is one mouth of yours and with that mouth, you eat birds. It is with that mouth that he makes the worshipper an Individual. Agni is another mouth of Brahma with which the whole world is eaten from. Lord Brahma! Within You is the Fifth mouth! We request you, Lord Brahma! not to waste away the vital breath as that sustains us, our offspring and our cattle. Apparently the inference in this stanza is about the 'Varnaashrama' of Brahma, Kshatriyas and others! Now, having prayed thus the Individual who worships Surya Deva foremost and then Chandra Deva now, where he turns towards Devas for veneration)

II.10: *Atha samveshya jaayaayai hridayam abhimrshat yatte susheeme hridaye shritam antah praaapatau tenaamritatvasyeshaane maa tvam putryam agham nigaa iti, na hy asyaah purvaah prajaah praiteeti/*

(The Worshipping Individual retires then and as he is about to withdraw into his bed then he converses with his wife and soothens her with his conversation and says: as we should have trust and faith with our prayers and surrender ourselves to the will of Prajapati, indeed He would never ever let us down and our children. May you never fall into sorrow as he would surely ensure that our children would never die before us.)

II.11: *Atha proshyaayan putrasya murdhaanam abhijighret, anga angaat sambhavasi hrudyaad adhi jaaayase, aatmaavai putra naamaasi sa jeeva sharadhaa shatam asaaviti naamaasya dadhaatyasmaa bhava, paraashur bhava , hiranyam agram bhava, tejo vai, putra naamaasi sa jeevaa sharadha shatam asaaviti naamasya grishnaati athainam parigrihnaati, yena praaja patih prajaah paryagrhinaat tad arishtyai tena tvaa parigrihnaami ashaaviti, athaasya dakshine karne japati asmai pranyadhi maghavaan rjeeshin itendra shreshhaani dravinaani dheteti savye, ma chethaa, maa vyvasthitaah, shatam harada aayusho jeevasva, putra te aamnaa murdhaanam abhijhigraameeti, trirasya murdhaanam abhijhigret gavaam tvaa hinkaareabhiinkaromeeti trir asya murdhaanaam abhihinkuryaat/*

(Then the person who has so far prayed to Surya, Chandra, Indra and Prajapati, on his return from his meditations and worships, goes out and finds his son, embraces him passionately and exclaims that the

son was his great gift of Prajapati himself and was born out from him limb by limb, heart by heart and blesses him to live for hundred years with health, fame and prosperity; he exalts him stating that even if lived like a stone, he should be an axe and of gold. He further says that just as Prajapati embraces and blesses his creatures, may the son too deserve the same; may Indra bestow the best of 'Iham and Param' since indeed as the sons truly save the fathers from 'Punama Naraka'!

Ultimate Revelation of Brahma

II.12: *Athato daivaha parimara, etad vai Brahma deepyate yad agni jvalati, athaitan mritaye yanna jvalati, tasyaadityam eva tejo gacchati vaayum praana; etad vai brahma deepyate yad aadity drishyate- thaitan mriyate yan na drishyate, tasya chaandramaasam eva tejo gacchati vaayum praana; etad vai brhma deepyate yahhchandramaa drishyatethaitan mriyate yan na drishyate, tasya vidyutam eva tejo gachati vaayum prtaanastaa etaah sarva devataa vaayum eva pravishya aayau mritvaa na mricchante: tasmaad eva punar udeerata iti adhidaivatam; athaahyaatmam/*

(In the context of Divinities, Brahma is ever resplendent and everlasting even as various Devas would have to sooner than later perish. Agni burns famously but dies when it does not burn; its radiance goes to the Sun and vital breath to the Air; but Brahma shines forever! Surya Deva is an illustrious fund of brightness but when absent on the sky he becomes traceless as its luminosity merges with Moon and vital energy merges with Vayu; yet Brahma is everlasting ! Likewise the lightnings flash and disappear as fast yet the dazzle of Brahma is for ever. Such examples could be several but finally the Outstanding Brahma is long lasting !)

II.13: *Etad vai Brahma deepyate tad vaachaa vadati, athainam mriyate yan na vadati, tasya chakshur eva tejo gacchati praanam praanaa, etad vai Brahma deepyate yacchusha pashyati athainam mriyate yan na pashyati tasya shrotram eva tejo gacchati praanam praana, etadvai brahma deepyate yacchrotrena shrunoti, athainam mritaye yan na shrunoti; tasya mana eva tejo gacchati praanam praana, etad vaa brahma deepyate yan manasaa dhyaayati, athainam mriyate yan na dhyayati; tasya praanam eva tejo gacchati praanam praanas taa vaa etah sarvaa devataah praanam eva pravishya praane mritvaa na mricchante, tasmaad eva punar udeerate, tad yadi ha vaa evam vidvaamsam ubhau parvataav abhipravarteyaataam dakshinaash chottarashcha tustuurshamaanau na hainam strtinveeyaataam athaya enam dvishanti yaan cha svayam dveshti ta evainam parimriyante/*

(In the context of the Self as an individual, Bhagavan Brahma is ever resplendent; when an individual speaks, the speech cannot be forever and as the individual dies, the power and light of speech goes to the eye and eventually to the vital breath before the end of the life, yet the radiance of Brahma is long lasting. The vision of an individual's eye goes off with the death of the body, as the vision reaches the ears and further on to the vital breath which merges finally with the Universal Vital Energy and the Air of the Five Elements; thus the light of the vision of an Individual disappears, but indeed the brilliance of Brahma is long lasting! As an Individual hears with his or her's ears, then the shine of the hearing ability is brightened, but the death of the individual transfers the hearing capacity to the mind which further merges with the praana and further with Vayu Deva; yet the luminosity of Brahma is least disturbed as it is everlasting! In the context of an Individual mind too, the explanation is no different as its brilliance is purely temporary as the death of the individual takes place, its shine vanishes and merges into Praana and further to the Vayu of the Pancha bhutas; but indeed the ever intensity of the dazzle of Bhagavan Brahma stands out least disturbed! Thus the sparkle of the Divinities, let alone of Individual Selves, prevails as

long as their existence persists, but not so of Bhagavan Brahma as he is everlasting! Indeed, the vital energy of Devas and of Beings is shuffled back and forth of the northern and southern directions that the mountains are set as the end limits of the Universe that Lord Brahma Himself prescribes; thus those who have no faith and devotion for Him and to those that do not deserve sympathy due to their persistent evil deeds would never shine but suffer darkness.)

II.14: *Athaato nihshreyasaadaanam, etaa ha vai devataa aham-shreyase vividamaanaa asmaacchariraad ucchkramuh tadd haapraanat sushkam daarubhuutam shishyethainad vaak pravivesha tad vaachaa vadacchishya eva, athainacchakshu pavivesha tad vaachaa vaadacchishya eva,athainacchakshuh pashyaccishya eva, athainacchotram pravivesha tad vaachaa vadacchakshusha pashyacchotrena shinvacchishya eva athainam manah pravivesha tad vaachaa vadacchakshusha pashyacchotrena shranvan manasaa dhya yacchishya eva, athaiat praanah parivesha tat tata eva samuttashhau taa vaa etah sraa devataah praane nihshreyasam veditvaa praanam eva pra jnaatmaanam abhisambhuya sahaiv aiaih sarvair asmaacchareeraad ucchakramuh sa vaayu pravishataa aakaashaatmaa svareti, sa tad gacchati yatraite devaas tat praapya yad amrita devaas tad amrito bhavati ya evam vadam/*

(As to the process of exiting life from the body of an individual being, the significance of organs and their corresponding senses comes under discussion; as the body lies like a log of wood, then speech asserted its importance and vision as enabled by the eyes claimed its definitive role too. Then ears and the capacity to enable hearing too is felt in the process of revival of life. Now the individual would have felt that he could not speak, see and hear. Then mind followed suit enabling the abilities of speech, vision and the potential of hearing once the body gets revived. The climactic effect is felt as a shocker to the abilities of speech, vision, hearing and thinking when Praana the vital Energy enters; indeed all other capabilities would have been put to nought otherwise and hence the highest and unique contribution made by the vital Energy, being the undisputed leader of all ! Not only the organs and senses of the body of an individual, but the concerned divinities like Surya for vision, Antariksha and Vayu for hearing, Brihaspati for speech, and Chandra for mind too surrendered to Brahma Deva for his ‘nihshreyasham’ or highest excellence and prostrated in homage as indeed He is the highest of all as the embodiment of Vital Energy. Brihadaranyaka Upanishad vide VI.i. 1-14 details how individual organs disputed and declared Praana as the inevitable monarch of all: ‘ Speech paid unreserved homage to the Vital Force and declared that indeed Praana was the unique energy that physical existence was made possible of and as such was the unchallenged Vasishtha of all the Beings . The eyes and their consequent steady vision of a person expressed their gratitude and acknowledged their uniqueness of Praana. The ears commended Praana similarly and that all the prosperity of 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 its gifts to Praana as the latter’s absence was the essence of life and living! Chhandogya Upanishad too devotes the full length on the utmost significance of Vital Force vide V.i.1-15 and concludes: Vaak, drishti, shravana, manasa said that they claim superiority since praana is the most prosperous, the basis of the body, the total back up and their innate strength! When a reference is made to a human body then one talks of him as an entity, but not as his organs of eyes, ears, speech or mind separately; it is the Prana that is referred as a totality; indeed so is Srishti and of Brahma! Similarly, all the divinities having recognised the excellence of the vital breath enter the Air and Space seek to attain Brahma.)

II.15: *Athaatah pitaa putreeyam sampradaanam iti chaaksate, pitaa putram preshyannaahvayati navais trinair agaaram samsteerya agnim upasamaadhaayodakumbham sapaatram upanidhaayaahatena vaasaaa sampracchhanah pitaa sheta etya putra uparishtaad abhinipadyata indriyair indriyaani samprasyaapi vaasmaa aaseenaayaabhi mukhaayaiva samprayaadyaad, athaasmai samprayacchati vaacha, me tvayidadhaaneeti pitaa, vaacham te mayi dadha iti putrah, praanaam me tvayidadhaaneeti putraah, chakshurmetvayi dadhaaneeti pita, chakshurme mayi dadhaa iti putrah, shrotram me dadhaaneeti pitaa shrotram me mayi dadha iti putrah, anna rasaaan me tvayi dadhaaneetipitaa, anna rasaaam me mayi dadhaa iti putraah, karmaani me tvayi dadhaaneeti pitaa, karmaani memayi dadhaa itui putrah, sukha dukkheme tvayi dadhaaneeti pitaa, sukha dukkhe te mayi dadha iti putrah, annandam ratim prajaatim me tvayi dadhaaneeti pitaa, aanandam ratim te mayi dadhaa iti putrah, ityaatemayi dadhaa iti pitaa, ityaatemayi dadhaa iti putrah, manome tvayi dadhaaneeti pitaa, manas te mayi dadhaa iti putrah, prajnaam me tvayidadhaaneeti pitaa, prajnaam mayidadha iti putrah, yadi u vaa apaabhi gadah syaat samaasenaiva bruyaat, praanaan me tvayi dadhaaneet pitaa, praanaan te mayi dadha iti putrah, atha dakshinaavrad upanishkraamati, tam pitaanumantrayate, yasho bhahmavarchasam keertisvaa jushataam iti, athetarah savyam amsam nvavekshate paaninaam tardhaaya asanaantena vaa pracchhaadya, svargam lokaan aamaan aapnuhiti sa yadi agadah syaat putrasyaishvare pitaa vaset parivaa vajet yadi u vai preyaat yadevainam samaapayeyuh, yathaa samaapayitavyo bhavati, yathaa samaapayitavyo bhavati/*

(As an Individual faces death, the above discussion brings out the excellence of Praana the vital energy vis a vis the organs and senses as also of the fact of praana being what is Brahma is all about in both the cases of an Individual as well as of divinities backing up the organs and senses. Now, in the context of death again, details of a traditional ceremony of transmitting thoughts of a dying father to the survivor son are given; indeed as a result of the last minute transmission of thoughts, if the father survives fortunately then he would prolong his life as a Sanyasi or otherwise in case as a most possible and impending death then the son would obviously dutifully perform the obsequies anyway. Then the gist of the exchange of conversation between the dying father and the surviving son is as follows: the father wishes the son to firmly anchor his speech, vital breath, vision, hearing capability, food and its tastes, deeds or actions, senses of pleasure and pains, enjoyment of procreation, movements, mind and thoughts, his long standing knowledge and wisdom, his vital breath, his fame in the Society, honour, spiritual shine and the fruits of his experience. Now the chances his survival would finally be in the hands of the Supreme Creator and Terminator Himself!)

[This is the close of the Second Chapter]

Grandeur, valour and glory of Indra the epitome of Vital Energy the Praana, the very Existence!

III.1: *Pratardano ha vai daivo daasih Indrasya priyam dhaamo prajagaama yuddhena cha paurushena cha ta hendra uvaacha pratardana, varam vrinisveti, sa hovaacha pratardana tvam eva me vrineeshva yam tvam manushyaaya hitatam manyasa iti, tam hendra uvaaha, na vai varo varasmai vrineete, tvam eva vrineesveti avaro vai kila meti, hovaaca pratardana, atho khalv indrah satyaad eva neyaaya satyam heendrah, tam hendra uvaacha, maam ev vijaaneeyam trisheershanam tvastram ahanam, arunmukhaan yateen salaavrikebhyah praayaccham, bahveeh sandhaa atikramya divi prahlaadeeyaan arunam aham antarikshe paulomaan, prithvyaam kalakanjan, tasya me tatra na loma chanaameeyate; sa yo maam veda*

na ha vai tasya kena chana karnaanaa loko meeyate, na brunahatyayaa na maatar vadhena, na pitru vadhena aasya paapam chakraso mukhaan neelam veteeti/

(Pratardana the son of Divodaasa made enormous efforts of virtue and sacrifice by way of fortitude and struggle finally succeeded in accomplishing Indra Loka. On arrival, Indra the Chief of Devas was pleased and offered to bestow a boon. Pratardana asked Indra to grant him such a boon that would benefit humanity. Indra said that those who have secured superiority in life would normally ask boons for further heights of achievement but surprisingly enough there is somebody like Pratardana who asks for fulfillment of the desires of mankind instead! Indra appreciated the offer as Pratardana replied : *satyaad eva neyaaya satyam* where by Indra replied that indeed it was so! Indra further endorsed appreciatively: ‘That is what I deem most beneficial for mankind; I destroyed the three headed son of Tvashtri viz. Vritra with Vajra the thunderbolt ; I delivered the ascetics called Arunmukhas to the wolves; I killed the followers of Prahlada on the sky such as Namuchi,Vala and several Daitya warriors; I killed sixty thousand danavas named Paulomas born to Puloma and Kaalkaanjas born to Kalaka the wives of Kashyapa Muni on Antariksha and Bhumi respectively! All these battles indeed fought by me only to destroy evil and revive Dharma, all this without losing a single hair on head or injuries to my followers, not by stealing nor bhruna hatya or killing of embriyos, nor matricide, patricide and such heinous acts but purely to vindicate dharma and nyaya or virtue and justice which are the cardinal principles of universal welfare! Indeed of one commits a sin, the darkness of not only the mind but even the darkness of face prevails!)

III.2: *Sab hovaacha, praanosmi,prajnaatma tam maam aayur amritam iti upaasva, aayuh praanah, praano vaa aayuh, yaavad hi asmin sharire praan vasati taavad aayuh, praanena hu evaasmin lokemritatvam aapnoti, prajnaayaa satyam sankalpam, sa yo maam aayur amritam iti upaaste sarvam aayur asmin loka ety aapnoti amritatvam akshitam svarge loka ; taddhaika aahur ekabhuyam vai praanaa gacchhanteeti, na hi kaschaana shaknuyaat sakrid vaacha naama prajnaapayitum chakshusaa rupam, shotrena shabdham, manasaa dhyanam ekabhyuyam vai praana bhutvaikaikam etaani sarvaani prajnaapayantiti, vaacham vadanteem sarva praanaa anuvadanti, chakshuh pashyat sarve praanaa anupashyanti shrotram shrinvat sarve praanaa anushranvanti, mano dhyaat sarve praanaa anudhyaayanti, praanam praanantam sarve praana anupraananti, evam u haitad iti hendra uvaachaasti tv eva praanaanaam nishreyasam iti/*

(Indra Deva then declared : *Praanosmi!* or : ‘I am the Praana, the Vital Energy to one and all! He exhorted that he must be worshipped for fulfillment and to discover the Path of Immortality, since Life is breath and breath is the Life, for existence is literally hinged on to Praana’. He further declares that it is due to the vital force alone that one retains his oneness and identity or individuality or else he would get lost in the vast wilderness of the universe; then only one is distinguished by his name, face, form by the eyes, sound by the ears, thoughts by the mind, complexion by skin, and so on. Indeed it is the vital force that marks the individual, his or her position by the speech that speaks, eyes that see, ears that hear and above all the mind that thinks, imagines, sings, smells, acts and reacts, so on. While speech speaks, vital energy speaks after it; as ears hear vital breath hears along and when the breath breathes all the vital breaths breath too there after. Indra is thus the Praana, the Life and the very Existence. He is the prajnatma- the Self with intelligence; he indeed is the buddhi, vritti, svabhava and ‘sarva praanaanan jeevana kaaramam’!)

III.3: *Jeevati vaag apeto muukaan hi pashyaamah, jeevati chakshur apetondhaan hi pashyaamah, jeevati shrotraapeto badhiraan hi pashyaamaah, jeevati manopeto balaan hi pashyaamah, jeevati baahucchinno jeevati uru chinna iti evam hi pashyamah iti, atha khalu praana eva prajnaat medam shariram parisrahyotthaapayati, tasmaad etad evoktham upaaseeteti, saishaa praane yo vai praanah saa prajnaa, yaa vaa prajnaasa praanah, tasyaishaiva drishtir etad vijnaanam, yatraitat purushah suptah svapnam na kaanchana pashyaty athaasmin praana evaikadhaa bhavati tad enam vak sarvaih naamabhih sahaapyeti, chakshuh savaih rupaih sahaapyeti, shrotram sarvaih shabdaih sahaapyeti, manah sarvaih dhyaanaih sahaapyeti, sa yadaa pratibudhyate yathaagner jvalatah sarvaa disho visphulinga vipratishtherann evam evaitasmaad aatmanah praanaa yathaayatanam vipratishtante praanebhyo devah, devebhyo lokaah, tasmaad etad evoktham upaaseeteti, saishaa prane sarvaaptih, yo vai praanah saa prajnaa yaa vaa prajnaa sa praanah, tasyaishaivasiddhir etad vijnaanam, yatraitat purusha aarto marishyanaabalyam etya sammoham eti, tam aahur udakraameet chittam, na shrunoti, na pashyati, na vaachaa vadati, na dhyayati, athaasmin praana evaikadhaa bhavati, tad enam vaak sarvaih naamabhihsahaapyeti, chakshuh sarvainrupaih sahaapyeti, shrotram sarvai shabdaih sahaapyeti, mana sarvaih dhyaanaih sahaapyeti, sa yadasmaacchariiraad utkraamati sahaivaitaih utkraamati/*

(Indeed an intelligent person should meditate on 'ukta' to the breathing energy which controls and sustains all the organs and senses since as one normally finds a possible defect in any specific organ it is the problem of adequate supply of the vital energy; one finds across a dumb person as he is deprived of the ability of speech; a blind person suffers from the absence of eyes resulting in the lack of vision; a deaf person is disabled to hear as his ears are non-functional; a mad person suffers from the defect of mind and thus behaves oddly; similarly the shortcoming of arms or legs disables body movements. In all these cases, adequate resource of vital energy and the breathing spirit falls short. Again, when a person is so asleep that he sees no dreams then he becomes one with that breathing spirit alone. Then speech with all sounds gets absorbed and so do the eyes and ears while mind with all the thoughts is shrunk into itself. As soon as the individual wakes up, the vital energy sparks off like blazing fire to reactivate all the organs and senses as usual and invoke the respective deities like Surya the source of vision, Vayu the individual breathing process quite apart from the Universal Energy anyway, Chandra the mind, Antariksha the ears and the sense of hearing and of reaction to sounds and so on. Thus the internal breathing energy alerts the individual to revitalise and wake off from the sleep. To prove this point of sleep stage, a sick person nearing death falls into the state of unconsciousness when the physical senses slow down although the fundamental vital energy too slows down the flow of Universal Energy into the branch of the individual energy even as the abilities of vision, speech, hearing, touch, smell and body movement get affected and as finally the control of mind and brain power slows down and the link of the internal flow of vital energy gets terminated from the Universal Energy that what Indra Deva is!

Supremacy of Vital Energy reinforced to enable body functions and fulfilment of Human Life

III.4: *Vaag evaasmin sarvaani naamaani abhivishryajyaante; vaachaa sarvaani naamaani aapnoti; praana evaasmin sarve gandha abhivishryajyante; praanena sarvaan gandhaan aapnoti, chakshur evaasmin sarvaani rupaani abhivishryajyante; chakshusaa sarvaani rupaani aapnoti; shrotram evaasmin sarve shabdaa abhivishryajyante, shrotrena sarvaan shabdaan aapnoti; manaa evasmin sarvaani dhyaanani abhivishryajyante manasaa sarvaani dhyaanani aapnoti; saha hy evaasmin shareere vasatah sahotkraamatah, atha yathaasyai prajnaayai sarvaani bhutaani ekam bhavanti, tad vyaakhyaasyaamah/*

(Recalling Pratardana's assurance of the greatest gift to the Universe viz. the vital energy, Indra Deva further describes the far reaching uniqueness of the all pervasive Praana and its special primacy accorded to the power of 'Vaak' as speech being the prime signal of the impending termination of life as death gets drawn nearby. Then the vital energy takes its toll by odours or the capability of smell. Then the praana gradually obliterates the ability to see and the vision of eyes. The next casualty would be the power of hearing sounds by the ears. The mind is affected and gives up thinking as the thought process sinks in by the gradual disability to think and imagine. Thus the vital and physical qualities being with drawn too then the exit point is stated as being the nearest flash out!)

III.5: *Vaag evaasyaekam angam udulham, tasyai naama prashastaat parivihitaa bhuta maatra, praana evaasya angam udulham, tasya gandhah, parastaat prativihitaa bhuta maatraa, chakshur evaasya ekamangam uduulham, tasya rupam parastaat prativihitaa bhuta maatraa, shrotram evaasya ekam angam udulham, tasya shabdaa parastaat prativihitaa bhuta maatraa, jihavaivaasyaa ekam angam udulham tasya anna rasah purastaatprativihitaa bhuta maatraa, hastaav evasya ekamangam udulham, tayoh karma parastaat prativihita bhuta maatraa, shareeram evaasya ekam angam udulham, tasya sukha dukkhe parastaat prativihitaa bhuta maatraa, upastha evasyaa ekam angam uduulham tasyaanando ratih prajaatih parastat prativihitaa bhuta maatraa, paadaav evaasya ekam angam uduulham, tayor ityaah parastaat prativihitaa bhuta maatraa mana evaasya ekam angam udulham, tasya dheeh kaamaah parastaat prativihitaa bhuta maatraa/*

(Indeed all the faculties of the body of a human being are thus externally supported and correlated. Take speech for example which is externally originated as its function emerges from intelligence- as *Prajnaa vibhaagam*. Breathing is linked with an external element. Eyes are again originated from the faculty of vision connected to Forms. Ears are again connected externally connected with sound. Taste is food linked to tongue. The two hands and legs are connected to movement and works. Pleasure and pain are externally oriented too to mind while generative organs yield happiness and procreation and mind ends up in thoughts and desires. Thus the objects of existence and individual functions of body parts and hence the cause-effect analysis.)

III.6: *Prajnaya vaacham samaaruhyaa vaachaa sarvaani naamaani aapnoti prajnaayaa praanam samaaruhyaa praanena sarvaan gandhaan apnoti prjnaaya chakshuh amaaruhyaa chakshushaa sarvaani rupaani apnoti prjnaaya shrotram samaaruhyaa shrotrna sarvaan shabdaan aapnoti, prajnaaya jihvaam samaaruhyaa jihvaaya sarvaan anna rasaan aapnoti prjnaaya hastau samaaruhyaa hastaabhyaam sarvaani karmaani aapnoti, prjnaaya shariram samaaruhyaa shareerena shkha dukkhey aapnoti, prajnaayopasthaam samaaruhyopasthenaanandam ratim prajaatim apnoti, prajnaayaa paadau samaaruhyaa paadaabhyaamsarvaa ityaa aapnoti, prajnaayaa manah samaaruhyaa manasaa sarvaani dhyaanaai apnoti/*

(Once the faculty of speech is controlled by intelligence then it attains its perfection. Having harnessed the breathing process by intelligence then breath regains odours. Then similarly as eyes and vision are enabled fully then the capability of vision regain its forms. Likewise control of ears regains all kinds of sounds. Organising of tongue would then result in full revival of tastes while intelligent handling of hands and legs would not only facilitate free movement of the limbs but lead the way to the experience of pleasure and pain. Control of the generative organs and senses satisfy the urges of the body but also that

of the aspirations of procreation. Likewise, control of hands and feet enables free movement and the best control of one's mind enables thoughts of virtue and justice!)

III.7: *Na hi prajnaapetaa vaan naama kinchana prajnaapayet, anyatra memano bhuudity aaha naaham etan naama prajnaasisham iti, na hi prajnaapetah praan gandham kanchanaapajnaapayet, anyatra me manobhuud iti aaha naaham etam gandham prajnaashisham iti, na hiprajnaapetam chaskhuurupam kinchana prajnaapate, anytra me mano bhuud iti aaha naaham etad rupamprajnaasisham iti, na hi prajnaapetam shrotram shabdham kaanchan prajnaapatet anyatra me manobhud iti aaha naaham etam shabdham prajnaasisham iti; na hi prajnaapetajihvanna rasam kanchana prajnaapayet anyatr me manobhuu iti aaha naaham etam anna rasam prajnaasisham iti, na hi prajnaapetam shareeram sukhamna dukkham kinchana prajnaapayet anyatra me manobhuud iti aaha naaham etat sukham na dukkham prajnaasisham iti, na hi prajnaapeta upastha aanandam na ratim na prajaatim kaanchana prajnaapaayet anyatra me mano bhuud iti aaha naaham etam aanandam na ratim na prajaatim prajnaasisham iti, na hi prajnaapetau paadaav ityaa kanchana prajnaapayetaam anyatra me manobhud ity aaha naaham etaam ityam orajnaasisham iti na hi prajnaapeta dheeh kaachana sidhyen na prajnaatavyam prajnaayeta/*

(The priority of Intelligence enabling individual cognition of body parts and senses is essential. Individual reactions and vibrations of speech are necessary inputs to the mind that one's name and what abouts are known or forgotten or not known at all. Similarly odours to smell, forms to see, sounds to hear, tongue to taste, hands and legs to move, act and react; experience joys or sorrows; enjoy the act of procreation and understand the issues of the progeny etc. are all the influences of mind, its dullness or sharpness. It is the Mind which is the Chief Coordinator that receives and transmits the signals to and from of the sensory organs and that indeed is that is the Intelligence all about.)

III.8: *Na vaacham vijijnaaseeta vaktaaram vidyaat, na gandham vijijnaaseeta ghraataaram vidyat, na rupam vijaaseeta drashtaaram vidyaat, na shabdhamvijijnaaseeta shrotaaram vidyaat, naanna rasam vijijnaaseetaannarasasya vijnaataaram vidyaa, na karma vijijnaaseeta kartaaram vidyaat, na sukhadukhke vijijnaaseeta sukha dukkhayor vijnaataram vidyaat, naanandam na ratim na prajaatim vijijnaaseeta aanandasya rateh prajaater vijnaataaram vidyaat netyaam vijijnaaseetataitaram vidyaat, na mano vijijnaaseeta mantaaram vidyaat, tavaaeta daashaiva bhuta maatraa adhiprajnaam dasha prajnaamaatraah syur, yad vaa prajnaa maatra na syur na bhuta maatraasyuh, na hyanyatarato rupam hinchana sidhyen no etan naanaa tad yathaa rathasyareshu nemir arpio naabhaav araa arpita evam evaitaa bhuta maatraah prajnaamaaraasva arpitaah na saaduna karmanaa bhuyaana bhavati no evaa sadhuunaa karmanaa bhuyaana bhavati no evaasaadhunaa kaniyaan, esha hi eva saadhu karma kaarayati tam yam ebhyo lokebhya unneeneeshata esha u evaasaadhu karma kaarayati tam yam adho nineeshate, esha lokapaala esha lokaadhipatih, esha lokeshah sa ma atmeti vidyaat sa ma aatmeti vidyaati/*

(There needs to be a perfect coordination of the faculty of knowledge or perception 'per se' and the Jnanendriyas and Karmendriyas or the Agents of Knowing and those of Action to carry out in respect of any Individual Self; Mind is the medium of the transmission and regulation of action. In other words the three entities of the organ of sense, the appropriate object and the sense of recognition need to be in a single and unified operation of mind! The examples are given in the Stanza: Speech is not only a faculty but also what one is desired by the speaker. Similarly smell is what the person concerned is able to smell. Taste of the food is such as the one who likes or does not like and the extent to which the person so

experiences. Sound has to be such as to attract the attention of the hearer. Any particular action should be such as to take the approval of whosoever desires to perform. Pleasure or pain cannot by themselves act but what the Individual concerned is desired or ignored / experienced. Mind is only a mere body- device to act but cannot act on its own and cannot be forced by the thinker unless he desires to think. Also, in turn, the ten agencies of Jnaana and Karma viz. the knowledge and action tools need to be activated by the mind, again at the express direction of the thinker. Would there be no elements be Intelligence, there would not be elements of existence either. Just as a chariot of the felly is fixed on the spokes and the spokes are fixed on the hub, so do the elements of existence are fixed in the faculties of intelligence and the latter are fixed on the breathing spirit; further the breathing energy is everlasting universally. And that again is the Self or the Antaratma the reflection of Paramatma. Indeed He is the Supreme and the Supreme Again!

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

Composite Analysis of Brahma Vidya in rudiments- A Perspective

IV.1-2) *Atha ha vai gargo Balaakir anuuchaanaha sampasta aasa, so vasad usheenareshu savasan matyeshu kurupaanchaaleshu kaaseevidehsv iti, sa haajaatatshatrum kaashyam aabrajyovaacha: Brahma te bravaaneeti, tamhovaacha ajaatashatruh sahasram dadma iti, etasyaam vaachi janako jhanaka iti u janaa dhaavanteeti// Aditye brihad Chandramasi annam, vidyuti satyam, stanayitnau shabdo, vaayaav - indro vaikuntha, akaashe purnam, agnau vishaasahir, apsu teja iti adhidaivatam; adhaadhaa dhyaat - mam :aadarshe pratirupaashchaayaayaam dviteeyah, pratishrutkaayaam asuriti shabde mrityuh, svapne yamah, shariire prajaapatih, dakshine aksheene aksheeni vaachah, sarvekshini satyasya//*

(Gargya Baalaaki famed in Scriptures stated to have lived among Ushinaras, Matsyas, Kuru Panchalas, KashiVidehas and such other Kings approached King Ajata Shatru of Kasi and declared the he could teach Brahma Vidya; the King was too happy to readily announce that he would offer thousand cows in turn ; normally rare offers as by Illustrious Maharshis of Baalaki's stature would have drawn ready admirations every where especially of the declaration of the King when applauses received saying: Oh, Janaka ! Janaka! Then Baalaki began his narration: 'Alike from the view point of Devas and Human Beings, the explanation begins about Devas first. The major Divinities referred to are the Unique Surya, Chandra the 'Anna' or food, Lightning the Truth, Thunder the Reverberating Sound, the Great Vayu/Indra, Akaasha the Fullness, Agni the conqueror , Apsu or water the bright and rapid flow are among the Divinities. In the context of 'Adhyaatmam' or the Self the reference is as follows: 'prati rupam' or ' aayaayaam' or mirror as the reflection, 'dviteeya' or the shadow the double, 'pratishrut kaayaam' or echoing of life, 'shabde mrityu' or the kill of life as sound, sleep or Yama the lord of death; Prajapati the Ruler of Existence or Life, speech as the right eye and the Final Truth the left eye.

(The above reference is on the very lines of , and more or less of a repetition of the Chapter I.Section V. of Briharanyaka Upanaishad.)

Brahma in Celestial Forms as Surya, Lightning, Thunder, Wind, Space, Fire, Water

IV.3-10) *Sa hovaacha Baalaakih, ya evaisha 'Aaditye' purushastam evaaham upaasa iti, tam hovaacha Ajaatashatruh, maa maitasmin samvaadayishtaa 'brihat paandura vaasaa' atishthaah sarveshaam bhutaanaam murdheti vaa aham etam upaasa iti, sa yo haitam evam upaasatetishthaah sarveshaa*

bhutaanaa murdhaa bhavati// Sa hovaacha Baalaakih, ya evaisha 'Chandramasi' purushastam evaaham upaasa iti tam hovaacha Ajaatashatruh, maa maitasmin samvaadayishtha 'annashyaameti' vaa aham etam upaasa iti, sa yo haitam evam upaastennasyaatmaa bhavati// Sa hovaacha Baalaakih, ya evaisha 'Vidyuti' purushastam evaahamupaasa iti tam hovaacha Ajaatashatruh, maa maitasmin samvaadayishthaah 'satyastaatmeti' vaa aham etam upaasa iti, sa yo haitam evam upaaste, satyasyaatmaa bhavati// Sa ho vaacha Baalaakih, ya evaisha 'Stanayitnu' purushastam evaaham upaasa iti, tam hovaacha Ajaatashatruh, maa maitasmin samvaadayishthaah, 'shabdasyaatmeti' vaa aham etam upaasa iti, sa yo haitam evam upaaste, shabdasyaatmaabhavati//Sa hovaacha Baalaakih, ya evais 'Vaayau' purushastam evaaham upaasa iti, tam hovaacha Ajaatashatruh, maa maitasmin samvaadayishthah, Indro Vaikuntho paraajita seneti vaa aham etam upaasa iti, sa yohaitam evam upaaste Jishnur ha vaa Aparajaishnur anyatasstatajaya bhavati//sahovaacha Baalaakih, ya evaisha 'Aaakaashe' purushastam evaaham upaasa iti, tamhovaach Ajaatashatru, maa maitasmin asamvaadayishthaah, purnam apravritti brahmeti vaa aham etam upaasa iti sa yo aitam evam upaaste puryate prajayaa pashubhir yashasaa brahmavar-chasena svargena lokena sarvam aayureti// Sa ho vaachaa Baalaaki yah easha 'Agnau' prusushatam evaaham upaasitam hovaacha Ajaatashatruh, maa maitasmin samvaadayishthah, 'visha sharir' iti vaa aham hetam evam upaasha iti sa ho haitam evam upaaste visha sharir ha vaa anyeshu bhavati// Sa hovaacha Baalakih, ya evaishopsu purshas tam evaaham upaasa iti, tam hovacha Ajaatashastru maa maitasmin samvaada yishthaah 'Tejasaa' Atmeti vaa aham etam upaasa iti, sa ho haitam evam upaaste 'tejasaa' aatmaabhavati,ti adhidaivtam athaadhyaatman//

(Gargya Baalaaki then explains to King Ajaatashatru a systematic delineation of Deities in whom Brahma is reflected as his 'amshas' or formulations as all these facets of His magnificence are replete with His multi-powered splendours, each of which is highly worthy of meditation and individual worship. The embodiment of **Surya** Deva clad in the white bright clothing leads the list of Divine Entities who indeed is the 'Pratyaksha Daivam' or the readily visible and felt Deity whom the entire Universe is looked up on the Sky with instant awe and wonder! He is eagerly awaited at His Rise-Climactic Appearance- and His Setting for the day demanding admiration and worship. Baalaaki then on that order describes the personification of **Chandra** Deva who among other illustrious features of his is essentially the originator of **food** the sustenance power of the Self of Beings in the Universe creating recurring energy of preservation of all the Beings in various forms like abundance of crops, medicinal herbs and seeds to carry on the process of recycling; he is also the power of mental energies of human beings and of Knowledge the base of Veda Vedangas as also the Leader of the Learned Brahmanas the torch bearing perpetuators of the values of Virtue, Dharma, Karma and Sacrifices! Indeed such Chandra Deva is worthy of high esteem for daily worship! Gargya then commends another distinctive manifestation of **Vidyut** of Lightning the flash of **Truth** of 'Antaraatma' the Inner Self and the Hidden Reality of the Universe especially as a reminder of the Maya that human beings are often misled into the snares of ignorance and darkness but possible to lead ahead to brightness as per the Vedic Dictum of 'Tamasomaa jyotirgamaya'; indeed that Vidyut as a flash of Reality is worthy of salutation and worship! Gargya Baalaaki then extols the manifestation of **Stanayitnu** or Thunder as a personification that originates 'Shabda' the Sound waves and variations as 'Naada Brahma' the true manifestation of Brahma appropriately titled as 'Shritis' as Vedas and 'Udgitas' as Upanishads the singular media of Language handed over to generations in the Cycle of Time through Kalpa-Yuga-Samvatsara-Rithus; the Shabda is also the Vedangas especially 'Shiksha' enveloping 'Uccharana' or Pronunciation-Intonation and Cadence besides Sangeeta, Nritya, Naatakas all being ramifications of Shabda. Indeed such rich gift of Brahma Deva to humanity and Devas

alike serves the wondrous form of Brahma Himself is highly worthy of approbation and worship! Baalaaki then commends **Vayu** the Deity of Wind another outstanding form of Brahma and specifically of Praana the 'alter ego' or modification of Indra Vaikuntha himself the invincible Single Army of Valour and Skills who destroyed personifications of Evil that challenged the forces of Dharma and Nyaya or virtue and justice and threatened the entire Universe to end up; such evil forces like Vritrasura and Pauloma Kaalankajas were extinguished with pluck and bravery by Indra the Lord of Vayu the Praana of very existence the Lord's creation! The Pancha Praanas comprising Praana-Vyana-Apaana-Udaana-Samanas controlling vision, hearing, speech, touch and mind are the identity of the sensory organs indeed. Intense meditation and worship of Praana the Vayu Deva redesignated Indra Deva would bestow physical triumph and never dying spirit of intrepidity and success. Then Baalaaki suggests that **Aakasha** representing the endlessness and eternity of Brahma Devas typical creation of enigma and mystery in His scheme of 'Srishti' that even Devas and Sanakaadi Maharshis have ever digested nor solved let alone by human beings! The inscrutability and vagueness of the Supreme is shrouded by the very concept of comprehension and equally so is the 'Daharaakaasha' or the Antariksha of the 'Antaraatma' the typical reflection of the 'Paramatma'. There is no other way of praying and worshipping except looking upward to the Sky and Space beyond and submerge one's thoughts inward within with marvel and dread! The highly Learned Baalaki recommends to King Ajaatashtru that intense meditation to the Space as the non active Brahma bestows the material wealth of offspring, cattle, fame and the invaluable radiance of Brahma and the ultimate fulfillment of human life! The next very prominent Deva among the Brahma Swarupa is of **Agnihotra** assuming the Panchagni Swarupas or of Five Flames viz. Garhapatya, Aahavaneeya, Dakshinaagni, Sabhya and Avasatya representing Heaven, Cloud, Earth, Man and Woman as explained vide Katha Upanishad-I.iii.1. Further Chhandogya Upanishad vide IV.vi.1: *Agniste paadam vakteti, sa ha shvo bhute gaa abhiprasthaapayam chakaara, taa yatraabhi saayam babhuvuh, tatraagnim upasamaadhaaya, gaa uparudhya, samisham aadhaaya, paschaad agneh praanupopavivesha/* or Agni declares that It is a part of Brahma's one quarter and when Sun Rise occurs and herds of cattle are driven to pastures and again when Sun sets cattle are driven home and Agni be invoked by lighting up and worshipped by being seated to the West of Agni and facing the East. The next stanza explains that of the sacred quarter of Brahma, Earth is one part, the Intermediate Space is one part, Swarga is one part and Samudras or Oceans the fourth. Brahma is surely the all pervasive one in all the parts! This Kaushitaki Upanishad assures that whoso ever prostrates before Agni Deva with veneration would become irresistible indeed! Gargya Baalaaki then describes the essentiality of **Aapsu Purusha** or of Water for the very existence and sustenance of all the Beings. Several of Maha Puranas made distinct references to the manifestations of 'Naara' or water and 'Aayana' or the Abode combined to denote 'Naarayana' or Bhagavan Vishnu as the 'Paramatma' who caused even the creation of Pancha Bhutas or the Five Elements which too get destroyed at the Maha Pralaya or the Great Dissolution at the termination of the Universe after each Kalpa. Brahma Purana for instance highlights that Maharshi Markandeya survived even after all the 'Sthaavara Jangamas' or the Moving and Immovable Beings were destroyed and so did the Elements but the 'Chiraayu Markandeya' survived the Kalpa although struggled and reached atop the extraordinary Vata Vriksha and found a Unique Baala Mukunda in tiny baby form sucking his thumb playfully and that was Narayana Himself! Such was the repute of Basic Water beyond the comprehension even of normal 'Pancha Bhutas' themselves! It is to that Apsu Purusha that what the primordial 'Naara' is for ever that one needs to worship for as to that Luminosity of the Self which is everlasting! That is '*Tejasaa bhavati, iti Adhidaivatam, athaadhyaatmaam*' or that is the embodiment of Supreme Brightness, the Self Illumination and The Greatest Illumination That!)

Worship of the Antaratma the reflection of Paramatma

IV.11-18: *Sa hovaacha Baalaakih ya evaisha aadarshe Purushastam evaaham upaasa iti, tam hovaacha Ajatashatruh, maa maitasmin samvaayishthaah, pratirupa iti vaa aham etam upaasa iti, sa yo haitam evam upaaste pratirupo haivaasya prajaayaam aajayatena pratirupah// Sa hovaacha Baalaakih ya evaisha Chaayaayaam purushastam evaaham upaasa iti, tam hovaacha Ajaatashatruh, maa maitasmin samvaadayishthaah, dviteeyonapaga iti vaa aham etam upaasa iti, sa yo haitam evam upaaste vindate dviteeyaat, dviteeyavaan hi bhavati// Sa hovaacha Baalaakih, ya evaisha pratishrutkaayaam purushastam evaaham upaasa iti, tam hovaacha Ajatashatruh, maa maitasmin samvaadayishthaah asur iti vaa aham etam upaasa iti, sa yo haitam evam upaaste na puraa kaalaat sammoham eti// Sa hovaacha Baalaakih, ya evaisha shabde purushastam evaaham upaasa iti, tam hovaacha Ajaatashatruh, maa maitasmin samvaadayishthaah mrityur iti vaa aham etam upaasa iti, sa yo haiaam evam upaaste na puraa kaalaat praateeti// Sahovaacha Baalaakih ya evaitat Purushah suptah svapnaayacharati tam evaaham upaasa iti, yamo raajeti vaa aham etam upaasa iti, sa yo haitam evam upaaste sarvam haasmaa idam shraishthyaaya yamyate// Sahovaacha Baalaakih, ya evaisha shareere Purushuastam evaaham upaasa iti, tam hovaacha Ajaatashatruh, maa maitasmin samvaadayishthaah, Pajaapatir iti vaa aham etam upaasa iti, sa yo haitam evam upaaste prajaayate prajayaa pashubhir yashashaa Brahma varchasena svargena lokena sarvam aayur eti// Sa ho vaacha Baalaakih, ya evaisha Dakshine Purushastam evaaham upaasa iti, vaachabaatmaagner aatmaa jyotisha aatmemna vaa aham etam upaasaiti, sa yo haitam, evam upaasta eteshaa sarveshaam aatmaa bhavati// Sa hovaacha Baalaakih, ya evaisha savyekshini Purushastam evaaham upaasa iti, tam hovaacha Ajatashatruh, maa maitasmin samvaadayishthaah, satyasyaatmaa, vidyuta aatmaa, tejas aatmeti vaa aham etam upaasa iti, sa yohaitam evam upaasta etesham sarvesham aatmaa bhavati//*

(It is the Invisible Purusha the ‘Antaratma’ of all the Beings in the Universe, be they the Yonijas, Andajas, or Udbhujas, which is a mirror **Reflection** or ‘Sadarsa’ or of the ‘Adrisa’ the Original that I meditate as you too should said Gargi Baalaki advising the King Ajatashatru, as that ‘Pratirupa’ or the alternate form is indeed worthy of veneration; then Ajatashatru stated that in any case he venerates that Reflection since that such meditation would lead to offspring of his extraordinary faculties. Brihadaranyaka Upanishad vide II.i.9 is quoted: *Sa hovaacha Gargyah, ya evaayam aadarshe purushah etam evaaham brahmo paasa iti, sa hovaacha Ajatashatruh, maa maitasmin samvadishthah, Rochishnur haasyaa prajaa bhavati, atho yaih sammigachati, sarvaamstaan atirochate/* Having explained at length of describing Brahma about the alternate swarupas of Brahma like Surya, Chandra, Vidyut or Lightning, Sky, Vayu, Agni and Water, Gargya said that in this mirror if Brahma were shown then he would be worthy of worship as the Reflection of that Brahma would be as of ‘Rojishnu’ or of stunning brilliance readily commanding instant admiration! Baalaaki then commends sincere worship to the ‘Chaayaayam Purusha’ or the **Shadow** Likeness and ‘dviteeyonapagah’ or the secondary inseparable manifestation which for sure is possessed of the Reality and the King confirms that such intense worship to that Form or ‘Vigrah’ has been already practised as the Reality Itself would secure the same impact as that which becomes possessed of the Primary Source. Gargya then asked the King to realise Brahma Vidya to strictly practise the worship the ‘pratishruti’ or the **Echo** of the Antarama as distinguished from chhaaya or shadow afore-cited but cautions the King to Life but certainly worship that echo not to let slip into unconsciousness before his time of death as rapture in worship should not lead to ‘sammohana maranam’ or death like situation! The King again confirms that indeed he takes the said precaution and resorts to the process of worship accordingly. Continuing the process of convincing, Gargya continues his prescription to pray

to that Truth of what Brahma stands for and describes that during sleep, one would encounter **dream** state which would just be akin to one's existence as if in death. King Ajatashatru surely realises the extremity of dreams that might even sound like death when Lord Yama could directly encounter 'mrityu' and face death-like situations and hence that eventuality be avoided by intense prayers. Baalaaki still argues with the King to worship the Antaratma within the **Physique** but the latter in any case had been in constant worship of **Prajapati** already to increase offspring, cattle and fame and thereafter the full life to attain heaven. Then Baalaki suggests in final desperation to convince the King to worship the **right eye** of the physique as the **Self** signifies **Agni and Radiance** and to that the Person in the **left eye** as the **Self and Truth**, but way of the body language of the King, he understands now that the latter knows it all and that the King's practical knowledge is far more superior than his text book's theoretical know-how, yet he is polite enough not to show off wisdom and erudition compared to Baalaki's knee deep knowledge. That indeed is the maturity of the King compared to the upstart Baalaaki!

The Individual Self as present in all the Beings

IV.19: *Tata u ha Baalaakis tushneenam aasa, tam hovaacha Ajatashatru etaavannu Baalaaki iti, etaavad iti hovaacha Baalaakih, tam hovaacha Ajaatashatruh, mrishaavai khalu maa samvaadayishthaa Brahma tebravaaniuiti, yo va Baalaaka etesham Purushaaaam kartaa, yasya vai tat karma, sa vai Baalaaka etesham Purushaanaam kartaa, yasya vai tat karma, sa vai veditavya iti: tata u ha Baalaakih samit paanah pratichakrama upaayaneeti, tam hovaacha Ajaatahatruh, pratilomarupam eva tan manye yat kshatriyo braahmanam upanayetaihivyeva, tvaa jnaapayishyaamiti, tam ha paanaav abhipadya pravavraajavtau8 ha suptam Purusham Aajagmatuh, tam haajaatashatruh aamantrayaachakre, Brihat paandaravaasah soma raajann iti, a u ha shishya eva, tata u hainam yashtsyaavichiklshepa sa tataeva samuttaashthau tam hovaacha Ajaatashatruh, kvaisha etad Baalaake purushoshayishta, yastraitad pabhut yata etad aagaad iti, hitaa naama purushasya naadyo hridayaat urititam abhipratanvanti, tad yathaa sahasradhaa kesho vipaadeetas taavad avyah pingalasyaanimnaa tishthanti, shuklasya krishnasya peetasya lohitasya cha, taasu tadaa bhavati yadaa suptah svapnam na kanchana pashyati/*

(Having failed to finally convince the King who indeed possesses far superior depth and experience even while the rough bravado and vainglorious demeanor of Balaaki is showing off, the latter falls silent and gets subdued. The King then declared that he could instruct about Brahma Vidya to Baalaaki who travelled to many Kingdoms such as of Usheenaras, Matsyas, Kurupanchalas and Kasividehas and 'enlightened' them all has since he met with his nemesis now at the hands of Ajatashatru the King of Kashi. When Baalaaki who has, all said and done, does know a smattering outline of Brahma Vidya, if not its perfection, requested the King for the favour of his Instruction. Ajatashatru states that customarily it is the class of Brahmanas to teach Kshatriyas and their Kings but not the other way around but since Baalaki insists the King has agreed to accept him as his disciple rather reluctantly lest there should not be any ill feeling among the fellow Brahmanas! As a part of the practical exercise then the King made the student to accompany him outside his Royal Palace to a Public Place. Both of them have approached a person in deep sleep and since as he is in that state, tried to wake up addressing him as Soma since he is dressed in white robes. The King then explains that the person concerned on the way side being fast asleep is restful while his body channels named *hita* extend from heart to the surrounding the body, the pericardium, are fully functional. There would be hair like channels thousand-fold, flowing white thin fluid of black, yellow and red colours and as the person concerned would be fast asleep with no dreams whatsoever.

The Ultimate Truth of Identity of the Individual Self and of Brahma

IV.20: *Athaasmin praana evaikaadhaa bhavati, tad enam vaak sarvair naamabhih sahaapyeti, chakshuh sarvaih shabdaih sahaapyeti, manah sarvair dhyaanaih sahaapyeti, sa yadaa pratibudhyate yathaagner jvalatah sarvaa disho visphulingaa vipratishtheerann evam evaitasmaad atmanah praanaa yathaaya – tanam viprashthante, praanebhyo deva devebhyo lokaah, sa esha praana eva prajnaatmedam shareeram aatmaanam anupravishttha aalomabhyaa aankhebhayah, tad yathaa kshurah kshura dhanevopahito vishvambharovaa vishvambharkuaaya evam evaisha prjnyaatmedam shareeram aatmaanam anupravishttha aalomabhya anakhebhayah, tam etam aatmaanam eta aatmaanonvavasyante: yathaa shreshthinam bhunjati evam evaisha prajnamaitair atmabhir bhuntam evam evaita aatmaana etam aatmaanam bhunjanti sa yaavaddha vaa indra etam aatmaanam na vijajne taavad enam asuraa abhibhuvuh, sa yada vijanetha hatvaasuraan vijitya, sarveshaam cha devaanaam, sarveshaam cha bhuaanam shaishthyam svaaraajyam, adhipatyam paryait tatho evaivam vidvaan sarvaan paapmaanopahatya saveshaam cha bhutaaaam shraishthyaam svaaraajyam, aadhipatyam paryeti ya evam Veda, ya evam Veda/*

(Ultimately now the Truth is declared as Supreme Brahma is united into the Individual Self! Praana the Vital Energy being the true manifestation of Brahma merges into the Self; that the Antaratma and Paramaatma or the Identical Oneness is the Reality. Praana the alternate form of the Inner Consciousness enlivens the body-frame, purely on temporary basis along side its carriage of limbs and the linking energies of senses, all headed by the mind as the agent-provocateur or the causative substance. Then existence of a Being gets activated and then the inner light is energised. Then speech together with the body identity gives its name, ears along side all sounds gets activated, the mind as the manager of body parts and their respective functions takes its position. Thus the ‘he’ or ‘she’ or ‘it’ is ignited with existence of life, as from a blazing fire sparks off in various directions and the vital breaths reach different stations simultaneously as the functions of vision, hearing, breathing, tasting, touch, movement, generation, excretion, reproduction, and thinking get activated. Praana the enters the body as whole and the Self thus makes its ingress upto the nails and hair roots. Indra in the form of Praana enters the body alright and enables its functions by a directing his designated Devas activate the body functions to see, hear, breathe, and comprehend to but some how it skipped his attention that demons would follow suit and either disable the body parts and senses or influence them to misdirect and misuse. But as long as the the instruments are enabled well for appropriate end-purposes, the pre-eminence of the body is sustained till such time that the Vital Energy stays and finally merges with the Truth, most probably to return again and again, unless It merges into Brahma forever!)

[This concludes the Essence of Kaushitaki Brahmana Upanishad]

Omiti Brahma Omiti Sarvam Omityetad anukritirha sma vaa aapyo shraavayetyaa shraavayanti, Om iti Saamaani gaayanti, Om Shomiti sahasraani shaastraani shamshanti, Om iti adhvaryuh, pratigaram pratigrunaati, Om iti Brahma prasauti, Om iti agnihotram anujaanaati, Om iti Brahmanah pravakshyann aaha, Brahmopaapnaa vaaneeti, Brahmaivopaapniti/Sham no Mitrah sham Varunah, sham no bhavatyarmaa, sham na Indro Brihaspatih, sham no Vishnur uru kramah, namo Brahmane namaste Vaayo tvam eva pratyaksham Brahmasi, tvam eva pratyaksham Brahmaavaadisham, Rutam avaadisham, Satyam avaadisham, tan maam aaveet, tad vaktaaram aaviit, aavin maam, aaveed vaktaaram, Om Shantih, Shantih, Shantih/ (Taittiriya Upanishad I.viii.1 and I.xii.1 respectively).

ESSENCE OF MUNDAKA UPANISHAD

ESSENCE OF MUNDAKA UPANISHAD

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ESSENCE OF MUNDAKA UPANISHAD

*Om bhadram karnebhiih shrunuyaama Devaah bhadram pashyemaakshabhiryatraah,
Sthirairairangaistushtuvaam sasthanubhirvyashema Devaahitam yadaayuh/ Svastina Indro
Vridhashravaah, Svastinah Pushaa Vishvavedaah, svasti nastaarkshyo arishtanemih, Svasti no
Brihaspatirdadhaatu/ Om Shantih Shantih Shantih/*

(Om, may Devas bless us always to hear words of propitious and promising nature as we are engaged in performing acts of Sacrifices; let us always vision such deeds of virtue; let our limbs be engaged in such activities that invoke Devas for fulfilling our desires. May Lord Indra and Pusa the God of Earth bestow to us excellent disposition and lenience towards us as we might falter and fail! May Garuda Deva who oversees our strengths and shortcomings destroy evil influences surrounding us and save! May Lord Brihaspati guide us to enrich our Learning and Wisdom and lead us to path of material prosperity and spiritual fulfilment; may the Universe be surfeit with Peace, Peace and Peace again!)

Brahma Vidya down the generations

*I.i.1-3) Om, Brahma Devaanaam prathamah sambabhuva Vishvasya kartaa bhuvanasya goptaa, sa
Brahma- Vidyaam sarva vidyaa pratishtham atharvaaya jyeshtha putraaya praaha/ Atharvane yaam
pravadeta Brahmaatharvaa taam purovaachaangire Brahma Vidyaam sa Bharadvajaaya
Satyavaahaaya praaha Bharadvajengirase paraavaraam/ Shaunako ha vai Mahaashaalongirasam
vidhivad upaasannah papraccha, kasminnu Bhagavo vijnaatam bhavati iti/*

(OM, Brahma the Creator, Sustainer and Protector of the Universe was self manifested as the foremost of Devas who were appointed to administer its existence. Most initially, He taught the rudiments of Brahma Jnaana to His eldest son Atharvan who was apparently born of one of the most ancient cycles of unqualified Brahma Times. Atharvan in turn taught this Vidya to Angira of the yore and the latter transmitted the Knowledge to Satyavaha of the ancestry of Bharadvaja and further down to Maha Yugas and Yugas through the ages. Shaunaka who was a householder of fame approached Maharshi Angira of the relevant generations and desired to know and asked him: ‘Bhagavan! kasminnu vijnaate sarvamidam vijnatam?’ or Respected Sir! What is That by which every thing becomes known!’ There is a reference in Chhandogya Upanishad (VI.i.3) cited in this context: A Brahmana Vidyarthi named Svetaketu who learnt Vedas in Gurukula for several years, returned home and showed off his knowledge around as his father asked the Vidyarthi: *Yenaashrutam bhavati, amatam matam, avijnatam vijunaatamiti!* Or what is that which is never heard is heard, unthought is never thought, and unknown is never known! Svetaketu got baffled and drew a blank. The kind father explained to Svetaketu: ‘Do listen what is the reply: ‘ A lump

of earth denotes what earth is all about; just as all kinds of speech are the basis of speech itself; a lump of gold is what all ornaments could be made out of gold just as a nail cutter would realise what kinds of instruments could be made out of iron! Indeed it is that secret which could made of a staggering variety of plurality that a singular existence could roll out! That is what Brahma Vidya is all about!)

Two distinct approaches towards Brahma Vidya-the Paraa and Aparaa or Karma and Vairaagya Maarga

*Li.4-5) Tasmai sa hovaacha, dvai vidye veditavye iti ha sma yad Brahma vido vadanti Paraachaiva -
aparaacha/ Tatparaa Rigvedo Yajurvedah Saamavedorvedah Shikshaa Kalpo Vyhakaranam Niruktam
Chhando Jyotishamiti, atha paraa ayaa tadaksharamadhigamyate/*

(The ‘Para-jnaana’ or the ‘Aihika Jnaana’ of somewhat inferior approach to Brahma Vidya- in contrast to ‘Apara-Jnaana’ or Amushmika Jnaana- is through acquisition of knowedge of Veda Vedangaas and the system of Rituals, Regulations and conventional set of Rules that the knowledge of Scriptures so prescribe. The other Superior approach of higher learning without resorting to karama kaanda is of Self Realisation through total Control of Panchendriyas viz. the Karmendriyas or the Action-oriented organs and Jnaanendriyas or the sensory organs and mainly of Mind in essence. The former route is detailed as the knowledge of Rik-Yajur-Saama-Atharva Vedas and the Shadvedangas of Shiksha, Kalpa, Vyakarana, Nirukta, Chhandas, Jyotisha.

[As Narada Purana explains in extensive details, Shiksha refers to ‘Ucchhaarana’ or Pronunciation, Sangeeta, Nritya, Naataka, Chitralkhana and other Fine Arts. Kalpa Grandha comprises Nakshatra-Veda-Samhita-Angirasa-Shanti-and Griha Kalpas; in the Nakshatra Kalpa the Study of Chandra and Stars is described; in the Veda Kalpa, the methodology of accomplishing the ‘Chaturvidha Purushardhas’ or the four major human objectives of Dharma-Artha-Kaama-Moksha are detailed. In the Samhita Kalpa the guai dance of ancient Rishis to ‘Tatva Darshi’. In the Angirasa Kalpa, Lord Brahma himself is stated to have described about the Abhichaara Vidhi Vidhaana Mantras regarding the procedures of magical-charm-benevolent as also malevolent karmas like Vasheekarana, Mohana, Ucchhatana and Unmada disciplines. In the Shanti Kalpa, Mantras and Procedures to ward off dangers and usher in good tidings from Celestial, Terrestrial and Extra-Terrestrial Sources have been detailed. The Griha Kalpa details Homa Karma, Mudra Vidya of Mrigi, Hamsi and Suukari or Abhicharika Karmas, Abhishekas in favour of Varuna-Surya-Indra-Vayu-Sapta Rishiganas and of course of Rudra Deva, Devis as also of Nava grahas. Griha Kalpa also encompasses Vriddhi Karyas, Grahana ‘daana-abhisheka- pujas’ and so on. Vyakarana or Grammar constitutes Veda Mukha or the face of Vedas encompassing Pratyayas or Prefixes and Suffixes, Vibhaktis or Cases of: Pradhama / Vachanas-Dviteeta /Accusative of Objects-Triteeya / Instrumental- Chaturthi / dative- Panchami / ablative or where action is involved-Shashthi/ possessive-Saptami/ locative of action-and Sambodhana / demonstrative or addressing some one. Vyakarana also refers to Subhaanta prakarana or Mangalaacharana; Naama/Sarva naamaas; Taddhita pratyayanta shabdas or noun form suffixes; Dhatus or tissues or elements of Sanskrit language; Samaasas or Compound nouns and Kaaraka prakarana. The last mentioned is as follows: (i) Karta Kaaraka or first vibhakti / nominative case or Subject used with Verb- (ii) Karma Kaaraka or second vibhakti / accusative case denoting the object-(iii) Kaaraka Kaaraka or third vibhakti / instrumental case denoting agent and action- (iv) Sampradana Kaaraka or fourth vibhakti / dative case denoting object and action- (v) Apaadaana Kaaraka or fifth vibhakti / ablative case denoting seperation or division (vi) Genitive Kaaraka or sixth vibhakti/ possessive case denoting noun to noun- (vii) Adhikaara Kaaraka or seventh vibhakti / Locative case

denoting the place of action and finally (viii) Sambodhana Kaaraka or the eighth vibhakti as in the prathama Kaaraka addressed to a person. Nirukta or the etymological or derived-rhetoric-artificial interpretation which is essentially an extension of Vyakarana aiming to bring out the hidden meaning of Vedas and Scriptures like Upanishads not fully expressing the total intent, interpretation and and implication; the word ‘nir’ connotes the comprehensive sense that is sought to be conveyed and ‘ukta’ states what is expressed but pointing out a lot that is not revealed. Nirukta as far as ‘karnarupa’ or of ear form is concerned besides the ‘mano rupa’ or of the Understanding and Absorptive is concerned is stated to be classified in five basic Varnas or classifications / forms: Aagama, Viparya, Vikara, Vinaasha and Uttama Yogas. The famed Yakshacharya who followed the Great Grammarian Panini is stated to have explained the Implicit Undertone of Nirukta succinctly: ‘if a blind person happens to stumble a pillar, is the fault of a pillar!’ Chhando Shastra or the Science of Prosody is a highly significant component of Vedangas as *Chaandaha paadau tu Vedasya* or denoting the fifth division of Vedangaas. Chhandas is of two kinds one for Vaidik or related to Vedas and another for Loukik or of general use. Vaidik Chhanda is for three major applications: *Anushtup Yajati, Brihatya Gaayati, Gayatrya Stoutatii* or Anushtup is used for Yagnas, Brihati is used for singing and Gayatri Chhandas is for Stutis. The Loukika Chhandas is used for Puranas, Itihasas, and Kavyas in poetical forms. Both the Vaidik and Loukik chhandas are Matrik or and Varnik or based on Matras and and Varnas or of Units or Quality. The Chhando Shastra is fundamentally based on Ganas or groups of three Aksharas or Letters, some being Guru or Big and Laghu or Small; for instance **Ya**-Maa-Taa or a combination of hrasva-deergha-deergha is called Yagana; **Maa**- Taa- Raa comprising Deergha-Deergha- Deergha is called Magana; **Taa**-Raa- Ja or Deergha-Deergha-Hrasva is Tagana; **Raa**-Ja-Bhaa or Deergha-Hrasva- Deergha is Ragana; **Ja**-Bha-Na or Hrasva-Deergha-Hrasva is Jagana; **Bhaa**-Na-Sa of Deergha-Hrasva-Hrasva is Bhagana; **Na**-Sa-La or Hrasva-Hrasva-Hrasva is Nagana and finally **Sa**-La-Gaah or Hrasva-Hrasva- Deergha summarising **Ya-Maa-Taa-Raa-Ja-Bhaa-Na-Sa!**The Ruling Deities are Ya gana- Jala, Ma gana-Prithvi, Ta gana-Aakasha, Ra gana-Agni, Ja gana-Surya, Bha gana-Chandra, Na gana (Aayu or Life and health) and Sa gana (Vayu). The Gana Phala is Vriddhi and Abhyudaya or Development and Progress for Ya gana; Lakshmi or Wealth for Ma gana, Dhana Naasha for Tagana, Vinasha for Ra gana, Roga or Ill-health for Ja gana, Su Yasha for Bha gana, Ayu for Na gana, and bhramana or travel for Sa gana. These are but the preliminaries of Chhando Shastra: there is a frighteningly huge phraseology of concepts of Karna, Karatala, Payodhara, Vasu charana and Vishta depending on the Laghu-Guru words; Padya or Stanza; Paada or Line consisting of the number of lines; Yati or the pausing point; Praasa or the last words with rhythms of specified lines; Vrittas or circles like Samavritta, Artha vritta, Vishama vritta depending on the deergha-hrasva aksharas. There are also types of Chhandas ranging from one to twenty six lettered lines such as Ukta, Ayukta, Madhya, Pratishtha, Supratishtha, Gayatri, Ushnik, Anushtup, Brihati, Panklti, Tishthup, Jagati, Ati Jagati, Shakvari, Ati Shakvari, Ashti Atyashti Dhriti, Viddhuti, Atidhruti, Kriti, Prakriti, Aakriti and so on and on. The ming boggling multitude of Chhandas or Poetic Structures in Sanskrit Language is a standing proof of the eloquence and magnificence of its ‘Vaangmaya’ or Literature! The Sixth Vedanga is by far the most complicated and exhaustive one viz. the Jyotisha Shastra, specialising in which asks for several births of human lives of virtue with cumulative knowledge of excellence! The relevant Skandhas or Chapters are stated to be of high significance in this extraordinary Vedanga viz. Ganita Siddhanta, Jaataka / Hora Siddhanta, Samhita, Panchanga Saadhana, Grahana Sadhana of Lunar and Solar Eclipses and Dik Sadhana. In Ganita there is parikrama of Yoga, Antara, Gunana, Bhaajana, Varga, Varga mula, Ghana, Ghanamula, Gaha Maadhyama, Anuyoga or te knowledge of Desha, Disha and Kaalamaan or Place, Direction and Time; Udaya-Astama-Chhaadhikara or Rise-Setting-Dusk, Grahayuti or Graha Yoga

etc. In Jaataka Skandha, descriptions are given in Jaati Bhedas, Graha Yoni or the details of Jati, Rupa, Guna; viniyonija or janma phala according to human beings, Garbhaadhaana, Janma, Arishta, Ayuraadaaya or Life Span, Dashaa Krama, Karmaajeeva, Ashtaka Varga, Raja Yoga, Naabha Samyoga, Chandra Yoga, Raasi Sheela, Stree Jataka Phala, Mrityu Vishaya Nirnaya, Muhurta Nirnaya, Gochaara, Grahachaara, Varsha Lakshana, Tithi-Dina-Nakshatra yoga, Karana, Muhurta, Upa Graha, Yaatra phala and so on. Panchanga Sadhaana or of Tithi-Vaara-Nakshatra-Karana and Yoga would determine the nature of the person concerned. Ayanaamsha Sadhana denotes movement units. There is a whole lot of Surya Siddhanta, a distinct discipline altogether. Jaataka Skandha deals Rashis of Mesha-Vrisha-Mithuna-Karka-Simha-Kanya-Tula-Vrischik-Dhanu-Makara-Kumbha-Meena. In the context of a specific Rashi, Shadvargas are calculated in terms of Hora from Sun Rise to Sun Set, Drekhana or a division of one third of a Rashi or a varga, Namaamsha, Dvashaasha and Trishamsha as each Rashi comprises thirty Amshas; each Rashi having nine Navamshas. Calculations of Navaamsha Jnaana are exacting, since nine Amsha / Kaalas are involved. Graha Kaalamaan discusses Muhurta, Ahoratra, Paksha, Maasa, Ritu, Varsha depending on the 'Rasaas' or Tastes commencing from Surya viz. Katu or Mircha, Chandra viz. salt. Mangal : tikta or bitter, Budha: mishra or mixed, Guru : Madhura or sweet, Shukra : Amla or bitter, Shani : Kashaaya or herbal decoction. Svabhava maitri or natural compatibility of Grahas also needs to be examined. For example Surya's friends are Chandra, Mangal, and Guru; Budha is a normal friend of all Grahas; but Shukra and Shani are enemies; Mangala's friends are Chandra, Surya and Guru; Budha's friends are Shukra and Surya; and so on. Thus mutual compatibility is examined. **Nakshatra Phala:** at birth are also detailed viz. Ashvini-handsome and well ornamented; Bharani-capable and talented; Kritika-steady minded and fond of sex; Rohini- born wealthy and contented; Mrigashira: Luxurious; Ardra: born violent and stubborn; Punarvasu-even minded and disciplined but too wealthy; Pushya-imaginative and ever happy; Aslesha: obstinate yet virtuous; Magha- born rich and devoted; Purva Phalguni-charitable, adjustable and sociable; Uttara Phalguni: wealthy and comfortable; Chitra-well dressed and charming; Svati-virtuous, moralistic and charitable; Vishakha-cunning, greedy and harsh; Anuradha: fond of Travel and non resident; Moola: wealthy, happy, helpful; Poorvaashaadha and Uttaraashadha-happy and hearty, disciplined and virtuous respectively; Shravana- rich, happy and famed; Dhanishtha- donors, wealthy and enterprising; Shatabhisha-win over opponents but cunning; Purvaabhadra- rich yet heavily effeminate; Uttaraabhadra-independent, assertive, speech makers and attractive; and Revati-energetic, enterprising, pure hearted and rich. Similarly Raashi Janma Phalas -both Chandra and Surya maana janma; Muhurta nirnaya are all well within the ambit of the Jyotisha Vedaanga.]

Indeed, adequate grounding of the so called 'Paraa jnaana' of Veda-Vedangas, the code of Rituals and the 'parijnaana' or the Karma Kanda enables and constitutes a solid step to the Higher or Superior 'Aparaa Jnaana' to accomplish 'Tadaksharam' or that Ultimate!

From Abstraction to Perception- Brahman manifests as an Image of Hiranyagarbha Brahma

I.i.6) Yattad adreshyam, agrahyam, agotram avarnam achakshushashrotram tadapaanipaadam, Nityam Vibhum Sarvagatam Susuksham tadavyayam yad bhuta yonim paripashyanti dheeraah/

(On the solid foundation of the so called 'Inferior' knowledge of Veda Vedangas, Superior Enlightenment which is not definable: 'agraahyam' or beyond comprehension; 'adrishyam' or imperceptible by the Sensory Organs and Senses; 'agotram' or of unknown nativity, 'avarnam' or featureless and unphysiquest; 'achakshuhshrotram' or without the eyes nor ears! But Svetaashvatara Upanishad (III.11) clarifies:

Sarvaanana shiro greevah sarva bhuta guhaashaha sarva vyaapeesha sa Bagavan tasmaat sarva gatash Shivaha/ Maha Shiva is present in evrery body's 'hridaya-guha' or the cavity of hearts, faces, heads and necks as 'sarvagatam' or all pervading and 'susuksham' or minutely subtle; 'tadavyayam' or Undiminishing and 'tad bhuta yonim' or the Source Cause!)

I.i.7) Tatorna naabhih shrujate grihnate cha, yathaa prithivyaam oshadhasya sambhavanti, yathaa satah purushaat keshalomaani tadaksharaat sambhavateeha vishvam/

(The Parama Purusha Paramaatma weaves around the unparalleled and unique Universe just as Earth grows herbs and trees or a human being issues out hairs on body and head just as a spider spreads out and withdraws its thread)

I.i.8) Tapasaa cheeyate Brahma, tatonnam abhijaayate, Annaat praano manah satya lokah karmasu chaamritam/

(By way of his sankalpa and will power called 'Tapasya', Brahman expands himself and originates the Unmanifested 'Anna' or the 'quintessential food' as an unmanifested 'Source of the Sources' from which is evolved 'Praana' or the very Original Source named Existence or Life whom some believe as Hiranyagarbha, as followed by Cosmic Mind or Brain Power, as also the Pancha Bhutas or the Five Basic Elements of Nature viz. Earth-Water-Fire and Light-Air-and Sky. There after the Worlds viz. Bhur-Bhuvar-Svar-Mahar-Janar- Tapo-Satya Lokas. Then the 'karmasu' or as the Cause and the fruit of the 'karma' or Rituals is the End Result viz. 'Amrita' the pinnacle of Immortality; but the concept of Karma is cyclical through births and deaths and indeed there is a mirage of the end of Karma elongated into perhaps billions of Kalpa Kaalaas.)

I.i.9) Yah Sarvajnah Sarva Vidyasya Jnaanamayam Tapah, Tasmaadetad Brahma naama rupamannam cha jaayate/

(It was from this 'Sarvajnyah-Sarva Vidyasya-Jnaanamaya' Paramatma or the Omniscient and the Unique Fund of Knowledge out of His mere sankalpa- which tantamounts to what mortals call as 'Tapas' or deep introspection-that a derivative Brahma, viz. Hiranyagarbha, his existence, form and his sustenance viz. food got materialised. *Anaadi-nidhanam Brahma shabda-rupam yad aksharam, vivartate artha bhavena prakriyaa agato yatah!* (Vakyapadiya I.i) Or the Adi Brahman who has no beginning nor end, who is formless, soundless yet Eternal transformed as the imitative manifestation and the latter appeared with a form, sound and above all a significant purpose viz.Srishti-Sustenance and Samhara !)

[This concludes First Mundaka, Chapter One]

Power of Knowledge of Scriptures and Karma Jnaana -Rituals and Practice- but an effort only half won!

I.ii.1) Tadetat Satyam mantreshu karmaani kavayo yaanyapashyamstaani Tretaayaam bahudhaa santataani, taani aacharata niyatam,Satyakaamaa esha vah panthaah sukrutasya loke/

(The Truth indeed is that the ancient Rishis say of Treta Yuga like Vasishtha had well visualised the unity of purpose and effectiveness of the Mantras of various Rituals highlighted in all the three principal Vedas of Rig-Yajur-Saama nomenclature. Constant practice and performance of the Karmas as stressed in the Vedas ought to usher in the desired objectives of truthful devotion and dedication.)

I.ii.2) *Yadaa lelaayate hyerchih samiddhe havya vaahane, tadaajya bhaagaavantarenaahutih pratipaada - yechardhayaahutam/*

(As the Agni in the homa kunda is kindled and set ablaze, the flames shoot up, then is the time to offer the oblations to ‘havya vaahana’ the carrier to Devas, with faith both the parts of the classified butter or ghee along with the appropriate Veda Mantras, precisely in between the right and left called the ‘aavaapa -sthaana’. It may be noted that that the ‘aahutis’ are to be done in plural number twice daily through out one’s life. Another precaution is that on Darsha and Pournamaasa- Amavasya and Pournami- special oblations are offered on right and left sides also in the special deference to Agni and Chandra, besides the usual place viz. the ‘aavaapa sthaana’ or in the midst).

I.ii.3) *Yasyaagnihotram adarsham apournamaasam achaaturmaasyam anaagraayaanam athithivarjitam cha, Ahutam vaishvadevam avidhaanaa hutam aa-saptamaamstasya lokaan hinasti/*

(A person who normally practices the daily Agnihotra fails to perform special oblations on Amavasya-Pournamis, chaturmasyas, harvest rituals, and without securing the blessings of Atithis, and the Vaishvadeva Rites daily is cursed by Agnihotra in seven worlds of Bhur-Bhuva-Svara-Maha-Jana-Tapa and Satya that he would visit after his death for seven generations!)

I.ii.4) *Kaali Karaali cha Manojavaa cha Sulohitaa yaa cha Sudhumravarna, Sphulingini Vishvarupi cha Devi Lolaayamaanaa iti Sapta Jihvaah/*

(The Sapta- Jihvaas or the Seven Tongues of Fire Flames are Kaali (black), Karaali (ferocious), Manojava (Speed of Mind), Sulohita (extremely red hot), Sudhumra varna (coloured like thick smoke), Sphulingini (emitting cracky sparks) and Vishvaruchi (blazing all around); these are the ‘lolaayamaana-agnis’ or the ever moving flames of speed and spread!)

I.ii.5) *Yeteshu yashcharate bhraajamaaneshu yathaakaalam chaahutayo hlaadadaayanam, tam nayanyetaah Suryasya rashmayo yata Devaanaam patirekodhivaasah/*

(Those who perform the ‘Agni Karyas’ as prescribed, the ‘aahutis’ would turn the flames themselves as extended tongues and keep mingling with ‘Surya Kiranas’ and at an appropriate time in the course of such several exercises lead the Karta to the single Lord who presides over all the Devas)

I.ii.6) *Yehyeheeti tam aahutayas suvarchasah Suryasya rashmibhir yajamaanam vahanti, Priyaam vaachamabhivadantyorchayantya esha vah punyah sukrito Brahma Lokah/*

(The dedicated and highly concentrated oblations to the flames of the Fire accompanied by the Mantras as performed consistently are so well received by the Sun Rays that when a ripe time arrives and warmly welcome the Soul of the Karta as the well deserved fruit of his ‘Sukrita Karma’ and accompany it towards the virtuous path leading to Brahma Loka.)

I.ii.7) *Plavaa hyete adrudhaa yajna rupaa ashtaadashoktam avaram yeshu karma, etacchreyo yebhinandanti muudhaa jaraamrityum te punarevaapiyanti/*

(However, deluded by Maya, one tends to boast of performing ‘ashtaadasha Yajna rupa’ or sacrifices with sixteen Ritviks besides the self and his wife and imagine that he would have qualified for higher lokas and avoid rebirth. Indeed, he does not realise that as age overtakes him to death, he would be back to the cycle

of life one again! Performing a Sacrifice without Jnaana or full knowledge hardly would mean much as : ‘kevalam jnaana varjitam karma’ would remain unbaked! Vasishtha Maharshi taught Lord Shri Rama : *Kaalam yajna tapo daana tirtha devarchana brahmaih, chiram aadhi, sapopetaah kshapayanti mrigaa eva/* (Sacrifice, austerity, charity, tirtha yatra, worship to Devas are no doubt supplementary virtues for relieving miseries in the current and future births, yet do not assure without higher Knowledge of Brahma. Bhagavat Gita aptly describes in Shraddhaatraya Vibhaga (XVII.5-6): *Ashastra vihitam ghoram tapyante ye Tapojanaah, Damdhaahankaara samyuktaah kaamaraaga balaanvitaah/ Karshayantah shareerastham bhuta graamamachetasah, Maam chaivaantah shareerastham taan vidhyaasura nishchayaan/* (Those without following the essence of Shastraas while performing severe austerities, but assume boastful arrogance, ‘kaamakrodhas’, ‘raaga dveshaads’ etc continue to display devilish nature devoid of real purity!)

I.ii.8-9) *Avidyaayaam antare vartamaanaah svayam dheeraah panditam manyaamaanaah, janhanyamaanaah pariyantee muudhaah andhenaiva neeyamaanaa yathandhaah// Avidyaayaam bahudhaa vartamaanaa vayam kritaartha ityabhi manyant baalaah, yatkarmono na pravedayanti raagaat tenaaturaah khseena lokaaschayavante/*

(As one remains in the tight jacket of ignorance believing in self deception that what ever was done by them is just right and continue to get bogged down in Rites and Sacrifices, little realising that such acts of self purification are only one but certainly not the high path to Brahmatva and Final Liberation; do no doubt they might achieve lower goals of higher lokas but certainly return to the Eternal Cycle of Life after the fruits of the higher lokas are enjoyed and exhausted as derived from the erstwhile Karmas. In this context, Katha Upanishad viz.I.ii.4-6: *Durmate vipareete vishuuchi avidyaa yaa cha vuidyeti jnaataa, Vidyaa- bheepsinam Nachiketasam manye na tvaa Kaamaa bahuvololupanta// Avidyaamantare vartamaanaah svayam dheeraah panditammanyamaabnaah, dandrasyaamaanaah pariyanti muudhaah andhenaiva neeyamaanaa Yathindhitaah// Na saamyaparaayah pratibhaati baalam pramaadyantam vittamhena moodham, ayam loko naasti para iti maanee punagh punarvashamaapadyate me/* (In the context of Yama Dharma Raja testing the true credentials of Nachiketa, the former appreciated Nachiketa who scrupulously avoided the diversity of pleasures and the temptations of life and followed a unified and well defined code of virtue. Indeed while existing in the midst of ignorance and darkness, the majority of persons assume that they are the intelligent and enlightened and move fast round and round following curved and twisted means of existence, just like a *blind leading the blind!* Not realising the means of attaining a long term perspective, the one with no discrimination blunders into pitfalls by being fooled by the lure of the lucre and confusing the woods for a huge forest! Persisting in the midst of Avidya or ignorance , the yet immature and unenlightened show off their self praise and even genuinely self deceive that they have hit the target of Salvation. Such persons as steeped deep in ‘Karmaacharana’ or practice of apparent virtues but yet get encircled in the strings of attachments and desires and get deprived of the Reality till the final exhaustion of Karma Phala which alone would qualify for Brahmatva!)

I.ii.10) *Ishtaapurtam manyamaanaa varishtam naanyacchreyo Vedaante pramuudhaah, Naakasya prushthe te sukruenubhutvemam lokam heenataram lokam vaa vishanti//*

(Persons saturated by Sacrifices and Rituals as per the perfection of what Vedas and other Scriptures imply and impress and content themselves attaining temporary reliefs of what ever is destined by the balance of merits and demerits and as soon as the account of fruits is over and return back to the vortex of

rebirths. In this connection, Prashnopanishad (I.9) is recalled: *Samvatsaro vai prajaapatistasyaayane dakshinam chottare cha, tady ha vai tadishtaapurte kritamityupaasate te Chandramasameva lokamabhijayante/ sa eva punaraavartante tasmaadeta Rishayah prajaakaamaa dakshinam pratipadyate, esha harayiryah pitruyaanaah/* or in the context of a full year of Dakshinaayana and Uttaraayana of the Surya, the Prashna Upanishad explains that at death of creatures, two courses are open viz. of the Southern and Northern; those who follow Rituals, austerities, charities etc. would achieve the world of Chandra or Pitru Loka by the Southern Course).

I.ii.11) *Tapah shraddhaa ye hyupasanyantaranye shaantaa vidvaamso bhaiksha charyaa charantah, Surya dvaarena te Virajaah prayanti yatraamritah sa purusho hyaavyayaatmaa/*

Those however who take to total renunciation in forests and hermitages, begging alms for mere sustenance as long as they face death finally get rid of the dirt of living and take to the path of the Sun en route the Ultimate Truth far beyond and indeed far within the Antaraatma or the Innermost Self as the Quintessence of Truth Itself! Manu Smriti (XII.50) analyses: ‘ Persons of wisdom would however prefer the superior course-the Northern One referred to the Prashnopanishad above -as that indeed is the highest goal of Hiranyagarbha, Prajaapatih or the Lords of Creatures viz. Marichi, Dharma the Mrityu Deva and Mahat the Unmanifested Maya!’

I.ii.12-13) *Parishya lokaan karmachitaan Braahmano nirvedam aayan naasti akrutah kritena, tad vijnaanaartham sa gurum evaabhigachhet samit paanish shrotriyam brahma nishtham// Tasmai sa vidvaan upaasannaaya samyah prashanta chittaaya shamaanvitaaya, enaaksharam purusham veda satgyam provaacha taam tatvato Brahma vidyaam/*

(Having analysed the effectiveness of observing ‘Karma kaanda’ or the Rituals and all the other acts of worldly virtues, a Vaidika Brahmana resorts to introspection and then with the agni samidhas in hand approaches a Preceptor who is a reputed Brahma Vetta with the singular query of what next ; he supplicates the Preceptor as in his introspection he becomes aware that Karma is at the most a stepping stone of Brahma Tatva but not the direct product of Karma! Thus the Brahmana who realised the significance of the role of a preceptor approaches the Preceptor with his heart as clean and organs and senses too under full control and sincerely begs of him to teach the essence of Brahma Tatva! Indeed a Preceptor too has to be duly qualified as one whose conscience is clean, devoid of blemishes, conceit, dispassionate, self controlled, erudite in veda vedangas, and has spent his erstwhile life in chastity is stated to be well qualified to expound the Theory of Brahma Tatva!)

[This is the end of the Second Chapter as also of the First Mundaka]

An approach to Brahma Tatva- the basic concept of Supreme Bharman

II.i.1) *Tadetad Satyam: Yathaa sudeeptaat paavakaad visphulingaah sahasrashah prabhavante saruupaaha tathaaksharaad vividhaaha, Saumya, bhaavaah prajaayante tatra chaivaapi yanti/*

(That indeed is the Truth! Soumya or you the pleasant contented one! Just as a fully blazing Agni issues out countless sparks all around, the perpetual fire originates different creatures and merge back! Brihadaranyaka Upanishad vide II.i.20 explains: *Sa yathornanaabhis tantunoccharet, yathaagneh kshudraa visphungaa vyuccharanti, evam aatmaad aatmaanah sarve praanaah, sarvey lokaah, sarve devaah sarve bhutaani vyuccharanti: tasyopanishat satyasya satyam iti praanaah vai satyamn tesaam*

esha satyam/ or 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 flickeing all around. In the same manner human organs function like tongue emanating sound and speech, hand and feet resulting in actions, skin creating odour, heart demanding breathing, and mind deriving thoughts and so on. All the Devas preside over organs and worlds. Various other Beings ranginf from a blade of grass upto Hiranyagarbha manifest their own chatacteristics. Likewise all the 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 couches in a Live Body is the Self that is the Supreme Self and indeed THAT IS THE TRUTH!)

II.i.2) *Divyo hi amurtah Purushah sabaahyaantaro hi ajah, Apraanohi amaanah shubhrohyaaksharaat aparah paraah/*

(Purusha or the all pervasive yet the resident of one's heart or the Antaratma as well as the Paramatma is essentially the 'divya' or the self effulgent; 'amurtah' or form less; 'sabaahyaantarah' or existent within and without; 'ajah' or unborn or birthless; 'apraanah' or devoid of vital force being self existent; 'amaanah' or devoid of mind or thoughts since what is done by Him is a 'Sankalpa' or a 'nirnaya'; 'Shubhrah' or the embodiment of Purity; 'Aksharah' or Imperishable and 'Aparah' and 'Parah' far beyond comprehension though Realisable! Brihadaranyaka Upanishad vide IV.iii.7 is relevant: *Katamaa Atmeti! Yoyam vijnaanaamayah: Praaneshu hridayaantarajjotih Purushah; sa samanaah sannubhau lokaavanu sancharati dhyaayateeva lelaayateeva, sa hi svaapno bhutvevam lokamatikraamati mrityo rupaani/* (As Maharshi Yajnyavalkya was asked about what was the Self; the reply was as follows: 'The person called Self comprises of awareness or knowledge of the senses of vision, hearing, touch, smel 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 deam state of mind. He exists here yet imagines in a non real phase of mind by sheer ignorance and flight of fantasy'! Having thus explained, the next stanza elucidates further: 'This Individual Self at the time of his mortal birth assumes a body with organs and senses of seeing, hearing, touching, digesting food, capacity to procreate and thinking and so on and as such becomes the victim of evils with or without 'paapa punyaas' or sins and virtues; when death of the mortal body envelopes, he discards the body leaving the account of virtues and vices along to the next birth in the eternal cycle of births and deaths unless there is Salvation! In this cycle, the chariot of life is driven by the five horses on either side called Pancha Karmendriyas and the corresponding Pancha Jnnaanendriyas with mind in the driver seat, but the 'Antaraatma' as the mute spectator!)

II.i.3) *Yetasmaad jaayate praano manah sarvendriyaanicha, Kham Vaayujjotiraapah prithivi vishvawsya dhaarini/*

(It is from this Parama Purusha the Life Energy Praana is originated as also the Mind, besides the Senses, Antariksha, Vaayu, Jyoti or Fire, Water, Earth the 'Vishvasya Dharini' or the support of the entire Universe; these Pancha Bhutas possess the qualities of shabda, sparsha, varna, svaad and ghraana or sound, touch, colour, taste and smell respectively all emanating from the Purusha. This Purusha is stated to trascendental or the Superior Most, as differentiated by the Virat Svarupa within the Brahmanda or the Cosmic Egg who in turn is stated to have manifested as Life Energy or the Praana renamed as Hiranya - garbha. The Supreme Most is perhaps visualised as : *Avidya-Vishaya-Vikara bhuta namadheyaha antaratma* and through Maya is interpreted as : *chaitanyam nirupaadhikam shuddham avikalpam Brahma Tatva jnaanaanaad jeevanam kaivalyam tadeva maayaa pratilimbita rupena kaaranam bhavati/* In short The Absolute! Now, the Virat Svarupa is described further:)

Virat Svarupa distinguished from Brahman as the alternate form of Antaratma and the process of Srishti

II. i.4) *Agnirmurthaa Chakshusee Chandra Suryau, Dishaa shrotre, Vaagvivartaascha Vedaah; Vaayuh Praano hridayam Vishvam, asya padbhyaam prithivi hyeshaa sarva bhutaantarantaraatmaa/*

(The Virat Svarupa who is the Antaratma or the Inner Consciousness possesses Agni as his head, his eyes as Surya Chandras, Dishas or Directions as the ears, Vedas as his speech, Vayu as the vital force, the Universe as his heart and his feet as the Bhumi. Bhagavad Gita's Eleventh Chapter on 'Vishvarupa - darshana Yoga' makes an elaborate description as asserted by Arjuna of Pandavas who was over-awed by the Vision vide 18-20 stanzas are quoted: *Tvamaksharam paramam veditavyam tvamasya vishvasya nidhaanam, tvamasya yassaasvata dharma goptaa sanaatanasvam Purushomarome// Anaadimadhyā – antam anantaveeryam ananta baahum Shashi Surya netram, pasyaami tvaam deepta hutaashavaktram svatejasaa Vishvamidam tapantam// Dyaavaa prithivyoridamantaram hi vyaaptamtvayekena dishascha sarvaah, drushtvaadbhutam rupamugram tavedam lokatrayam pravyathitam mahaatman!*

(Krishna Paramatma! It is my strong conviction that you are the Parama Purusha, the unique entity that is highly realisable, the singular axis to the wheel of the Universe, the Ultimate Refuge Point, the Supreme Protector of Virtue and Natural Justice, and the Ageless Purusha Svarupa. You are the One with no beginning, mid point and termination, the embodiment of power and energy, possessive of myriad hands and feet, with the countenance of Fire at once blazing and effervescent, Surya and Chandra as the eyes of radiance and tranquility, and of outstanding source of Universal activity and dynamism. Mahatma! You are the Undefined Self that ever fills in and radiates with the totality of Existence and Life!)

II.i.5-7) *Tasmaadagnih samidho yasya Suryah Somaatparjanya oshadhaya prithivyaam, Puman retah sinchati yoshitayaam vahneeh prajaah Purushaatsamprasutaah// Tasmaadruchah saama yajuushi deekshaa yagnascha sarve kratavo dakshinaascha, Samvatsarascha yajamaanascha lokaah, Somo yatra Pavateyatra Suryah// Tasmaaccha Devaa bahudhaa samprasutaah Saadhyaa manushyaah pashavo vyaamsi, Praanaapaanou vreehiyavou tapascha shraddhaa satyam brahmacharya vidhischa//*

(From the Parama Purusha emerges Agni which is the 'samidha' or the fuel to Surya. From Him Chandra and Parjanya or rains emerge too and the resultant 'oshadhis' or herbs and food grains on Prithvi; from Him again the Male and Female species, besides the entire 'Charaachara Jagat' or the total contents of the Universe, especially the 'Vahni' or the Common Fire facilitating the humanity to perform 'Karma' or Rituals and the consequent deeds of Virtue or Dharma and Nyaaya or Justice. Then He manifested himself as Vedas of Rucha or metrical verses and mantras that have their letter, feet, regulated length, with Gayatri, Anushup, Trishtup, etc Meters; Yajur mantras or formulas; Saama or chants embellished with 'stobha' etc. and tune consisting of five parts viz. himkaara, prastaava, Ugeetha, Pratihara and nidhaana; principles of Deeksha or initiation by donning munja grass girdle and the consequent Yagna prakriyas; dakshinas to Brahmana priests and the concepts of Kratus or Sacrifices and of Yajamani- Ritviks as the Sacrificers so that Dharma and Karma are perpetuated and Universal principles of Sun, Moon, Parjanya, Vayu and so on are sustained for ever. Parama Purusha also created Devas in various groups, notably Ashta Vasus, Dvadasha Adityas, Ekaadasha Rudras and others. Then he created human beings, animals, birds, Life Force of 'Praanaapaanas' or the incoming and out going Air, food for sustenance and various precepts like tapas or meditation, shraddha or perseverance and resolve; Satyam or Truthfulness; Brahmacharya or continence and Vidhi or discipline and regulation.)

II.i.8) *Sapta Praanaah prabhavanti tasmaat Saptaarshita samidhah Sapta homaah, Sapta ime lokaayeshu charanti praanaa guhaashaya nihitaah Sapta Sapta/*

(Parama Purusha also created seven life breaths viz. two eyes, two ears, two nostrils and a tongue; seven flames as at I.ii.4 above; seven kinds of samithas or fuels; seven kinds of oblations catering to each of the perceptions of the relevant sense objects; ‘sapta ime lokaah’ or seven seats of the senses; ‘charanti praanaa’ or the moving about sense organs -all resting in the cavity of the body or the heart, thus all the seven-seven results of the ‘karmas’ of the persons of ignorance).

II.i.9) *Atah Samudraa girayascha sarve asmaad syantante sindhuvassarva rupaah, atascharvaa oshadhayo rashmascha yenesa bhutaistshthate hyaantaraatmaa/*

(Parama Purusha created Sapta Samudras named Lavana or of salt, Ikshurasa or sugarcane juice, Sura or wine, Ghrita or of ghee, Dahi or curd, Ksheera or milk, and Susvaada or sweet water; Sapta Giris viz. Sumeru, Kaikaasa, Malaya, Himalaya, Udyachala, Agastyachala, Suvela and Gandhamaadana; besides the Sapta Saptas included: Sapta Lokas of Bhū-Bhuvā-Svar-Mahar-Janar-Tapo-and Satya; Sapta Patalas of Atala-Vitala-Sutala-Talaatala, Mahatala, Rasaatala and Paatala; Sapta Dvipas viz. Jambu, Plaksha, Salmaali, Kusha, Krouncha, Shaka and Pushkala. From Him also flow out rivers, grains, juices and so on and it is on the support of the food that the Internal Self is nourished and sustained.)

II.i.10) *Purusha evedam Vishvam karma tapo Brahma paraamritam, etaddyo veda nihitam guhaayaam so’ vidyaagranthim vikirateha Soumya!*

(It is indeed all this creation of the Universe , Karma, Knowledge, Life and so on that the Parama Purusha has blessed humanity with. He who becomes aware of that Supreme and Immortal is all about would have destroyed the most quizzical knot of ignorance!)

[This concludes the first chapter of the Second Mundaka]

Description of the Undefinable / Formless Supreme and the scope of Realisation of the Self

II.ii.1) *Aavih sannihitam guhaacharam naama mahatpadam atraitat samarpitam, ejat praanan nimishaccha yad etad jaanatha sad asad varenyam param vijnaanaad yad varishtham prajaanaam/*

(All the Vidvans of great knowledge of Veda Vedangaas and other Scriptures tend to seek the Highest but indeed is near at hand as the effulgent, manifest, stable, dynamic yet in the cavity of one’s own heart! On Him as the axis one revolves, moves, breathes, and winks! It is that Entity that is the Being and the Non-Being, gross and subtle, ‘Aavih’ or as Vedas proclaim ‘shines and blazes’, ‘sannihitam’ or literally close by; ‘guhaacharam naama’ or visionable and hearable through the modes of sensory organs; It is ‘mahat’ or the greatest of all; ‘padam’ or the Ultimate Goal, ‘samarpitam’ or as fixed by the spokes to the nave of a chariot wheel; ‘praanat’ as that which breathes, fully alive and active; ‘yat- nimishat’ or winks with eye flaps as a sign of life; ‘etat jaanatah’ or be it understood well!)

II.ii.2) *Yad architam yad anubhyonu cha, yasmin loka nihitaa lokinascha, tadetadaksharam Brahma sa praanastadu vaan manah tadetad satyam tadamritam tad veddhavyam Souma viddhi/*

(Whatever is subtle and unique is ‘Praana’, the Life Force which itself is Brahman, which alone enables the speech and mind and that indeed is the Reality. You the Learned Soumya, target that ‘ aksharam Brahma’ to shoot and accomplish! Brihadaranyaka Upanishad IV.iv.18 explains : *Praanasya praanam uta chakshushah chakshu uta shrotasya shrotram, manaso ye mano viduh, te nichikyur Brahma*

puraanam agrayam/ or Paramatma is revealed as the radiance of the Self or the Pure Intelligence and the quintessential Vital Force or the the ‘Maha Praana; It is also the Elemental or Rudimentary Eye of the Eyes, the basic Ear of the Ears, and the fundamental organs especially the Mind of the Minds! Thus the Elemental Sense Objects of the Inner Most Self divulge themselves and declare themselves as the integral parts of the Supreme and Premordial Purana Brahman!) The Brihadanyaka Upanishad describes further in the subsequent Stanza: *Manasaiva anudrashtavyam, naiha naanaasti kimchaa:mrityoh sa mrityum aapnoti ya iha naaneva pashyati/* or indeed there is no duality of the Self and the Supreme Self as they are but the reflections of each other and the 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 mortal life to death to death and back to life invariably again, but the super imposition of unawareness named ignorance!) Kenopanishad’s very opening Stanzas viz. 1 and 2 corroborates: *Om! Keneshitam patati preshitam manah kena Praanah prathamah praiti yuktah, Keneshitaam vaachamimaam vadanti chakshuh shrotram ka u devo yunakti/ Shrotrasya shrotram manaso mano yad vaacho ha vaacham sa u praanasya praanah, Chakshushas chakshuratimuchya dheeraah , pretyaasma allokaa -dadamrita bhavanti/* or Who has directed one’s mind to any object or event! Who indeed is that the Praana or the Life Energy that is preceded by and commanded to one’s mind! Who is that crucial input which prompts speech to utter and ears and eyes to hear and see respectively!The reply is that That is the Mind of the minds, the Speech of the speeches, the Eye of the eyes , the Life of the lives, and therefore those who are the highly knowledgeable identify the Self with senses realise that the Self is the Supreme Self!

II.ii.3) *Dhanur griheetvaa aupanishadam mahaasrtram sharam hyupaasaanishitam samdadheeta: aayamya tad bhagavatena chetasaa lakshyam tadevaksharam Soumya viddhi/*

(Having taken into one’s mind as its piercing arrow, that is appropriately sharpened by the Veda Vedangas and the resultant karma jnaana and precision of meditation, the Individual has to target the Supreme by releasing the mind and the purity of its thoughts deep within!)

II.ii.4) *Pranavo dhanuh, sharo hyaatmaa Brahma tallakshyamuchyate, Apramattena veddhaavyam sharavat tanmayo bhavet/*

(The ‘hunter’ as duly equipped with high knowledge of maturity takes up ‘Pranava Shabda’ as the mantra the bow, releases Soul as the arrow -as totally ready and prepared with the maturity of karma and dharma but connected with the body of organs and senses- at the Ultimate ‘Unknown Reality’ as the target. If the arrow is to be released by an erring huntsman then naturally the ‘bull’s eye’ or the pointed target’s eye might not be hit, despite repeated and concentrated efforts ! In other words, the effort has to be totally relieved of the traces of materialistic forces as generated by the ‘Pancha Karmendriyas’ and the ‘Pancha Jnaanendriyas’)

II.ii.5) *Yasmin dyauh prithivi chaantariksham otam manah saha praanaanischa sarvaih, tam evaikam jaanatha aatmaanam, anya vaacho vimunschatha, amritasyaisha setuh/*

(Indeed the Supreme Reality is for sure connected with and mutually interacted by the ‘Panchendriyas’ of Jnaana and Karma or the Awareness on the one hand and the resultant Actions on the one hand, and the Five Embodiments of Earth, Inter space and Heaven as also the Mind and Praana the Vital Force. Therefore the unique bridge of the self and the Supreme is just the body instincts and the spiritual

impulses with mind as as the bridge between Mortality and Immortality! Svetaashvatara Upanishad vide III.8. is quoted to qualify the message: *Vedaahametam Purusham mahaatman Aditya varnam tamasah parastaat, tameva viditvaa atimrityumeti naanyah panthaa vidyate ayanaaya/* or Brahman is of the inimitable splendour of the only comprehensible Aditya beyond the utter darkness of death. There could never ever be a possible path of realising the true nature of that Blissful Reality free from ignorance crossing the ocean of Samsaara! The same Upanishad vide VI.15- *Eko hamso bhuvanaasyaayasya madhye, sa evaagnisalile sannivishtah, tameva viditvaatimrityumeti, naanuah panthaa vidyateyanaaya/* or there is a bird trapped right in the thick of ‘Samsaara’ which indeed is midst of fire in the ocean; there is no way out of this world except by passing through it except by death!)

II.ii.6-8) *Araa iva ratha aabhou samhita yatra naadyah sa eshontashcharate bahudhaa jaayamaanah, Omityevam dhyayatha aatmanam svasti vah paraaya tamasah parastaat// Yah sarvajnah sarva vidyaisha mahimaabhuv, Divye Brahmature hyesha vyomnaatmaa pratishthitah// Manomayah praana shareeranetaa pratishthitonne hridayam sannidhaaya tad vijnaanena paripashyanti dheeraah anandarupamamritam yadbhavati/*

(The Antaratma moves about manifold and multiformed since the heart of its physique is fixed with several nerves all around just as the spokes on a hub of a chariot wheel; one should indeed meditate that with the unique symbol of Om so that it severs the encumbrances and disperses darkness and cruise through the obstructive tides and reach finally the shores of brightness. The Self is ‘Sarvajna’ the Omniscient, ‘Sarva Vid’ or the embodiment of Knowledge, ‘Mahimaa bhuv’ or the glory of the Universe, ‘Divye Brahma Pure’ or His Abode of magnificence viz. the Self; Vyomini or in the expansive Space of the heart or Consciousness; ‘manomaya’ or fully conditioned by one’s mind, ‘praana sharira neta’ or the resident of the ‘Shuksma Deha’ or of Vital Energy; ‘hridayam sannidhaya’ or well deposited in the interiors of the heart; ‘vijnaanena’ or as the essence of Scriptures, ‘ananda rupaamritam’ or indeed as the blissful nature of immortality!

II.ii.9) *Bhidyate hridaya grandhischidyante sarva samshayaah, ksheeyante chaasya karmaani tasmin drishte paravare/*

(As the ‘hridaya grandhis’ or knots of the heart are snapped and dissolved while doubts of ignorance are cleared, then instantly the desires disappear and all the actions are totally terminated when the dazzle of the Self which is indeed the Supreme is realised! Brihadaranyaka Upanishad vide IV.iv.7 is relevant: *Yadaa sarve pramuchyante kaamaa yeshya hridi shritaah, atha martyoramrito bhavatyatra Brahma samushnuta iti,tad yathaahinirvlayanti valmike mritaa pratyasaa shayeeta,evam evedam shareera shete athaayam ashareeromritah praano brahmaiva, teja eva soham bhagavate sahasram dadaami/* or when all the desires concentrated in mind are totally destroyed and when ‘maranaa dharma’ or the natural order to die gets replaced by immortality, then thi Self is stated to have attained ‘Amritava’ or Brahma prapti. Just as a serpent discards its outer skin and becomes far more alert and energetic as earlier, then 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 the weapon of knowledge would accomplish liberation, even living in one’s own body! Indeed , liberation does not always necessarily mean termination of the on going life! The organs of a person having achieved the real purpose do not depart but are merged in their own cause viz. the Self as they are! Also as Katha Upanishad vide II.iii.14-16 states: *Yadaa sarve pramuchyante kaama yeshya hridi shritaah, atha martyormrito bhavatyatra brahma samaashnute/ Yada*

sarve pratibhidante hridayasyesyeh granthayah, atha martyomruto bhavati etaavaad anushaa - shanam/Shatam chaikaacha hridayasya naadyaastaasaam murdhaanih srutgaikaa, tayordhvam aayannamritavam eti vishvanaanya utkramane bhavanti/ or when all the desires sticking to the heart fade off and as the mortal becomes immortal, then it is stated that one attains the Truth of Brahman; that is the state when desires, thoughts, and doubts in mind vanish! When all the knots of the heart are demolished- indeed even if the Being were still alive, then the status of ‘mrityormita’ or ‘jeenan mukti’ is attained! When all the hundred and one nerves of the heart pass through the ‘sushumna nadi’ or the crown of the head takes to ‘Uttara marga’ or the Solar Path then the actual transformatin from mortality to Immortality is state to have taken place: ‘asato maasadgamaya tamaso maa jyotirgamaya, mrityormaamritam gamaya’; as the body’s nerves are otherwise dysfunctional, thus the Final Truth emerges)

II.ii.10-12) *Hiranmaye pare kosho Virajam Brahma nishphalam, tad shubhram jyotishaam jyotisham jyotih tadyad aatmavido vuduh/ Na tatra Suryo bhaati na chandrataarakam nemea vidyuto bhaanti kutoyamagnih, Tameva bhantamanubhati sarvam tasya bhaasaa sarvamidam vibhati// Brahmaiveda- mamritam purastaad brahma, paschaad brahma, dakshinaastaashottarena adhaaschordhvam cha prasrutam brahmavedamn vishvamidam varishtham// Iti Mundakopanishadi dviteeyamundake dviteeya khandah//*

(Right within the luminous sparkle of a golden sheath is Brahman, devoid of taints and blemishes nor with parts. That Supreme of the highest purity and clarity is indeed the Brightness of the Brightness. That is what all the Seers and Seekers seek for and see with supreme satisfacton and surprise! Indeed neither the Sun pales into insignificance; the Moon , Stars, and Lightnings lose their shine and flash; Fire loses its radiance and heat and all these entities just follow their directives as per His nods! Svetashvatara Upanishad VI.14 quotes precisely the same as: *Na tatra Suryo bhaati na Chandra Taarakam---vibhati/* Also, Kathopanishad vide II.ii.11 is relevant: *Suryo yathaa sarvalokasya chakshurnalipyate chaakshusaih baahyadoshaih, ekastathaa sarvabhutaanvrataatmaa na lipyate loka dhukhena Brahmaah/* or thec Self is least unaffected by the sorrows of Beings just as the Sun-the eye of the Universe is totally unaffected by the natural calamities and rejoicings in the world; the super imposition of the illnesses or the wellness of the body is hardly a matter of concern to the Self. Bhagavad Gita’s Fifteenth Chapter on Purusha Prapti Yoga Stanza 6 is also quoted in this context: *Na tadbhaasate Suryo na Shashanko na Paavakah yadgatvaa na vivartante taddhhaama paramam mama/* or That Paramapada Status or the Supreme Position of Brahman cannot be signified by that of Surya, Chandra or Agni as Paramatma is Swayam Prakasha or Self Illuminated. Once that Status is accomplished, then there is no return as that indeed is His Abode! In fact the Ninth Chapter of Gita titled Raja Vidyaa Raja Guhya Yoga deals extensively with Brahman’s Uniqueness such as stanza 6: *Yathaakaasha sthito nityam Vayussarvatrago mahaan, tathaa sarvaani bhutaani mat sthaaneetyupadhaaraya/* or the Supreme states that the Akaasha is profound and eloquent with th ever dynamic Vayu or Air as all the Beings exist due to this. Bhagavan further states in Gita inn this very chapter vide 16-19: *Aham kraturaham yagjnah svadhaahamahamoshadham, Mantroham ahamevaajyam ahamagnir aham hutam/ Pityaahasadya Jagato Maataa Dhaataa Pitaa mahah, Vedyam pavitramomkaarah Rigsaamayajurevacha/ Gatirbhartaa Prabhussaakshi nivaasa - scharanam suhrut, Prabhavah pralayah shtaanam nidhaanam beejamavyayam/ Tapomyahamaham varsham nigruhnaamyutsrijaami cha, amritamchauiva mrityuscha sadasadcchhaahamnarjuna!* Or ‘ I am the entire content of the mantras of the’ Shroucha Smaarta Pitru Yajna Karmas and the offerings like food, aajya of ghee and various other homa dravyas of bhojya or the offerings to Agni; I am the Creator of the Rig Yajur Samaa Vedas; parents grand parents and relatives; the ‘Veda saara Pranava’ is the Self; Veda Vedya, ‘Jagannaasha beeja’; Utpatti Laya Sthaana, Parama gati or the Path of Ultimate Refuge, Srishti- Sthiti-Samhaara kaaraka and so on!)

II.ii.11) *Brahmaivedamamritam purastadbrahma pashchaad Brahma, dakshinachhottarena, athaschorthvm cha prastram Brahmavaivedam vishvam idam varishtham/*

(The Ultimate Truth is the immortality of Brahman every where, be it at the rear, the right, or the left. That Eternal Truth is valid everywhere irrespective of Directions, always irrespective of the Kaala Chakra spanning years, centuries, Yugas, Kalpas and so on. 'Brahmai vedam Vishvamidam Varishtham' or Brahman is the Universe and beyond the Universe, beyond comprehension and far beyond 'Satyaasatya' or The Truth and even the Non Truth!)

[This is the conclusion of the second chapter of the Second Mundaka]

The Story of Two Birds one seeking material joy and another lasting spiritual bliss

III.i.1) *Dve Suparnaa Sayuja sakhaaya samaanam vriksham parishasvajaate, tayoranyam pippalam svaaddhvatti anaishnan anyobhichaakasheeti/*

(An analogy of two companion birds named Suparna and Sayuja is drawn sharing the same tree as one is busy eating the fruits of the tree while the other remains watching without tasting; this is just as two persons are enjoying the taste even as the other refrains. While one regales by rejoicing the sweet results of different kinds of material happiness the other person calculates and weighs the pros and cons of the karma and the resultant reactions. Bhagavad Gita opens a similar analogy too vide the Purushottama Prapti Yoga viz. XV chapter 1: *Urthvamula madhaasshaakhaam ashvattham praahuravyayam, cchhandaamsi yasya parnaani yastam vedsa vedavit/* or there is an Ashvatta Tree whose roots are comparable to 'Samsara' with roots visible on the ground and branches leaning down stated as of lasting life with Vedas as its leaves and the characteristics are well realised by a Veda Pandita. Kathopanishad vide II.ii.1 states: *Urthva mulovaakshaakha eshoshvattahsanaatanah, tadeva shuram tad brahma, tad evamritam uchyaate, tasmin lokaah shrithaah sarve tadunaateti kaschana, etadvai tat/* or the cause and effect manifestation is discussed since the gigantic peepul tree with its root emerging of Brahman the immortal and the worlds there from. The sprawling tree is replete with innumerable extensions of features ranging from Pancha Bhutas of the Five Elements, Devas, Dishas and Virtues on the one side even with defending energies of the Universe as the relieving points and on the other hand a huge multitude of evils, old age, deaths, sorrows, diseases, struggles, besides material attractions all over. Yet Brahman puts a lid on the totality of situations, alike the pluses and minuses, yet with the defined boundaries and ground regulations well in place! Indeed That is That!)

III.i.2) *Samaane vrikshe Purusho nimagnoneeshayaa shochati muhyaamaanah, jushtam yadaa pashya-tyanyameeshamasya mahimaanamiti veetashokah/*

(Thus the ephemeral attractions are easily drowned in by the majority while a far few only resist the temptations yet both the clans belong to the same very tree of Samsara. The struggle is against the temporary excitement versus self control and patient faith for bliss perhaps in the excruciating and even prolonged long term with total liberation.)

Self as the Source of Brahman attainable by Yoga, Karma, Tapasya and Truthfulness

III.i.3) *Yadaa pashyah pashyate rukma varnam kartaaram paramam brahma yonim, tadaa vidvaan punya pape vidhuya niranjanah paramam saamyam upaiti/*

(As indeed when the Seeker of Reality finally confronts the vision of the golden hued Over Lord and merges with the non duality of Purusha and the Self as the **Source of Brahman**, the Seeker attains equation and then the riddance of gunas and features, merits and non merits, ‘punya paapas’ and indeed that is what all the highest goal! Maitri Upanishad describing the Yoga method is quoted vide VI.18: *Tathaa tat prayoga kalpah praanaayaamah pattyaadhaaro dhyaanamdbhaaranaa tarkah samaadhih shadangaa iti uchyate yogah, anebna yadaa pashyam pashyati rukma varnam kartaaram Isham Purusham Brahma yonim; tad vidvaan punya paape vihaaya parevyaye sarvam ekeekaroti; evam hyaaha: yathaa parvatam aadeeptam naashrayanti kadaachana/* or the Yoga way for achieving identity, control of breath, total withdrawal of senses, deep meditation, intense concentration, contemplative enquiry and absorption is stated to be the ‘Shadanga Yoga’ or the six folded yoga to attain the identity with the Supreme; as animals and birds do not attempt mounting burning mountain peaks, so sins would find no shelter in those who is absorbed in Brahman! Again Kausheetaki Braahmana Upanishad vide I.5 is quoted: *Tad yathaa rathena dhaavayan ratha chakre paryavekshetaivam aho raatre paryavekshetaivam sukrita dushkrite sarvaani cha dvandvaani, sa esha visukruto vidushkrito brahma vidvaan Brahmaiva - abhipraiti/* or a person driving a chariot would examine the two wheels before riding it in the same way as at the day and night, the good works and the opposite; similarly a vidvan surpasses the good and evil and then only seeks to reach Brahman after a thorough self-examination or introspection!)

III.i.5) *Praanohtesha sarva bhutair vibhaati vijaanan vidvaan bhavate naativaadee, Atma kreeda aatmaratih kriyaavaanesha Brahmavidaam varishthah/*

(As a person of wisdom is fully aware of the common knowledge that existence is essential and praana or th vital force is th key factor, he would rather target the Self or the Antaratma instead of getting into the rigmarole of esoteric exercises and show off knowledge but delight in and get enrossed in the Self as per established routes. This is why Bhagvad Gita vide Sankhya Yoga, Chapter Two, Stanza 47 underlines the fundamental Principle: *Karmanyevaadhikaaraste maaphaleshu kadaachana, maa karmaphala heturbhu maa te sangotva karmani/* or Bhagavan Krishna emphasises to Arjuna that one has only the liberty of performing the prescribed duties as they would have no control of the end results or of the quality of reaping the fruits! More elaborately explained is Brihadaranyaka Upanishad vide 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 asambhodaya/ Tam etam Vedaanuvachanena braahmanaa vividishanti, yagjiena, daanena, tapasaanaashakena; etam eva viditvaa munir bhavati, etam eva pravraajino lokam icchhantah pravarajanti/ Etadhasma vai tat poorve vidvaamsah prajaam na kaamayante: kim prajayaa karisyaaamah; yeshaam noyam aatmaayam loka iti/ te ha sma putraishanaa- yascha vittaishanaayascha lokaisha - naayascha vyuttaaya, atha bhikshaacharyam charanti; yaa hyova putraaishanaascha vittaishanaascha, yaa vittaishanaa saa lokaashananaascha; ubhe hy ete eshane eva bhavatah, sa esha neti netyatmaa; agrahya, naa hi grahyate, ashiryaaah 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/* or having given so far the descriptions 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 Brahma vettaas 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 Atmaginas 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 ridded and conviction firmly conquers and the Vision of The Brilliant Truth of the Self being the Supreme prevails!)

III.i.5) *Satyena labhyastapasaa hyesha atmaa samyajnaanaena brahmacharyena nityam, antahshareere jyotirmayo hi shubhro yam pashyanti yatayah khseena dishaah/*

(The Self is achievable through the understanding as to what is truth and untruth as also tapsya or austerity with control of mind and senses, as indeed the best form of such tapasya is the control of mind and senses; it is out of this ‘samyak jnaana’ or the knowledge in completion as backed by tapsya is the gateway to Enlightenment; some of the essential inputs of such ‘samyak jnaana’ are ‘nitya brahma charya’ or abstinence for good; ‘jihvaamritam maya’ or straightforwardness, non pretentiousness, and falsehood; ‘antashshareera shubhrata’ or a clean and blemishless inner conscience leading to ‘Atmajjoti’ or Self Illumination. That indeed is the Path of ‘Parama Nidhaana’ which truly indeed is hiranmaya or the golden hued!)

III.i.6-9) *Satyameva Jayate naanrutam satyena panthaa vitato Deva yaanah, yenaakramanti rishayo hi aaptaa kaama tatra tat satyasya paramam nidhaanam// Brihaccha tad divyam achintyarupam sukshmaaccha tatsukshmataram vibhaati, duuraat suduure tad ihaantike cha pashaatsva ihaiva nihitam guhaayaam/ Na chakshusaa grahyate naapi vaachaa naanyar Devaih tapasaa karmanaavaa, jnaana prasaadena vishuddha sattvah tatastu tam pashyate nishkalam dhyaayamaanaah// Eshonur aatmaa chesaa veditavyo yasmin praanah panchadhaa samvivesha, praanaishchittam sarvam otam prajaanaam yasmin vishuddhe vibhavati esha aatmaa//*

(The Unique Motto that Bharata Desha had rightly adopted is ‘Satyameva Jayate’ or Truth triumphs and never the Untruth. It is by the path of Truth that Devas tread and thus is called Devayana. It is again that very path that Rishis and Seekers of the Eternal Truth ascend by to finally achieve its heights. Brahman is attainable only through the disciplines of Truthfulness and similar traits: It is ‘Divya’ Self-Resplendent; ‘Achintya Rupam’ or of Unimaginable Form; Sukshmantaram or Subtle like ‘Antariksha’; Vibhaati or of such illumination of Surya Chandraadis; ‘sudure’ or extremely distant to the ignorant since the wise are awareness as deep within quite nearby; and ‘guhaayam’ or is deep in the cavity of everybody’s Self, but imperceptible to the blind and ignorant. Indeed it is incomprehensible by the sensory organs and faculties of vision, speech, and so on except through the minds’eye that too by intense ‘dhyana’ fully backed by ‘Karma’ and ‘Dharma’; It is reachable by ‘jnaana prasaadena vishuddha sattva and jnaanamaya’ or only through the favourable medium of knowledge and purity of thought and deed. The subtle Self is within the heart where the Life Energy Praana enters the body of five forms of ‘praanaapaanodaana vyaana samaanas’ into the subtle Self hidden by the sensory organs but attainable clearly by the vision within.)

III.i.10) *Yam yam lokam manasaa samvibhaati vishuddha sattvah kaamayate yaamscha kaamaan, tam tam lokam jayate taamscha kaamah tasmaad aatmajnam hyerchayed bhuri kaamah/*

(So far what ever afflictions had been experienced so far are instantaneously faded and replaced by the person concerned of pure consciousness and now on the screen of his inner vision could experience the

lokas of his choice, be it the world of Devas or Manes, whatever desires are thought of are fulfilled now with the Brahma Jnana. Indeed the Knower of the Antaratma the Pure Consciousness or the Self possessed of all the abilities can obtain and world or its joys instantly!)

[This is the conclusion of the first chapter of the Third Mundaka]

Role of Maya and Cause of Re-Birth

III.ii.1-4) *Sa vedaitat paramam Brahma Dhaama yatra vishvam nihitam bhaati shubhram,upaasate puru - sham ye hi akaamaaste shukram etad ativaranti dheeraah// Kaamaanyah kaamayate manyamaanah sa kaamabhirjaayate tatra tatra, paryaaptakaamasya kritaatanastu ihaiva sarve praviliyanti kaamaah// Naayamaatmaa pravachanena labhyo na medhayaa, na medhayaa na bahunaa shrutena, yamevaisha vrinute tena labhyastasyaisha aatmaa vivrinute tanum svaam// Naayamatmaa balaheenena labhyo na cha pramaadaattapaso vyapyalingaat, etairupaayair yatate yastu vidvaamstashyaisha aatmaa vitate Brahma dhaamaa!*

(Indeed, the persons of great knowledge and enlightenment having become desireless seek to overcome the eventuality of rebirth and concentrate on the worship of the Supreme Abode of Brahman. But, those who continue the pursuit of some desirable ends, even while brooding on the virtues in general, do have some of their wishes still unfulfilled and thus continue the cycle of rebirth due to the fact that the totality of causes is yet to be destroyed! The Self is not possible of accomplishment neither ‘pravachanena’ or by extensive and intensive study, nor ‘medhaaya’ that is by way of high level of absorption and power of comprehension, nor ‘bahudha shrutena’ that is by hearing the preachings by many Learned persons: this is only available by passionate thirst and unique dedication as a singular Mission of Life: ‘esha atmaa tasya vivrinute svayam tanum’ or by one’s own gift as a Self Revelation! All kinds of spiritual disciplines including knowledge, absence of delusions as created by the play of Maya, high level abstinence are no doubt among the proactive factors, but the Will of Almighty would be the supreme factor! In any case, the definite climate is created for the attainment of the Self by the negation of principles as it is not in the realms of possibility by one’s succumbing to forces as weakness of mind and its lack of resolve, susceptibility to delusions, knowledge without monasticism and so on.)

The Ultimate Accomplishment, its nature, pattern, and emancipation

III.ii.5-6) *Sampraapyainam Rishayo jnaana triptah kritamaano vitta-raagah prashantaah, te sarvagam sarvatah praapya dheeraa yuktaatmaanah sarvam evavishanti// Vedaanta- vijnaana-sunishchitaarthah - sanyaasa yogaadyatayah shuddhasatvaah, te brahmalokeshu paraantakaale paraamritaah parimucchya- nti sarve//*

(Once having visualised the Ultimate Truth as the very Self and none else, the Rishis become ‘jnaana triptas’ or contented with that outstanding revelation and as ‘kritaamanaah’ or getting established in the identity of the Self, experience the qualities of ‘veetaraagah’ and ‘prashaantah’ or freedom of attachments and composure as all the senses get totally withdrawn. They thus perfect themselves as dispassionate, tranquil Souls merge themselves into the All Knowing having once for all snapping the physical adjuncts created by the thick layer of ignorance ! Those have transformed themselves as the Supreme Self` being the ‘Vedanta-Vijnaana-Sunishchitaarthas’ or with the mastery and sharpness of Veda Jnaana, have since turned out as ‘shuddha satvaah’ or purified in mind through ‘sanyasa yoga’ or the yoga of monk like existence of solitude, worship and contemplation. At ‘paraantakaale’ or the time of termination of life, these glorious Souls become ‘brahma lokeshu’ as ‘paraamritaah’ or of Immortality just as without the footprints of birds untraced on the surface of running flow of water! However, words of caution have been sounded that the mystery of Brahma Vidya should not be imparted freely to the undeserving; Svetaashvatara Upanishad vide VI.22 states: *Vetaante paramam guhyam puraakalpe prachoditam, naaprashaantaaya daatavyam naaputraayaashishyaaya vaa punah/* or the unique mystery in the

Vedaanta as declared in the ages of the yore should be imparted to those whose credentials of Self Control were not tested but safely perhaps to trusted sons and students!)

III.ii.7) *Gataah kaalaah pancha dasha pratishthaa Devaascha Sarve pratidevataasu, Karmaani vijnaanamayasca Atmaa parevyaye sarva ekeebhavanti/*

(At the Time of achieving ‘Mukti’ or Deliverance, the fifteen body constituents headed by Praana are merged into the respective divinities, and the karmas and the resultant fruits as expected of the body constituents to perform get unified into the Supreme! The unification process involves absorption of the Pancha-Panchendriyas viz. the five each of the jnaanendriyas and karmendriyas or Jneya-Karma sensory organs are all ruled over the Praana and as Prashnopanishad vide VI. iv explains the divine causes and effects: *sa praanamasruja praanaashrajata shraddhaam Kham Vaayurjyotiraapah Prithiveendrayah manah, annamannat viryam tapo mantraah karma lokaa lokeshu cha naam cha/* He transformed himself to create praana the vital Energy; from praana the faith, the Pancha bhutas or the five Basic Elements of Nature viz. Prithivi-Aapas-Tejo-Vaayu- Akashsa ; the resultant organs, mind, food, from food the vigour, tapas or Self Restraint, mantras, karma or sacrificial deeds, worlds and the names of the respective worlds. Hence the process of unification of the Self with the Supreme. The state of Nirvana is that of a closed account of what one loosely call is that of Fate and the submerger of the Inner conciousness and the Reality. This denotes the situation of ‘Sarve ekeebhavanti’ or every thing becomes indistinguishable; and that is ‘pare avyaye’ or the Infinite, Undecaying, Unknown yet Right Within!)

III.ii.8) *Yathaa nadyah syandamaanaah Samudrostam gacchanti naama rupe vihaaya, tathaa vidvaan naama rupaad vimuktah paraatparam purushamupaiti divyam/*

(Just as rivers merge with Seas, totally losing their names, origins and their courses, so do the Individual Selves merge completely in ‘Paraatparam Purusham Divyam’ as these rivers become ‘naamarupa vihaya’ and ‘naama rupaad vimuktah’; the ‘Param’ is the Supreme while ‘Paraat’ as stated as the fleeting flashes of Maya the forces of Illusion. Indeed, Maya is no doubt of ‘Paratah’ nature as it is uncontrollable by the mortal beings normally but in the context of the merger of the Self and the Supreme, Maya is pushed down and overcome as Truth gets vindicated and Reality prevails in the context of emancipation! Prashnopanishad vide IV.v. explains further: *Sa yathema nadyah syandamaanaah Samudraayanaah Samudram praapyastam gacchanti bhidyete taasaam naamarupe samudra ityeva prochyate/ Evame – vaasya paridrishtirimaah shodasha kalaah purushaayanaah purusha ityevam prochyate sa eshokalom-ruto bhavati/* or as the rivers merge with the Seas they lose their identity and are merely called as the Seas and similarly the body constituents disappear as they see the Parama Purusha. In the next Stanza, the Upanishad states: *Araa iva ratha naabhau kalaa yasmin pratishthitaah, ta vedyam Purusham veda yathaa maa vo mrityuh parivyathaa/* or just as the spokes of a chariot wheel are fixed to hub, the body limbs are aligned to the axis named mind but collapse of the wheel or death of the Being is unaffected by the driving force of the Unknown Purusha!)

III.ii.9) *Sa yo ha vai tatparam Brahma veda brahmaiva bhavati, naasyaabrahmavit kule bhavati, tarati shokam tarati paapmaanam guhaa- gandhibhyo vimuktomrito bhavati/*

(A great accomplisher of the Supreme Brahman hardly realises his status as indeed he is already merged in that flood of Radiance. None in his erstwhile clan would ever be aware of that position. Even while alive, he would be as: ‘tarati shokam’ or overcomes grief of mind; ‘tarati paamaanam’ or is in the state of a blemishlessness or as of the state of a ‘Sthitaprajna’; ‘guhaagrandhibhyaha vimuktah’ or freed from the knots of the unknown cave hidden in a mortal heart as shrouded by ignorance and Maya of existence; and as ‘ Amartah’ or the Immortal and Eternal)

III.ii.10) *Tadetat Richabhyuktam: Kriyaavantah shrotriyaa Brahma nishthaah svayam juhvata ekarshim shraddhayantah tesham evaitaam Brahma vidyaam vadeta shirovratam vividhivadyaih tu cheernam/*

(This Parama Mantra is 'abhyuktam' or is revealed as follows: Those who are 'kriyavantah shrotriyah brahma nishthaah' or as preconditioned as the practitioners as designated disciplines, scrupulous observers of Vedic duties and seekers of Hiranyagarbha and further of Brahman beyond; also as the 'svayam kartas' or self performers of Ekarshi Sacrifices with faith and dedication are qualified to learn Brahma Vidya and practise the concerned Principles as per the Vedic Vow of holding Agni on the head as per Atharva Veda!)

Prostrations to Ancient Rishis for the Revelations

III.ii.11) *Tadetat Satyam Rishir Angiraah purovaacha, naitad acheerna vratodhite, namah parama Rishibho namah parama Rishabhyah/*

(As the Great Rishi Angirasa declared: 'The above certainly is the Truth of the Truths as preached in the times of the yore. Those who do not undertook the fulfillment of this vow to intensely cogitate about this Truth and of this Highest Reality are refrained to study this Upanishad! 'Saashtaanaga Pranaamas' to the Illustrious Maharshis and Brahma Vid Maha Jnanis! Our 'Shashtaanga Pranamaas' again and again!' OM Tatsat!)

Conclusion:

One is beholden to Maharshi Mundaka to teach the posterity of what the ancient Sages transmitted down the Kalpas and Yugas of the peripheries of what Brahma Himself taught about the 'Parijnaana' of Brahma Vidya. Indeed the 'parijnaana' cannot be even signified as 'uparijnaana' or only the peripheries! The mere quintessence of the Distant Approach to Brahma Vidya is indeed stated as 'None too Distant'! But the process of Its Comprehension is too distant like the phenomenon of a mirage!

Mundakopanishad provides a brief approach to the outline like the Preface of a Thesis! The Contents of the Preface itself demands intensive introspection and extensive knowledge. The 'Paraaparaa' approach to Brahman looks innocuously simple. The 'Para' is what all Veda Vedangas have instructed; let alone the Ocean of Vedic Knowledge; even appropriate conception and command of any of the Veda Vedangas like Shiksha, Kalpa, Nirukta, Chhanda, Vyakarana and Jyotisha would ask for births and rebirths; a Brief on the Vedaangas has been purposefully outlined from NaradaMaha Purana to indicate the enormity of the same. Absorption of Karma Jnaana is a process of several cycles of births too! But, some jnanis with the attainment of the cumulative fruits of erstwhile lives might perhaps attain the 'Parijnaana' even in their early phases of life and backed by the 'Paraajnaana' attempt for the 'Aparajnaana'. The outlines of the Superior Vidya as the steps of the ladder after alighting all the earlier ones might then be visualised to ultimately discover after all the harrowing efforts, as that of the Subtle Self Itself right within as described in the final chapter; the preconditions to the attainment of Brahma Vidya as summarised in the Second Chapter of the Third Mundaka of this Upanishad in the resemblance of the contemporary context of an Agreement as per clause of 'THE TERMS AND CONDITIONS APPLY'!

[This is the Close of Mundaka Upanishad and the Auspicious Beginning of Introspection!]

MAANDUKYA UPANISHAD
(with Gaudapaada's kaarikas)

MAANDUKYA UPANISHAD

(with Gaudapaada's Kaarika)

OM/ Bhadram karnebhih shrunuyaama devaa bhadram pashyemaaksha bhiryajatraah, Sthirai rangaistushtuvamsastanubhir vyashema deva hitam yadaahuh// Svastina Indro vridhyashravaah svastinah Pushaa Vishvavedaah, Svasti nastaarkshyo arishtanemih svasti no Brihaspatirdadhaatu// OM Shantih, Shantih, Shantih//

(Om, may devas bless us always to hear words of propitious and promising nature as we are engaged in performing acts of Sacrifices; let us always vision such deeds of virtue; let our limbs be engaged in such activities that invoke devas for fulfilling our desires. May Lord Indra and Pusha the God of Earth bestow to us excellent disposition and lenience towards us as we might falter and fail. May Garuda Deva who oversees our strengths and shortcomings destroy evil influences surrounding us and save.! May Lord Brihaspati guide us to enrich our Learning and Wisdom and lead us to the Path of Material Prosperity and Spiritual Fulfillment; may the Universe be surfeit with Peace, Peace and Peace always!)

Introduction:

Being the glorious revelation of the illustrious Maharshi Manduka of the Eternal Truth and Reality, Mandukya Upanishad visioned Twelve 'Paramaatha Shlokas' or the poignant Statements providing the epitome of Vedas and Upanishads. Hence the Truism : *Maandukyam ekameva alam mumukshunaam vimuktaye/* One single and far fetching Upanishad is a direct exposition even excelling Brihadaranyaka or Chhaandogya Upanishad as it seeks to hit direct the Actuality of Existence and Beyond, without frills and fringes and the aids of examples and explanations. The Basics are explained as the utmost magnitude and far-reach of Pranava or Omkara, the magnificence of 'Antaratma' or the Inner Consciousness called as the Self and 'Paramaatma', the Super Self ; the Vaishvanara or the Virat Purusha possessive of four quarters of Spheres of Action viz. the 'Jaagarita' or the Waking State, the 'Tajjasa' or the Dream State, 'Sushupta' or 'Praagjna' the Deep Sleep, and 'Sarvajnata' or the Omniscience; the features of Virat Purusha and Pranava the Ultimate! Thus existence commences and climaxes with Pranava! Indeed the Quintessence of Life and Beyond is the sum and substance of Maandukya Upanishad. The 'Gaudapada Kaarikas' or amplificatory annotations are embedded in each of the Twelve Maandukya Stanzas.

Maandukyay I and II

Omityeyed aksharam idam sarvam tasyopavyaakhyaanam bhutam bhavad bhavishyad iti sarvam omkaara eva yac chaanyat trikaalaateetam tadapi omkaara eva// Sarvam hyetad Brahma, ayam aatmaa Brahma, soyam aatmaa chathushpaat/

(The most Sacred Word is the exposition of the Universe in totality and the 'Kaala maana' or the Past-Present-Future . *Tasya upavyaakhyaanam* or that - Om- is indeed the visual exhibition and elucidation of the yesterday-today -and tomorrow! *Sarvametaad Brahma* or this Om is all about Brahman; *Ayam aatmaa Brahma* or the Self is Brahman too. Obviously thus OM and Brahman and Self are all the same. And this

equation has *chatuspaad* or four feet or quarters described as Vishva-Taijasa-Praajna and Turiya, all merging in successive stages)

Maandukya III

Jaagarita sthaano bahisprajnah saptaanga ekonavimshati mukhah sthula bhug Vaishvaanarah prathama paadah/

(The first quarter is of Vaishvaanara whose sphere of activity is in the *Jaagarita sthaana* or the State of Wakefulness. He enjoys the *Bahirprajna* or the awareness of the happenings around in relation to the objects on the open Society as he is equipped with *saptaangas* or seven limbs to see, hear, smell and breathe, move about, feel, generate and clear out and above all think. Chhandogya Upanishad vide V.xviii.2 explains about the consciousness of the objects outside as indeed that of an imagery of Agnihotra or Vaishvanara Sacrifice as in the case of Vaishvanara Self: ‘Heaven as head, Surya as the eyes, Air as Praana, Sky as the middle portion of the body, water as the bladder, Earth as the two feet, sacrificial altar as the chest, kusha grass as his hair; Garhapatyagni as his heart; Aavaahaarya Pachana Agni as the mind, and Aavavaneeya Agni or that into food as oblation as his mouth. Thus He the Viashvanara Self is possessed of *Saptangas*. Now, He is also possessive of *ekonavimshati mukhah* or nineteen mouths-viz. ‘pancha jnanendriyas’ or five senses of perception and ‘pancha karmendriyas’ or five organs of action, besides ‘pancha praanas’ of ‘praana-apaana-udaana-vyaana-samaana’ as also the mind again comprising the faculty of thinking- intellect-ego and wisdom or what one calls as judgment. Thus Viashvanara is known as ‘Vishva’ or the enjoyer of what all the Universe is capable of offering by way of pleasures and experiences and ‘Nara’ or the leader of the organs and mind backed up by the Vital Forces! Now the Self Consciousness, or the Composite Self in short, is the Virat Svarupa or the composite form of all the gross bodies and the Unique Symbol of what all Universe is made of- maintained by- and -periodically destroyed too , giving way to another cycle of the Time capsule. Indeed the Virat Svarupa is a designation of self manifestation and the self- prescribed, even as the Supreme remains yet unknown! The apprehension of dualism is totally misleading , misunderstood , unestablished and painstakingly denied by Upanishads. Chhandogya Upanishad vide VI.ii. 1-2 is quoted as saying that: *Sad eva idam agra aaseed ekam evaadeeteeyam taddhaika aahuh, asad evedam agra aaseed ekam evdviteeyam, tasmaad asatah sajjaayata/ Kutas tu khalu, Saumya, evam syaat, iti ho vaacha, katham, asatah sajjaayeteti, sat tveva, Saumya, idam agra aaseed ekam evadviteeyam/* Or in the beginning there was only one Single Existence with none else, and out of that emerged a second. Indeed by which logic this was possible that existence could come out of non- existence, especially the proposition was that at the beginning there was no other existence! The inference could be argued that three possibilities might be drawn: the term ‘ekam’ might have excluded ‘sajaatiyata’ or of the same tree like another tree; ‘svagata bheda’ or internal variation of the same tree’s leaves, flowers, or fruits; or ‘vijaateeyata’ or the difference of a tree from say a rock. But when one is referring to some one like the Unique Brahman, the aforesaid possibilities are simply ruled out! Having thus explained about the unity of Vaishvanara and the Supreme Unknown, Brihadaranyaka Upanishad in Madhu Brahmana vide II.vi.1 is suggestive of the unity of ‘Taisaja’ and ‘Praajnaa’ as well with the Virat Purusha besides Hiranyagarbha as well. The Madhu Vidya or the doctrine of Honey as applicable to the Beings is equally applicable to Elements and Concepts as well the Self: *Iyam Prithivi sarveshaam bhutaanaam madhu, asyai prithivyai sarvaani bhutaani madhu; yashchaayam asyaam prithivyaam tejomayomritamayah Purushah, yashchaayam adhyatmam shareerah tejomayomritamayah Purushah, ayameva yoyam atmaa, idam amritam, idam*

Brahma, idam sarvam/ or Earth is like madhu or honey which is the essence of all the Beings from Virat Purusha and Hiranyagarbha to a blade of grass. The Virat Swarupa or the Composite Self comprises of four entities viz. Prithivimaya, Tejomaya, Amritamaya and Purusha. This is indeed the Atma, Amrita, Prajna, Brahma and Sarvam or the Totality !)

Mandukya IV

Svapna sthaanontah prajnah saptaanga ekonavimshati mukhah pravivikta bhuk taijaso dviteeya paadah/

(‘Taijasa’ is the second quarter and its sphere of activity is the dream state or sub-consciousness. Its consciousness is in-rooted or inward bound and looking within; it is possessed of seven body limbs and nineteen mouths, and is capable of experiencing the joy of subtle objects. This Taijasa which is essentially stationed in ‘svapna sthaana’ is no doubt active otherwise too but since there are direct means of awareness by way of mental vibrations, it is dormant excepting in the dream stage when it gets activated. Brihadaranyaka Upanishad aptly explains vide IV.iii.9 : *Tasya vaa etasya purushasya dvai eva sthaane bhavatah: idam cha paraloka sthaanam cha sandhyam triteeyam svapnasthaanam; tasmin sandhye sthaane tishthannete ubhe sthaany pashyati idam cha paraloka sthaanamcha/ Atha yathaakrameyam paraloka sthaani bhavati tam aakramam aakramya, ubhayaan paapmaanaa aanannadaamscha pashyati/ Sa yaataa praspapiti, asya lokasya sarvaavato matram apaadaya, svayam vihatya, svayam nirmaaya, svena bhaasaa, svena jyotisaa praspapiti; atraaya purushah svayam jyotirbhavati/* or an individual possesses two places of stay viz. his present birth and the next birth, while there is a dream stage which is an interval of the two. Now, over and above the waking and dream states there are two worlds between which the individual-self bears resemblance to knowledge or awareness in the unbroken series of deaths and births. In the waking state the individual self gets mixed up with the purpose of body organs and their functions, awareness or intelligence, 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 everhappening experiences of the world and tears himself apart to build his own world of ‘so called’ reality since existence itself is unreal. One might however wonder after all the sense objects are experienced in dreams just as in the case of waking state then how could one deduce that the organs do not function too! In the next stanza the reply is given: *Na tatra rathaa na ratha yogaah, na panthaano bhavanti; atha rathan, ratha yogaan, pathah srijate; na tatraananda, mudah pramudo bhavanti, athaanandaan, mudahpramudah srijate; na tara vashaantaah pushkarinyah sravantyo bhavanti; atha vashaantaan pushkarinibh shravanteeh shrijate, sa hi kartaa/* or in the dream stage, 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 whatever unfulfilled 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. The Pure Intelligence termed as the light of the Self would thus illuminate that body and its organs through the mind and allows the acts to function accordingly as per the latter’s dictates, since the Self is but an Agent!

Thus returning to the concept of ‘Tajjasa’, the mind assumes *Antah prajna* or sub-consciousness becoming aware of the internal objects and these appear as real.)

Maandukya V

Yatra supto na kam chana kaamam kaamayate na kam chana svapnam pashyati tat sushuptam, sushupta sthaana ekeebhutih prajnaa ghana evaanandamayo hi ananda bhuk chetho mukhah praaajnaa ghana evaanadamayo hi aananda bhuk cheto mukhah prajnah triteeya paadah/

(The state of ‘Sushupti’ is of dense and deep sleep as differentiated from mere slumber in a state that is neither normal nor of dreams, desires, fears, feelings. This is the fulfilled state of ‘prajna’ being the third sphere of the Self when awareness is overpowered and unable to differentiate things, happenings and ‘realities’. In this dreamless sleep, the person concerned becomes undivided as of a *Prajnaana ghana* or of an undifferentiated mass of over all consciousness and as *-ekeebhutih* -since he is the specific host of duality as of the states of waking, dream, and other states of mental vibrations. This state verges on being *ananda bhuk* or of bliss. In Brihadaranyaka Upanishad vide IV.iii.32, Maharshi Yajnyavalkya explains to Emperor Janaka: *Salila eko drashtaadvaito bhavati, esha brahma lokah, samraad iti/ Hainam anushashaasa yajnyavakkyah; taasya parama gatih, etaashta parama sampat, eshosya paramo lokah, eshosya parama aanandah; etasyaiva anandasyaanyaani bhutaani maatram upajeevanti/* or That person becomes transparent like the flow of water as the Seeker has no duality what so ever. There is indeed no witness but a single witness of the Self becoming the Supreme being free from the limiting attachments or appendages of body, organs, and senses that is Brahman Itself without a second! That is its highest accomplishment, this is the Supreme Bliss! Indeed, just one particle of that Bliss keeps the Universe ticking! Thus having achieved the outstanding bliss, the person in ‘sushupta’ state becomes *cheto mukha* experiencing the experimental and experiential status even during ‘prajnatva’ or at the two way door of consciousness and deep sleep.)

Maandukya VI

Esha sarveshvarah esha sarvajnaah, eshontaryaami, esha yonih sarvasya prabhavaapyayau hi bhutaanaam/

(Most certainly, this Prajnatva even in normalcy is embedded in the Experiencer of Sushupti as he is now called *Sarveswara* or the Unique Lord of all. He is then the Supreme Brahman Himself! He is the Omni -scient, Omni present and Omni potent of all as the Creator-Sustainer-Destroyer of the Universe. Chhandogya Upanishad vide VI.vii-1&2 in reference to the conversation of Uddalaka Aaruni teaches his son Svetaketu: *Uddalakohaarunih Svetaketum putram uvaacha, svapnaantam me Saumya, vijaanaaheeti, yatraitat purushah svapiti naama, sataa, Soumya, vijaaniheeti, yatraitat purushah svapiti aama, sataa, Saumya, tadaa sampanno bhavati, svam apiito bhavati, tasmaad enam svapiiteeti aachakshate, svam hy apeeto bhavati// Sa yathaa shakinih sutrenaprabaddho disham disham patitvaanyatraayatanam alabhavaa bandhanam evopashrayate, evameva khalu, Saumya, tan mano disham disham patitanvaanyatraayatanam alabdhvaa praanam evopashrayate, praana bandhanam hi, Saumya, mana iti//* or Uddalaka Aaruni asked his son Svetaketu to learn from him about deep sleep; he would then be considered that his mind entered his individual consciousness or Soul as though the person entered into a mirror in the form of a reflection, or like the reflection of Sun in water. It is in that state, his individual self is identical with his mind and the thought process gets adjusted to varying situations,

besides all his actions like hearing, seeing, talking, running, enjoying or lamenting, singing, crying, becoming jealous or liberal etc. are all enacted as per the dictates of his dreams. In that dream situation, the mind flies in various directions as though a bird or even a kite is tied to a string which indeed is like the Praana the vital force! Mind is what surpasses the Praana but is deeply rooted into it! Having thus explained, the Prajna Svarupa is manifested as the *Antaryaami, Yonih, Sarvasya, Prabhava-apyayau bhutaanaam* or as the Inner Controller and Regulator, the Singular Source of Creation and Dissolution)

Gaudapaada Kaarika (G.K) I on Mandukyasa I -6

G.K I:

Bahishprajno vibhurvishvo hyaantah prajastu taijasah, Ghanaprajnastathaa prajna eka eva tridhaa smritah/

(While 'Vishva' or the Individuals in collection discerns all the extraneous objects, 'Taijasa' experiences all subtleties or nuances of the internal features of all entities. 'Prajna' is the consciousness in totality. Indeed it is just the same entity considered in three ways viz. waking-dream-deep sleep or sushupti. In this context, the analogies of a large fish moving along river banks or a hawk flying in the sky is cited as in Brihadaranyaka Upanishad IV.iii. 18-19: *Tad yathaa mahamatsya ubhe kuule anusamcharati, purvam chaaparam cha, evam evaamayam Purusha etaav ubhaav antaav anusamcharati, svapnantam cha buddhhaantam cha// Tad yathaasminn aakaashe shyeno vaa suparno vaa viparipatyaa shraantah samhatyaa pakshau samlayaayaiva dhriyate, evam evaayam purusha etasmaa antaaya dhaavati yatra na kamchana kaamam kaamayate, na kam chani svapnam pashyati/* or as a huge fish swims alternately on the eastern and western banks of a river, the Self has no difference in either of the states of existence viz. that of wakefulness or dream as it is not overpowered by the organs and senses resulting in motivations, desires and actions as by nature free to act on its own fully independent, free to act on its own, enlightened and Pure. Similarly as a hawk flying free and roams in all directions as it pleases and desirous of taking rest and relaxation reaches its nest and falls asleep. The Self too so connected with the results of its contact with body parts and actions as covered by the veil of ignorance in the waking state desires rest into deep sleep. Thus the transcendence or the superiormost excellence of the Self is established in the three stages of awakeness-dream stage and sushupti)

G.K. 2:

Dakshinaakshi mukhe Vishvo manasyantastu Taijasah, Aakasho cha hridi praajnyastridhaa dehe vyavasthitah/

(Seeking to annotate Vishva-Taijasa and Prajna, Gaudapaada explains that Vishva the Composite Self being the 'Antaratma' of all that exists in the Universe especially in reference of Praana is met with in the right eye since that happens to be the place of experience; Taijasa is in built one's own mind as the motivating and thinking power; Praajna is in the heart directly connected with Aakaasha or Space. Indeed these three entities of the physique are the built-in features of existence. Now the support of Vedic Texts is provided in each of the three components of the Self viz. the Vishva, Taijasa and Prajna. About Vishva first. Brihadaranyaka Upanishad vide IV.ii.2: *Indho ha vai yoyam dakshinekshan purushah; tam vaa etamindham santamindra ityaa chakshate parokshenaiva; paroksha priyaa iva hi devaah pratyaksha*

dvishaa/or This Entity 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. Though Vishvanara exists equally in all the organs and senses, he is specially referred to as being present in the right eye which is noted for clarity of perception. As regards Taijasa, ‘manasyantu taijasah’ or as Taijasa being in mind that entity too is an integral part of Vishva itself. Taijasa as an integral part of waking state and of the thought process is sustained by elightenment and is linked with action-reaction syndrome. But Prajna is distinguished as ‘Aakaasho cha hridi prajnaa’ or since Prajna is linked with Space and of consciousness further integrated with very existence sourced from Praana the vital force: Chhandogya Upanishad ref. IV.iii.3 is quoted: *Atha adhyaatmam: praano vaava samvargah, sa yadaa svapiti praanameva vaag ayeti,praanam chakshuh, praanam chakshuh, praana shrotram, praanam manah, praano hyevaitaan sarvaan samvrinkte iti/* or specifically with reference to the Self or the Antaratma: Praana or the very breath is the singular place of merger; whenever there is any problem of merger of any sense organ, it is the vital force that needs to be revived with; be it vision of the eyes, speech of the tongue, hearing of the ears or the thought of the mind! Hence the Gaudapaada Kaarika 2 concludes: *Trividhaa dehe vyavasthitah/* or the very existence of the body comprises of three ways viz. Vishva-Taijasa-Praajna!)

G.K.3-5:

*Vishvo hi sthulabhuk nityam taijasah praviviktabhuk, Ananda bhukthaa praajnadhaa bhogam nibodhata//
Sthulam tarpayate praviviktam tu taijasam, Aaanandascha tathaa praajnam trithaa ruptim nibodhata//
Trishu dhaamasi yhadbhojyam bhoktaa yascha prakeertitah, Vedaitadubhayam yastu bhungjaano na lipyate//*

(While Vishva is delighted with the magnitude and variety which represents as gross, Taijasa is joyous with subtleness and intricacies while Prajna is immersed in idyllic bliss. Thus enjoyment is three fold. The ‘sthula’ or gross yields fulfillment, the subtle satisfies the Taijasa while Praajna gets ecstatic with bliss alone. The Self seeks experience of all the three phases of satisfaction no doubt but does not identify with any as nothing is added or subtracted from its state of tranquility. Much unlike the Vishva or Taijasa or Praajna, the Self as the ‘bhokta’ or the enjoyer even while enjoying-‘bhunjaanaha’- but does not get affected-‘na lipyate’. This is just as in the case of fire which does not lose or gain in its basic traits by consuming its own fuel)

G.K.6:

Prabhavah sarva bhaavaanaam sataamiti vinishchayah, Sarvam janayati praanah chetoshuun purushah prithak/

(As covered by Ignorance or Maya the ‘Make Believe’, each and every Being has its own origin, category, name, form and feature. This fact indeed is well established and widely known; ‘sarva bhaavaanaam sataam’ or all the entities exist in their different modes as super imposed. *Praanah janayati sarvam* or Praana the alternate of Brahman manifested everything and every body. *Purushah janayati prithak chetosmin* or Purusha created rays of consciousness separately. Brihadaranyaka Upanishad vide I.iv.1 asserts: *Atmaivedam agra aseetpurushavidhah sonuveekshya naanyadatmano pashyat soham asmite agrevyaharat, tatoham naamaabhavat, tasmadapi etarhi aamantritah, aham ayam iti evaagra uktwaa, athaanyan naama prabhruite yadasya bhavati, sa yatpurvosmaat sarasmaat sarvaan paapmana aushat, tasmaat purushah, oshati ha vai sa tam, yosmaat poorvo bubhushati, ya evam veda/* or 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 has no contender, he said to himself that whatever evils might have existed in the past would have been burnt off and as such he claimed the status of Purusha the Virat or Viraja. Mundaka Upanishad vide II.ii.11 states: *Brahmaivedamamritam purastad brahma, dakshinacchottarena, athaaschorthvam cha prastram Brahmavaivedam vishvam idam varishtham/* or the ultimate Truth is the Immortality of Brahman everywhere, be it the rear, the right, or the left. That Eternal Truth is valid every where irrespective of Directions, always irrespective of ‘kaala chakra’ or the cycle of time. ‘Brahma vedam vishvam idam varishtham’ or Brahma is the Universe and beyond; He is beyond comprehension and even ‘Satyaasatya’ or the Truth and even the Non truth! Reverting back to Praana and Creation, Mundaka Upanishad is quoted again ref. I.i.7: *Tathorna naabhih grihnatecha, yathaa prithivyaam oshadhasya sambhaavanti, yathaa satah purushaat keshalomam tadaksharat sambhavateeh vishvam/* or the Maha Purusha weaves around the unparalleled Universe just as Earth grows herbs and trees, just as human beings issue out hairs on body and head just as a spider spreads out and withdraws its thread. More tellingly is the correlation explained vide II.i.20 of Brihadaranyaka Upanishad: *Sa yathornaabhis tantunoccharet, yathaagneh kshudraa visphulingaa vyucchharanti: tasyopanishat, satyasya satyam iti praanaah vai satyam, tesham esha satyam/* or the Individual Selves having similar body parts manifest specific characteristics typical of their own; this is 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 all Individual Selves in existence are akin to Brahman and truly Upanishads are the hidden meanings of existence revealing just this Basic Truth that the Individual Self is the Supreme Self Itself. Upanishads are the capacity to bring near to this Truth that Praana couched in a live body is the Self that is the Supreme and THAT IS THE TRUTH!)

G.K. 7: *Vibhutim prasavam tvanye manyante srushtichintakaah, swapna maayaasarupeti srishtiranthaiur vikalpita/*

(While those Vidvans who are indeed aware of the magnificence and splendour of the Almighty are sure of the origin and process of Creation and of human and all other beings, but the ignorant ones feel overawed and surmise that their creation in uniformity of species as prototypes is a fantasy, a dream and sheer magic. Maharshi Dadhyan taught Madhu Vidya to Ashvini Kumar Devas, as bearing horse heads, explained vide II.v.18-19 of Brihadaranyaka Upanishad as follows: *Purash chakre dvipaadah, purash chakre chatush -paadah, purah sa pakshee bhutvaa purah purusha aavishat iti// sa vaa ayam purushah sarvaasu puursu purishayah, nainena kim cha naanaavitam, nainena kim cha naasamvitam//* or Paramatma manifested himself as with two feet like human beings and birds and later on as four feet animals; since He entered in a subtle form, he is called Purusha. Indeed there is nobody that is not covered by him in any imaginable form as enveloped by him inside and outside. In other words there is nothing that is not pervaded by him in the form and category of that very species. The next Stanza states: *Rupam rupam pratirupo bahuuva, tad asya rupam pratichakshanaaya; Indro maayaabhih puru rupa eeyate, yuktaa hyasya harayah shataa dasha iti/* or As each species of the Lord’s creation as biped or quadruped or innumerable other forms, the process of creation got multiplied as ‘prati svarupas’ prototype replicas of similar features, organs and their respective functions in perpetuity till the termination of creation till another such cycle gets renewed. This indeed sounds like a ‘Indramaya’ as one does observe a magician throwing up a rope skyward, ascend it with bare arms; disappear and reappear in pieces fall

down, and as the pieces are regrouped get ready to ascend the rope once again. This kind of magic or fantasy is somewhat comparable to those of Taijasa and Prajna states again, ie. in the respective stages of Awakeness-dream stage-and deep sleep. This is only to prove that the Beings created by the Almighty are such as to one draw wonders how Srishsti could have taken place in such a manner of a magic or dream!)

G.K.8-9:

Icchaamaatram prabhoh srishtiriti srushtau vinishchchitaah, Kaatprasutim bhutaanaam manyante kaalachintikaah// Bhogaartham srishtirityanye kreedarthamiti chaapare, Devasyaisha svabhaavoyamaapta kaamasya kaa spruhaa//

(While some are possessive of deep conviction that creation is but a mere will of the Lord, others including astrologers and so called rationalists that the birth of Beings is due to Kaalamaana or the Time Cycle and Graha-Chaara alone . Those who realise that Paramatma alone created the Universe and the Beings believe that He did so for his *bhogaardham* and *kreedardham* or his enjoyment, sport and entertainment. Indeed what else could be the purpose of that outstanding and glorious Fund of Effulgence might otherwise have!

Maandukya Upanishad resumed

Maandukya VII

Naantah-prajnaam, na bahis prajnaam, nobhayatah-prajnaam, na prajnaa-ghanam, na prajnaam, naaprajnaam, adrishtam, avyavahaarayam, agrahyam,alakshanam, achintyam, avyapadeshyam, ekaatma-pratyaya-sharam, prapannopashamam shaantam, shivam, advaitam, chaturdham man yante, saaatmaa,saa vijneyah/

(Now, the delineation of the Self: Considering that the Self comprises of ‘Chatush Paada’ or of Four Quarters, this State is described: *Naantah Prajnaanam* or that is not of consciousness of the internal world eliminating ‘Taijasa’; *na bahis prajnaanam* , or nor of external world eliminating ‘ Vishva’; *na ubhayatah prajnaamam* - nor conscious of both the worlds or of the intermediate state between dream and awakeness; *na prajnaanaa ghanam*- nor an undifferentiated mass of consciousness; *na prajnam na aprajnam*- neither knowing nor unaware, beyond empirical dealings, inconceivable, indescribable, sole core and concentrate of Singular Self in whom existence merges with phenomena, or the unique and tranquil non duality. Indeed That is the Self and That is the Truth that generations Seek to Realise! This is the Climactic Knowledge which is never seen, heard, felt, thought, and expressed but only experienced as in the Status of ‘Turiya’ in which the Statement is embedded as ‘Thou Art Thou’. In Chhandogya Upanishad Chapter VI.viii. Uddalaka Aruni explains to his son Svetaketu about the unique Self Realisation of ‘Tat Tvam Asi’ as step by step Instruction: first as deep sleep; then the mind enters Individual Consciousness or the Antaraatma as though a person would enter into a mirror in the form of a reflection, or like the reflection of Sun in water. It is in that state, his individual Self is identified with his mind and the thought process to get adjusted to varying situations, besides all his actions like hearing, seeing, talking, running, enjoying or lamenting, singing, crying, becoming jealous or being liberal and so on all enacted as per the dictates of his dreams. In that dream situation, the mind flies in various directions

as though a bird or a kite is tied to a string which indeed is Praana or the Vital Force. Mind is what surpasses the Praana but is deeply rooted into it. Then Uddalaka sensitised Svetaketu about food and water in life's and the havoc that hunger, thirst and heat could create in one's existence. *Saumya! Imaas tisro devataah Purusham praapya trivrit trivridekaaikaa bhavati, tad uktam purushaad eva bhavati, asya purushasya praayato vaan manasi sampadyate, manah praane, praanastejasi, tejaah parashyaam devataayaam/* -VI.viii.7-or These three basic needs do amalgamate into mind-vital force and speech and the trio or threesome being the deities of existence seek to contact with the Self. As soon as the Self departs from a body, then speech is withdrawn into mind and other faculties follow suit, then mind to the Vital Force, praana into Fire and Fire into the Supreme: *Sa ya eshonimaaaitad aatmyam idam sarvam, tat satyam, sa aatmaa: **Tat Tvam Asi!*** Now, Brihadaranyaka Upanisha vide III.VIII.11 amplifies the concept of the Unity of the Self and the Supreme: *Tad vaa etad aksharam, adrushtam drushtar, ashrutam shrotur, amantam mantar, avijnaatur vijnaatur; etasminnu khalvakshare aakaash otascha protaashcheti/* This Absolute Power is never seen by anyone as it is not a sense object; it is never heard, never thought as It itself is the embodiment of Thought and Intellect. It is the Absolute Power that the unmanifested Ether is permeated all over; in a methodical analysis of *neti neti* or 'not this not this', the Individual Self is truly devoid of body adjuncts, organs and senses, and is but the transmigrating Soul from birth to birth till such time that ignorance is cleared and discovers Its identity with Brahman! As *prapanchopashamam* or when the worldly phenomena are ceased and *eka-atmapratyaa sara* or proof and singular belief of Unity of Self and Supreme is secured, then only the Self is meditated upon: 'At the time when the Universe was not differentiated as of proper name and form, then the Unique Self entered all the Beings into limbs and of body systems deep inside and like Agni within, so that they all tick the vital force, speech, vision, hearing, thinking and so on; *sa yota ekaikam upaaste, na sa veda, na sa veda, akritsno hy eshota ekaikena bhavati, aatmeti evopaaseetaa atra hi ete sarva ekam bhavanti, tad etat padaneeyam asya sarvasya yad ayam aatmaa, anena hy etat sarvam veda yathaa ha vai padanaanuvindet; evam kirtim vindate ya evam veda/* only the Self or the Soul within needs to be prayed to enabling various body functions, since the Self or Inner Conscience controls all the sensory organs. The identity of the Self is such that one knows the kind of animal is known by its footprints and the specific individual is for his fame or his/her characteristics or associations.)

G.K.10-13:

Nivritteh sarva dhukhaanaa meeshaanah Prabhuravyayah, Advaitah sarva bhaavaanaam devasturyo vibhuh smritah// Kaarya kaarana buddhai taavishyete vishva taijasou, Praajnah kaarana buddhyastu dvai tou turye na sindhatah//Naatmaanam na paraamschaiva na satyam naapi chaanmritam, Praajnah kinchana samvetti turyai tat sarvadruk sadaa// Dviatasyaagrahanam tulyamubhayoh praajnya turyoh, beeja nidraayutah praajnah saa cha turyo na vidyate

(With a view to assuage all kinds of sorrows as reflected by the three stages of Vishva-Taijasa-Prajna, Gaudapada explains that Self as the reflection of the Supreme is the only answer so that the Turiya stage could be reached as the state of self reasisation and identity with the Supreme as of bliss. The two concepts of Visva and Taijasa are the '*kaarya kaarana baddhau*' or bound together as the cause and effect, and Praajna is bound by the causal state as is conditioned by the 'kaarana' or the material attractions and so on. But Turiya is beyond the cause and effect syndrome. Now, unlike in the Vishva and Taijasa, Praajna though conditioned by the causal state is unaffected by the philosophy of non duality of the Self Consciousness and of the Supreme, essentially due to the thick layer of Ignorance and that is how

Prajna and Turiya are somewhat distinguished. Even as the Unity concept is unknown, yet the essential difference of these two states is that prajna is in deep sleep but sleep is non-existent in Tureeya!)

G.K 14-16:

Svapna nidraayutavaa dyau praajnastva svapananidrayaa, na nidraam naiva cha svapnam turyo pashyanti nischitah// Anyathaa grihnatah svapno nidraa tatvam ajaanatah, viparyaase tayoh ksheene tureeyam padamashnute// Anaadi maayayaa supto yadaa jeevah prabudhyate, ajam anidram asvapnam advaitam buddhaye tadaa//

(As explained above, ‘Svapna’ or the dream state refers to false perception as one confuses a rope for a serpent while ‘nidra’ or sleep means plain sleep suggestive of darkness when reality is non-recognizable. Thus sleep and dream are of the states of Vishva and Taijasa as the cause and effects. But prajna is conditioned by sleep only as the causal state, while Turiya is unaffected by the cause and effect syndrome! Dream is falsity and sleep is unaware of Reality. When the limitations of both dream and sleep are lifted, one enters *Turiya padam* or the state of Turiya is achieved as neither of sleep nor of awakeness is applicable. Then the jeeva or the transmigrating Soul is awakened from the cover of Maya then there are no feelings or sentiments, no perceptions nor knowledge of erstwhile awakeness. Then the individual realises: Thou art That; and That is Ajam or birthless, Anidram or sleepless, Asvapnam or dreamless, Advaitam or non-dual or only the Self as in the Turiya state)

G.K. 17-18:

Prapancho yadi vidyeta nivaret na samshayah, Mayaamaatramidam dvaitam, advaitam paramardhatah// Vikalpo nivirteta kalpito yadi kenachit, Upadeshaadayam vaado jnaane dvaitam na vidyate//

(‘Mayantaram idam dvaitam’ or it is only an illusion or Maya that duality of existence is a justified phenomenon as of one’s own hallucination and ‘Advaitam paramarthatah’ or of Existence and Beyond is the Supreme Truth. The Universe appears and disappears and so does the Body with adjuncts of organs and senses; the cycle of births and deaths is ever recurring even as the Self and the Supreme are identical. How does indeed one could ever instruct till one experiences the contrary! In other words, only self-experience could teach but lack of faith leading to darkness might end up to further darkness; hence the cautionary note of Upanishads: ‘Asato maasadgamaya, tamasoma jyotirgamaya, mrityormaamritam gamaya’!)

Maandukya Upanishad resumed

Maandukyās VIII- XI:

Soyam aatmaadhyaksharam aumkaarodhimaatram paadaa maatraa maatraashchapaadaa akaara ukaara makaara iti/

(*Omityedaksharam idam Sarvam!* The Singular Word AUM signifying the entirety of Universe and Beyond! The Self is described as the four quarters of Vishvanara, Taijasa, Prajna, and the Atman or the Pure Consciousness; as identified with Bliss. This Word A-U-M is *Aatma-Adhyaksharam-Adhimaatram*

or symbolic of Atma-the Akshara or the Eternal Syllable of Omkaara-and the Adhimaatram or the Quintessence of Vedas and the Letters identified with the Vijnana or Knowledge *par excellence* namely!

The very opening chapter of Chhandogya Upanishad -I.i.1- is devoted to Om the First ever sound of Anirvachaneeya Vedas expressed in Udgita explaining Universal Creation, Scriptures, Meditation, Rites and so on extolling the Reality signifying the Supreme Paramatma as reflected in Antaratma the Self! It says: *Omityedat aksharam Udgitam upaaseeta, Om iti hrid gaayati tasyop vyaakhyaanam/* or even as 'Udgita' or the chant of the Supreme signifies OM emphasising that very word as the essence of Reality or the Truth, Upanishads underline the proximity and the symbolic expression of Patamatma. The following verses describe that of the several entities of Creation, Earth is of importance, from Earth water is of fundamental nature; herbs and plants yielding food is imperative, human body is the basis, the organ of speech is of vital, from the vocal origin are the Rig-Saama /Udgita mantras and thus the expression of OM is of quintessence. Udgita, being the foremost of the Lord's Creation, is stated as the core of the essentials. As the organ of Speech is Rigveda, Praana is Saama Veda, and Om is Udgita, the synthesis of Vaak and Praana or of Speech and the Vital Force. The pair of Vaak and Praana as also of Rik and Saama do fulfill each other's wishes thus the word Om fulfills the desires of male-female couples. This syllable of OM itself provides content of material and spiritual fulfillment and hence 'Pranava' or the expression of Om is the great aspirations of 'iham' and 'param' or the best of both the worlds. All the Vedic Rites are initiated by the utterance of OM; even as the Adharyu or the Initiator initiates the chants of the hymns in favour of targetting at Devas, while the Udgita sings in commendation of the Rites as instructed for worship of OM itself signified by Vedas. Even if the Rites are performed without fully absorbing the significance of the word OM, yet with faith and meditation the result would not be any less, but however, if coupled with the knowledge and import of what OM is all about, naturally the effect would be fuller; the Rites performed with Vidya or knowledge, coupled with 'Shraddha' or Conviction and Upanishada' or Deep Meditation would lead to instant fruits'.

Referring to Prashna Upanishad, the reply by Brahmajna Pippalaada Maharshi being the fifth and penultimate question posed by Satyakama the Seeker explains the outstanding connotation of OM succinctly: *Bhagavan, manushyeshu praanaantam Omkaaraam abhidhyaeeeta, katamam vaa va sa tena lokam jayateeti/ Tasmai sa hovaavha etad vai, atyakaama, Paramchaaparam cha brahma yad omkaarah, tasmaad vidvaan etenaivaayatane naikataram anveti/* or 'what indeed the life-long and meditation of 'Omkaara' that one would accomplish from! The 'abhidhyaana' or the most intense contemplation would indeed call for total absorption of senses into Paramatma Himself!' Then the Maharshi explained that the Pranava Shabda connotes the Realisation of the Self as also the Supreme which indeed are one and the same; one is the qualified Atma and the Absolute Paramatma! The Maharshi further described in the subsequent three stanzas: 'Even if one does not fully realise the true import of the Single Word OM, nor comprehend the constitution and basis of it, or even by one's utterance, thought and partial meditation of it should enlighten the person concerned for the attainment of next birth on earth. Rik-and other Veda mantras ensure human birth and that gives ample possibilities of 'tapasaa brahmacharyena shraddhayaa' or meditation, self control and faith leading to application of mind to the Basic Truth and Reality. Intensive identity with the Pranava mantra OM comprising the Letters viz. A-U-M, coupled with another Letter U signifying the Mind as also the relevant Yajur Veda mantras would elevate a virtuous person to Soma Loka or the world of Moon and turns around to a more purposeful life of a Sage again on Earth. The latter's further absorption by the third syllable 'M' of OM would lead his path to Hiranyagarbha then, identifying withb Surya Deva in the Solar Orbit, attaining extraordinary luminosity. Then just as a

serpent sheds its outer skin, the enlightened person concerned being deeply immersed in meditation gets rid of his deeds, alike negative and positive, is purified by Saama Veda Mantra chants and gets qualified for further pursuit of the Supreme. The ‘Tisra Mantra’ or the three letters viz. A-U-M are no doubt within the range of death itself. But together further introspection of ‘baahyaabhyantara madhyamaasu’ or the three phases of ‘Jaagrat-Svapna-Sushupta’ or Awakeness-dream stage-deep sleep stages viz. external-internal-intermediate stages leads to the realms of qualitative mortality to Immortality. Thus once the purport of each and all letters is unified, then the enlightenment is least disturbed. In sum, ‘pathana-manana-tanmayata’ or reading- repetition and total absorption of Rig Veda Mantras achieves human birth, Yajur Veda Mantras accomplish Antariksha or the Intermediate Outer Space; and of Saama Veda chantings attain what Seekers crave for viz. the Truth Beyond! Thus the mere Pranava could scale dizzy heights by steps to realise the Aanta-Ajara-Amrita- Abhaya Param or the Endless-Unaging-Everlasting-Ageless-Immortality!)

Mandukya IX:

Jaagaritasthaano Vaishvanarokaarah prthamaa maatraapter aadimat vaad vaapnoti ha vai sarvaan kaamaan aadihcha bhavati ya evam veda/

(Vaishvaanara or the Virat Svarupa or the ‘Antaratma’ the Self / in his ‘jaagarita sthaana’ or in his sphere of activity of wakefulness represents the first syllable of ‘Akaara’ of the AUM shabda. Indeed the sound of ‘A’ is representative of the Head as described in Chhandogya Upanishad vide V.xviii.2: *Tasya ha vaa etasyatmano vaishvaanarasya muurdhaiva sutejah, chakshur vishva rupaah, praanaah prithagvartam - aatmaa samdeho buhulah, bastireva rayih, prithivyeva paadaav uraeva vedih, lomani barhih, hridayam garhapatyah, manonvaahaarya pachanah, aasyam aahavaneeyah/* or Vaishvanara’s Self has his head as heaven, Surya as his eyes, Vaayu as his praana, Sky as the middle segment of the body, Water as his bladder, Earth as the feet, sacrificial altar as his chest, kusha grass as his hair, Gaarhatya Agni as his heart, Aavaahaarya Pachana Agni as the mind, and his mouth as the oblation of food into Ahavaneeya Agni. Having thus explained the ‘prathama maatra’ or the first letter of AUM being the status of awakeness, Vaishvanara is stated to attain all desirable things : *sarvaan kaamaan aapnotih* as he is ready to make fulfillment a possibility. Now, Vaishvanara is the Self in the individual context while He is so in the cosmic connotation or the Universal context. Similarly Taijasa is identified with Hirayagarbha, Prajna with the Unmanifested Substance.

Maandukya X & XI:

Svapna sthaanastaijasa Ukaaro dviteeyaa maatrotkarshaat ubhayatvaadvotkarshati ha vai jnaana samatatim samaanash cha bhavati naasya abrahma vit kule bhavati ya evam veda/Sushupta sthaanah prajno makarastriteeya maatraamiterapeeter vaa minoti havaa idam sarvam apiitishca bhavati ya evam veda//

(The second syllable of AUM being ‘U’ is represented by Taijasa the state of dream and ‘svapna sthaana’ is the sphere of the Self being in the intermediate stage; indeed the Individual possesses the characteristics of being wakeful as also of the dream stage viz Vishva and Prajna. He sure has a sense of fulfillment of worldly affairs as also of interest of ‘Brahman’; in fact, persons of this category do have that of jijnasa of Brahman: ‘asya kule na bhavati naansya abrahmavit’ or none is born in our line without the interest of Brahman. The third letter of OM is ‘M akaara’ signifying Prajnaa with the Self’s sphere of

activity is in the sleep state. This is so stated since the analogy is of ‘*mitih*’ or of measurement. Any item of measurement in say a vessel has two sizes of entering and terminating or birth and death of any Praani that is Vishva and Taijasa; like wise a syllable when pronounced has a beginning and ending: Akaara is the entry and Ukaara and Makaaras or of merger points of Taijasa and Prajna. *Minoti ha vai idam sarvam* or the individual being fully aware and cognisant of the Universe and then seeks merger.)

Gaudapaada Kaarikas on Mandukyaas X-XI

G.K.19-23:

Vishvasyaatva vivakshaayam aadi saamaanyam uttatam, maatraa samprati pattau syaadaapti saamaanyameva cha// Taijasasya utva vijaane utkarsho drishyate sphtam, maatraa sampatipattou syaadubhyatvam tadhaa vidham//Makaara bhava prajnasya maanasaamaanyaamutkatam, maatraa sampatipattou tu layasaamaanyamevacha//Trishu dhaamasuyastulyam vetti nishchitah, sa pujiyah sarva bhutaanaam vandyaschaiva Maha Munih// Akaaro nayate Vishvamukaaraschaapi taijasam, Makaarascha punah praajnam naamaatre vidhyate gatih//

(In case the identity of Vishva is questioned with that of the first syllable of AUM viz. ‘A’, then the doubt arises whether or not the concept of the Universe being the first is justified or not; if that doubt is felt as baseless, then indeed the view that Universe does exist and then only the depiction of the syllable ‘A’ gets fully justified. Similarly, if there were any apprehension that ‘Taijasa’ is not the portrayal of ‘U’ then too the concept of dream stage of human beings is relevant or not comes under review. As the stages of ‘ubhayatvam’ or of awakeness and a dreams are indeed justified, then the inter- mediacy of ‘U-kaara’ of the Sacred Expression of A-U-M gets justified too. In the same way, the Final Letter of AUM viz. ‘M’ gets vindicated as agency of ‘Praajna’ the causal state of sleep. Thus the illustrious Sages who realise the nuances of human existence are indeed aware of the three stages of Vishva-Taijasa-Prajna being truly and ideally representative of the three Letters of AUM- since A characterizes the gross Universe named the waking state viz. Vishva; U represents the dream stage of the subtle Universe; and M symbolizes sleep the causal stae of Prajna. Hence the three prominent three phases of Life of the Great Self viz. the outstanding ‘Antaratma’ are highly worthy of meditation and worship !)

Maandukya XII-the Ultimate

Amastrascha turyo avyavahaaryah prapanchopashamah shivodvaita evam Aumkaara aatmaiva samvishati aatmanaatmaanam ya evam veda ya evam veda/ Om Shantih, Shantih, Shantih//

(‘*Amastrascha turyo*’ or the totally integrated and unified Pranava Mantra A-U-M is thus the *Grand Finale* or the Ultimate Truth comprising all the quarters of the Atman the Self Consciousness viz. Vishvanara-Taijasa-Praajna viz. the Highest and the Fourth State of Turiya; the Absolute Self is *Avyavahaaryah* or beyond experiential or empirical situations, *prapanchopashamah* or the Finality of Universal Existence or the Limit of Ignorance and Non Reality, *Shivah* or the Beginnings of Total Auspiciousness, *Advaitam* or the Realisation of ‘*Taadaatmya*’ or Non Duality being the merger point of the Vaishvanara being the Totality of All the Units or Reflections of Individual Selves or the Universal Self and the Supreme ie. *Atmanaatmaanam eva* and the Climactic Merger and Unification! Indeed, OM

the Self finally enters that very Self! He who becomes aware of this Self Realisation becomes the Almighty Himself!)

Gaudapada Kaarikas on Maandukya XII

G.K.24-26:

Omkaaram paadashah Vidyaat paadaa maatraa na shamshayah, Omkaaram paadashah jnaatvaa na kinchadapi chintayet// Yunjeeta pranavo chetah pranavo Brahma nirbhayam, Pranavo nityayuktasya na bhayam vidhyate kvachit// Pranavo hyaaparam Brahma praavascha Parah smritah, Apurvonantaro baahyah aparah Pranavovyayah//

(As ‘Omkaara’ is to be realised quarter by quarter or by the designations of Vishva-Taijasa- Praajnya-Turiya as indeed they are all ramifications of the composite Self, there indeed is no other knowledge or its pursuit needed as all the desires and material aspirations are met totally besides the spiritual requirements are fulfilled too. One needs however to concentrate or ‘yunjeeta cheta pranave brahma nirbhayam’ or fix one’s mind in stability on Omkaara the embodiment of Brahman. Then *pranavo nityayuktasya na bhayam vidyate kvachit*: or Pranava shields and safeguards fear or disasters any where and always. Taittiriya Upanishad vide II.ix amplifies the Parama Rahasyam or the Secret Instruction of Upanishads: *Yato vaacho nivartante apraapya manasaa saha, anaanandam brahmano vidvaan, na bibheti kutaschaneti/ Etam vaa vaava na tapati kimaham saadhu naakakaravam kimaham paapoamakaravamiti, sa ya evam vidvaanete aatmanam sprunute ubhed hi evaisha aatmaanam sprunute, ya evam veda, ityupanishad/* Once Enlightenment dawns in the mind and thoughts of a person due both to knowledge, constant introspection and ‘Satkarma’ or the cumulative fruits of births and deaths, that blessed Soul conquers fear by unveiling the Reality that despite the play of misleading signals sounded by Panchendriyas and the mind too, the Great Bliss is within the Self! The person bemoans that through out the perpetual cycle of births-deaths-and births again, as to why wisdom did not dawn so far and why was the past tense prevailed with more of misdeeds than acts of virtue and justice! So far, he has been misdirected to wag the tongue and speech, to perform and witness evil acts, to taste wrong foods, to smell foul, to refrain against evil hearing, to walk wrong lanes to handle evil acts wantonly, to entertain unjust feelings and thoughts in mind and misuse the organs of generation. It is none too late however to search for the Inner Conscience as the reflection of the Supreme atleast now that the object of search is neither on the Skies nor clouds, in the wind, fire, water, Sun or Moon or elsewhere but indeed the nearest, ay, that Itself as That or This! That indeed is the most secret of revelations of Upanishads, Vedas and the Totality of Knowledge rededesignated as the consummation of Bliss! Pranava signifies both the facets of Brahman viz. the ‘Para’ and ‘Apara’ as loosely described as the Inferior and Superior Brahman. OM is thus both the Cause and Effect; yet, it is ‘Apurvah’ or no cause precedes it since It has no origin. It is also ‘anantarah’ and ‘abaahyayah’ It is dimensionless being nothing within and nothing without. Moreover, It is ‘aparam’ and ‘anaparam’ or free from the Inside-Outside features yet like the analogy of lump of salt in water since it is truly homogeneous and consistent.)

G.K. 27-29) *Sarvasya Pranavo hyaadirmadhyantarasthaiva cha, Eva hi Pranavam jnaatvaa vyashnute tadanantaram// Pranavam hyeshvaram vidyaat sarvasya hridi samshitam, Sarva vyaapi namoshankaram matvaa dheero na shochati// Amaatronantamastrascha dvyasyopashamah Shivah, Omkaaro vidito yena sa munirnetaro janah//*

(OM is 'sarvasya' or 'Adi-Madhya-Anta' of the synthesis of the Beginning-Sustenance-Dissolution of the Universe but yet again is also the antithesis of Life and Death syndrome as 'Vyaktaavyakta' phenomenon of Revelation and Non Existence like magic or hallucination. *Pranavam Ishvaram vidyat/* or be it known that Pranava is another manifestation of Paramatma Ishvara; He is right within one's own heart or in the hearts of all the Beings in Srishti as the hearts are the high seats of peceptions, memories, and action-reaction controllers. Indeed that is the place worthy of prayers, supplications, and worship as that Reality is in the Self Itself! *Omkaaram sarva vyapinam* or is Omni Present; *Dheero na shochati!* He who realises perfectly being the Truly Enlightened One is never subject to any grief and is ever joyful. Devarshi Narada approached Brahmarshi Sanatkumara as detailed in Chhandogya Upanishad vide VII.i.3: *Soham, Bhagavah, mantra vid evaasmi naatma vit;shrutam hyevame bhagavad drishtebyah, tarati shokam aatma vid iti;soham, bhagavah, shochami, tam maa sokasya paaram taarayatva iti/* or 'Sir, I am only in the know of words, mantras and prayers but not a Knower of the Self. It has been heard by me from those like you that whosoever realises the Self would be able to cross the barriers of anguish and sorrow. Can you very kindly guide me to cross over the other side of sorrow! Thus the Learning that : *Sarnavyaapinamonkaaram matvaa dheero nashochayati/* or Intense introspection and meditation of the all pervasive Self is free from sorrows and enjoys the Eternal Bliss! Finally Om is *amaatrah* or has no measures or dimensions, *anantah* or is Infinite, *Shivah* or the Embodiment of Auspiciousness, *Advaitah* or Indivisible and Homogenous with Absolute Unity and Non Duality; who so ever absorbs this Paramount Truth and Supreme Reality is acclaimed as a Yogi and an Unblemished Reflection of Brahman Himself!)

[This concludes Gaudapaada Kaarikas and the Essence of Maandukya Upanishad]

Prajnaanaamshu prataanaih sthiracharani karavyaapibhivaryaapya lokaan bhuktvaa bhogaantha-vishthaanpunarapi dhishanod bhaasitaan kaamajanyaan/ Peetvaa sarvaan visheshaansvapiti madhura bhungmaayayaa bhojayanno maayaa samkhaa tureeyam paramamritamajam brahmayattannoismi// Yo Vishvaatmaa vidhija vishayaan praashya bhogaanyastha vishtaan, pashchaachaanyaansvamati vibhavaajjotishaa svena suukshmaan// Sarvaanetaan punarapi shanaih svaatmani sthaapayitvaa, hitvaa sarvaan sheshaan vigata guna ganah paatvasou nastureeyah//

(I bend and salute that Brahman having experienced mental variations of joys and sorrows as per the rays of consciousness that shine or fade my mind conditioned by ignorance or knowledge in the successive states of awakeness,dreams or sleep as per the intensity of the cover of Maya, and always seek to fulfill Self Consciousness as but the reflection of the Supreme. May that fourth state of our minds experience the earlier phases of Vishvanara-Taijasa-Prajna and accomplish the Utimate Turiya when the gross objects of enjoy the fruits of virtue and experience subtle objects of enjoyment, further in the state of sound sleep of material dissolution and promptly withdraw myself into that heightened state of Prajna and unify the Self into what Supreme is designated otherwise!)

PRASHNA UPANISHAD

ESSENCE OF PRASHNA UPANISHAD

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ESSENCE OF PRASHNA UPANISHAD

*Om bhadram karnebhiih shrunuyaama Devaah bhadram pashyemaakshabhiryajatraah, sthirair
angaistanustustuvamsastanuubhih vyashema deva hitam yadaayuh/ Svastina Indro vriddhahshravaah
svastinah Puushaa Vishvavedaah, svastinaatarkshyo arishta nemih, svasti no Brihaspatir dadhaatu, Om
Shantih Shantih Shantih/*

(Om, may Devas bless us always to hear words of propitious and promising nature as we are engaged in performing acts of Sacrifices; let us always vision such deeds of virtue; our limbs be engaged in such activities that invoke Devas for fulfilling our desires. May Lord Indra and Pusa the God of Earth bestow to us excellent disposition and lenience towards us as we might falter and fail! May Garuda Deva who oversees our strengths and shortcomings destroy evil influences surrounding us and save! May Lord Brihaspati guide us to enrich our Learning and Wisdom and lead us to the path of material prosperity and spiritual fulfillment, may the Universe be surfeit with Peace, Peace and Peace again!)

Preface:

Basically, the Prashnopanishad is an explanation of the mantras of Mundaka Upanishad covering Six Questions and Replies. The First three Questions are related to the extensive and intensive aspects of Rites and Meditation as also the fruits, even to the consequent surfeit and perhaps of repugnance. The Fourth Question elaborates the conceptualisation of 'Brahma Tatva' while the Fifth Question deals with the methodology of achievement and the Sixth One is the Climactic Realisation of the Enlightenment.]

Sukesha, Bharadvaja, Satyakama, Kaushalya, Kabandhi approach Maharshi Pippalaada about Brahman

*I.1-2) Om! Sukeshacha cha Bharadvaja, Shaibyascha Satyakaamah, Soiryaaneecha Gargyah,
Kausalyaashvalaayano, Bhargavo vaidurbhih , Kabandhe esha ha vai tatsarvam vakshyateeti te ha
samitpaanayo Bhavantah Pippalaadmupasanaah// Taan ha sa Rishur vaacha bhuya eva tapasaa brahma
charyena shraddhayaa samvatsaram samvatsya yathaakaamam prashnaan pucchat yadi vijnaasyaamah
sarvam sa vo vakshyaama iti/*

(Maharshi Pippalaada was approached by a few Seekers of Supreme Brahman with 'samidhas' or the Sacred material for offering Agnihora kept in hands as a sign of veneration and faith : these were Sukesha, the son of Bhraradvaja; Satyakama the son of Shibi, the grandsonof Soorya born of the family of Garga; kaushalathe son of Ashvala the famed descendant of the line of Bhrigu born in Vidarbha; and Kabandhi the descent of Katya. Indeed these were the illustrious progeny of renowned lineages and great experts of Rites and Meditation ; proficiency in this discipline constitutes the primary step of the so called Inferior Brahman, now seeking the next decisive step of the Superior Realisation of the Absolute Brahman! The Maharshi then asked them to reside at his place for a year practising Brahmacharya and full control of their physical senses and of mind as per his teachings. Under his training during the

period them should observe the regulations and might thereafter enquire of him about their doubt and ever express their views and doubts!)

The First Question was about the Creation of Universe and the Sustaining Power of Existence

I.3-4) *Atha Kabandhi Katyaatyana upetya prapaccha, Bhagavan, kuto ha vaa imaam prajaa; prajayanta iti// Tasmai hovaachavai prajaa kaamovai Prajapatih sa tapotapyata sa tapyasatvaa sa mithunam utpaadayate, rayim cha praanam cha, iti etau me badhdhaa prajaah karishyata iti//*

(Thereafter the training period, Kabandhi the progeny of Katya asked Pippalaada as to how the Beings in the Universe were born and the latter replied : Prajapati who was desirous of ‘Srishti’ or the Creation of Moving and Non-Moving Beings cogitated the Vedic way as Hiranyagarbha by his erstwhile thoughts of ability to create and generated ‘ rayim cha praanam cha or Moon or Food and Agni or Surya the Praana the vital force. He planned that : etau or that these two viz. Fire and Food as the cause and effect, would generate *praja karishyatah bahudha* eventually!)

Sun as the Praana and Life

I.5-8) *Adityo ha vai praano rayi reva Chandramaa rayirvaa etat Sarvam yan muurtam chaamuurtam cha tasmaat muurtireva rayih// Athaaditya udayan yat praacheem dishaam pravichati, tena praachyaam praanaan rashmishu sannidhatte, yat Dakshinaam yat pracheeteem yat udeecheem yad adho yad urthvam yad yatantaraa disho yat sarvam prakaashayati, tena sarvaan praanaan rashmishu sannidhatte// Sa esha Vaishvaanaro Vishvarupah praanoagnir udayate tad etad Richaabhyuktam//Vishva rupam harinam jaatavedasam paraayanam jyotirekam tapantam, Sahasrarashmih shatadhaa vartamaanah praanah prajaanaam udayati esha Suryah//*

(Praana the Life Force is Surya and Food is Chandra. Food or Matter and Life’s Energy in gross or ‘Murtam’ and subtle or ‘Amurtam’ forms in physical and cosmic senses respectively interact with each other and sustain the cycle of existence. Be that as it may, Aditya while rising enters in the Eastern direction and enables absorption of its rays into all the Beings in the East while as He illumines all the other sides of the South, the West, the North , -as also below, above and the Antariksha, providing shine and heat by his rays to all the living Beings. Surya is Life in several forms assuming an alternate form of Agni too ; after all Vaishvanara too is stated as the core and concentrate of all living Beings just as Vishvarupa is the essence of the totality of the Cosmic World. Thus the ones seeking to realise Brahman do realise that ‘Vishvarupam’ or Surya is ‘harinam’ or of myriad forms, ‘jatavedasam’ or the embodiment of enlightenment, ‘parayanam’ or the final resort of all Beings, ‘ekam jyoti or the Singular Illumination of the Universe, ‘tapantam’ or the unique source of heat and radiation, and ‘sahasra rashmih’ or of thousand rays, and of ‘pranah prajaanaam’ or Life Energy of the infinite Beings)

Two courses destined for Beings - the Southern and the Northern Paths in terms of Dakshina-Uttarayanam

I.9-10) *Samvatsaro vai Praja patih, tasyaayane dakshinachottaramcha, tad yeha vai tad ishtha purte kritam iti upaasate, te chaandramasam eva lokam abhijayante, ta eva punaraavartante tasmaadete Rishayah prajaa kaama dakshinam pratipadyante, esha ha vai rayir yah pitraayanah// Ahtottarena tapasaa brahmacharyana shraddhaaya vidyayaatmaanam anvishyaadityam abhijante, etadvai praanaanaam aayatanam etad amritam abhayam, etad paraayanam, etamaan na punaraavartant, ityasha nirodhah, adesha shloka//*

(In each Samvatsara or a year there are two ‘Ayanaas’ - the Dakshinayana and the Uttaraayana. Of these, the Lunar and Solar Tithis occur of which Purnima and Amavasya or the Full Moon and No Moon occur too. It is in the Southern Course that virtuous Brahmanas perform beneficent ‘Karma’ by way of Sacrifices and Acts meant for Public Good, seek to win favours of Chandra Deva and attain Swarga Loka after life as also excellent prosperity and progeny now and rebirth; the Southern Path also bestows blessings of Pitru Devatas whose course is plentiful food and fulfillment in the series of births. Mundaka Upanishad vide I.ii.10 is quoted: *Ishtaapurtam manyamaanaa varishtam naanyachreyoVedayante pramuudhaah, naakasya prushthe te sukrutenubhutvemam lokam heenataramlokam vaa vishanti/* or those persons who are saturated by Sacrifices and Rituals as per what Vedas and other Scriptures imply and impress and attain reliefs of what ever is destined by the balance of merits and demerits and as soon as the account of fruits is over return back to the cycle of rebirths. Thus the Southern Path is attained by the virtuous ‘karma phala’. This is stated to be achieved either for ‘ istha’ or ‘purta’ or one’s own benefit or for public good. The ‘ishta’ is : *Agnihotram tapas satyam vedaanaam upalambhanam, atithyam vaishvadevam cha ishtam iti abhidheeyate* or to perform Fire sacrifices, meditation, truthfulness, Vedic rituals are all for the Self Fullfillment. On the other hand the Public Good deeds are: *Vaapi kuupa tataakaadi devataayaatanaani cha, anna pradaanam aaraamah poortamiti abhidheeyate/* such as digging streams, wells and water flows, donations of way side choultries for yattris, and ‘Anna daanaas’ to the have nots and Atithis are meant for Social Welfare. ‘Athottarena’ or as regards the Northern Course, the acts that one is expected of would be of more arduous nature: ‘ Tapasaa brahmacheryena shraddhayaa vidya yaa abhijaayante Adityam’ or by way of observing celibacy, intense faith and tolerance, vidyaayaa or acquisition of Scriptural Knowledge, and intense meditation and introspection only that one could achieve and so on are the essential inputs to attain Aditya along the Northern Course. ‘Etat vai aayatanaam praanam, etad amritam abhayam, etad paraayanam, etatsmaanna puraraavartante iti kritam/ or that indeed is the final resort of Pancha Praanas and the sensory organs including mind; that is also the Abode of Indestructability, Fearlessness and the Supreme Goal from where none returns. It is indeed that is clearly the distinction of the Southern and the Northern Courses. There is a Stanza which amplifies the significance of the Courses as explained ahead)

I.11-15) *Panchapaadam pitaram dvaadashaakritim Diva aahuhu pare ardhe purishinam, atheme anya u pare vichakshanam sapta chakre shadar aahurarpitam// Maaso vai prajaapatih tasya krishna paksha eva rayih, shuklah praanah tasmaad eta rishayah shukla ishtim kurvanti, itara itarasmin// Ahoraatro vai Prajaapatih, tasyaahar eva praano raatireva rayih; praanam vaaete praskandanti ye divaa raatyaa samyujyam te brahmacharyam eva tadyad raatrou ratyaa samujjyante// Annam vai Prajapatih, tato ha vaitad retah, tasmaad imaah prajaah prajaayante// Tadye ha vai tat Prajapati vratam charanti te mithunam utpaadayante, tesham evaisha brahma loko yesham tapo brahmachaayam yeshu satyam pratishthitam/ Tesham asau Virajo Brahma Loko na yeshu jihvam, anritam, na maayaa cheti/*

(In the context of ‘Kaalamaana’, time is like an eternal cycle of Kalpa-Yuga-Samvatsara-Ayana-Ritu-Maasa- Dinaadis. The reference now is to the father of Time and the Universe. It is stated that He is of Five Feet or of Ritus or Seasons with Sishira and Hemanta combined as one [Vasanta-Greshma-Varsha-Sharad/ Hemanta -Shishira]; ‘dvashaakritam’ or of twelve monts; ‘ pureeshimam’ or surfeit with water; ‘ardhe pare dive’ or Antariksha in between Earth and Heaven; ‘aahum arpitam’ or fixed as nave of wheels; ‘saptachakre’ or as drawn by seven wheels suggestive of seven horses. In short, Bhagavan Surya the Source of ‘Kaalamaana’ or the Measure of the Ever dynamic Time, is the cause of the Universe with twelve months as his limbs. He as the Lord of all the Beings is also the Bhagavan of ‘Ahoratraas’ or the

days and nights as the days are comparable to Praana the Life Energy and nights as the food. Those who indulge in mis-utilise day time in passion during the day time are stated to undervalue the value and significance of the Praana or the Vital Force. At the same time the concept of Brahma charya places restraint on celibacy, since chastity is not total abstinence but only to the desired limits of procreation but not for physical obsession. Brihadanyaka Upanishad VI.iv.2) is quoted in this context: *Sa haprajaapatir- eeksham chakre:hantaasmai pratishthaam kalpayaaneeti; sa striyam sasruje; taam sristvaadha upaasta; tasmaat striyam adha upaaseeta, sa etam praanaacham graavaanamk aatmana eva samudapaarayam, tenainaam abhyasrijat/* or Prajapati, the Creator cogitated that since seed would be a precondition of procreation, he created a woman and having created her as a fit receptacle to receive the seed that would need to push into) Thus having stressed the significance of brahmacharya, abstinence but not negation is not what Scriptures stated! ‘Tatah annam vai retas’ and ‘tasmaat prajaayante imam prajaah’ or from the food alone the seed and virility are generated and hence the Beings. Thus recalling the First Question of Kabandhi as ably replied by Mahtama Pippalaada, Prajapati the Creator from his Vedic Perspective created Surya and Chandra, Praana and Anna, Kaala Chakra, Ayanas, the resultant days and nights, man and woman and the Praja. More significantly Prajapati paved the way for the Southern-Northern Courses and the Inferior and Superior Kinds of Ephemeral Cycle of Death and Births and Brahma Tatva! In any case, the persons once born should not only become victims of Maya and are cautioned against degeneration displaying rather blatantly such sordid qualities of falsehood, crookedness, immorality and abject depravity. While mentioning all these aspects, Pippalaada stressed to Kabandi that having replied the First Question, it would be prudent, nay, pertinent that the on going generations of humanity begetting sons and daughters ought to strictly observe the principles of Dharma and Nyaya or of Virtue and Justice and possibly pursue the Northern or if not the Southern Paths for intermittent or lasting reliefs from the cycle of births and deaths!

[This is the conclusion of the First Chapter being the Reply to the First Prashna]

The Second Question : Prime Supports of Life and Body with Praana as their binding force

II.1-2) *Atha hainam Bhargavo Vaidarbhih prapaccha, Bhagavan! Katyeva Devaah prajaam vaidhaarayante, katara eta prakaashayante, kah punar esham varishtha iti// Tasmai sa hovaacha, aakaasho ha vaa esha devo vaayur agnir aapah pruithivi vaan manaschakshuh shrotram cha, te prakaashyaabhivadanti, vayametad baanam avashtabhya vidhaarayaamah/*

(Bhargava of Vidarbha Desha asked Pippalaada Maharshi as to how many powers would support, sustain and shine the Universe and which indeed was the outstanding among them. The Mahashi named Akasha, Vaayu, Agni, Aapah, Prithivi, Vaak, Manas, Chakshu, Shrotram or Ether /Sky, Wind, Fire, Water, Earth, Speech, Mind, Eyes and Ears respectively. ‘ Vayametad baanam avastabhya vidhaarayaamah’ or body is stated to be the binding entity that combines the organs and senses together ensuring that no disintegration would be possible; indeed all these units strongly uphold, support mutually and sustain the totality!

Praana indeed is the Magnificent Power House of control and coordination of body parts and senses

II.3-6) *Taan varishthah praana uvaacha, maa moham aapadyatha aham evaitat panchadhaat -maanam pravibhajyaitad baanam avastabhya vidhaarayaami iti, te shraddhaadhaana babhuvuhu, sobhimaanaad urdhvam utkramata iva, tasmin utkraamati yathetare sarva evoktraamante, tasminscha pratishthamaane sarva eva praatishthante, tad yathaa makshikaa madhu-kara-raajaanam utkraamantam sarva evoktraa -*

mante tasmischa pratishthamaane sarva eva praatishthante, evam vaan manas chakshuh shrotram cha te preetaah praanam stunvanti// Eshognis tapatyasha Surya esha parjanya Maghavaan esha vaayuh: esha prithivi rayirdevah sadasacchaamritam cha yat// Araa iva ratha naabhau praane sarvam pratishthitaam, Richoyajumshi saamaani yajnaah kshatram brahmacha//

(To the body organs and senses, Praana the Life Force exclaimed that the body- much less the organs and senses, could claim that the binding energy of existence should be itself and nothing else. Praana further explained that ‘ahameva panchadhaa aatmaanam pravibhajya’ or it would divide itself five fold as Praana- Apaana-Vyaana-Udaana- Samaana by assigning their duties respectively by ensuring the body parts and senses would not get disintegrated . Praana further explained that, for instance, when the mind of the concerned body would get irritated and indignant, then Praana would be roused and ascended and on gaining normalcy would remain in position just as the King of bees would take to furious flight his army of bees fly off around making buzzing noise and later on as the latter settles down the army settles too coolly; so do the body parts like speech, eyes, ears, tongue and so on act and react accordingly. ‘ Araahiva ratha naabhau’ or just as spokes are fixed to the hub of a chariot are various extensions of Knowledge and its instruments of Actions are fixed on Praana such as Rigveda, Yajurveda and Saama Veda signified by the texts of metrical, prose and and musical Vedic texts; Yajnas, Kshatriyas and Brahmanas.)

II.7-12) Prajaapatischarasi garbhe tvameva pratijaayase, tubhyam praana prajaastva imaa balim haranti yah praanaaih pratishthasi// Devaanaam asi vahnitamah pitrunaam prathamaa svadhaa, Rishinaam charitam satyam atharvanaanangirasaam asi// Indrastvam praana,tejasaa Rudrosi parirakshita, twam antarikshe charasi Suryasatvam jyotishaam patih// yadaatvam abhivarshasi athemaah praanate prajah, anandarupaas tishthanti kaamaayaannam bhavishyateeti// Vraatyastvam praana, ekarshir attaa vishvasya satpatih,vayam aadyasya daataarah, pitaa tvam maatarishvaa, nah// Yaate tanuur vaachi pratishthaa yaa shrotre yaa cha chakshishi, yaa cha manasi santataa shivaam taam kuru motkrameeh//

(Praana! You are the singular force that enters the womb of Pranis as created by the Prajapati the Lord of Creation and facilitating the births and carrying the imprint of their parents; indeed you are the one who brings gifts to the new born ones such as various faculties of breathing, vision, hearing, movement, and so on. Actually you are the recipient of food, sustenance and support. You are the ‘Svaaha’ or the offerings of food by human beings through Yagnas and homakriyas to Devas and ‘Svadha’ or the offerings by humans by way of Agni karmas and tarpanas that Pitru Devatas are sustained and satisfied with! Moreso, you are the one to conduct body organs and senses and also constitute the ‘atharva angeerasam’ or the essence of the body as Vedas sing your praise as ‘Atharva’ and equate ‘Praana as Atharva’. Praana! You are Indra the Chief of Devas and also due to your courage and strength are Rudra Deva himself! You are the ‘Parirakshita’ or the preserver of the Universe; ‘twam charasi antarikshe’ or the unique one moving about on the Sky by rising and setting as Surya the Lord of ‘jyotishaam’ or as the Lord of Luminaries! Praana! As you pour down from the Skies as the Rain God, ‘Praanate prajaah ananda rupaastishthanti’ or all the inhabitants of the worlds continue enjoying happiness in anticipation of excellent crops and plentiful food to eat to their heart’s contentment. Praana! You are ‘vraatyah’ or naturally pure being the first born and none could have given you a name or purify you; ‘ekarshi’ or the follower of Atharva Veda as Agni since you are the ‘aattaa’ or the natural consumer of oblations to Agni; you are the ‘satpatih vishvasya’ or the Lord of all Beings in the Universe without whom existence becomes non existent. Oh ‘Matarishva’! or the Vedic name of Father , you are the alternate name of the ‘Pita’ or paternity! You

assume alternate aspects of a 'vaachi' or Orator, 'Shrotre' the Best ever hearer as well; the Chakshusi or the Visioner 'par excellence'; 'santata manasi' or the best ever convincer of minds and thoughts; 'Shivam' the embodiment of auspiciousness ; Praana! Be calm and composed and keep all the senses under perfect control and never allow them to rise!)

II.13) *Praanasyedam vasho sarvam tridive yat pratishthitam, Maateva putraan rakshaswa shrishcha pragjnaam cha vidhehi na iti//*

(The totality of Life and all that exists under heavens is under the control of Praana the Life's Force and Energy! Praana Devi! 'Rakshasva Mataa iva putraan' or do protect all of us, the Beings in the Universe, as a mother and bless us with 'shriyascha pragjnaam' or prosperity and high mark of knowledge! Chhandogya Upanishad devotes a full section vide V.i.1-15 about the Undoubted Supremacy of Praana the vital force in the body of every Being in Creation vis-à-vis its Organs and Senses. *Yo ha vai jyeshtham cha sheshtham cha veda jyssthamscha ha vai jyeshthamscha bhavati praano vaava jyeshthamscha shreshthamscha/* In the context of transmigration of Individual Souls as they keep shifting from one life to another, as none of the body organs get transferred except Praana only. Vaak or Speech claimed since with the faculty of Speech one becomes the richest and the most popular. Similarly vision, hearing ability, and understandably the mind claimed superiority by displaying their faculties. Prajapati then suggested that absence of each faculty for a year by turns be judged as the criterion. As the respective body parts and their corresponding senses disappeared for a year by turns and returned back, there were no doubt inconveniences due to their handicaps but somehow life went on. The Upanishad vide V.i.12 is quoted: *Atha ha praaa ucchikramishan sa yathaa suhayah padvishashankun samakhidet, evam itaran praanaan samakhidat; tam habhisametyochuh, bhagavannedhi, twam nah shreshthosi motkrameer iti/* or the vital breath felt that after all, the organs left and the damage to the body was only marginal and thus it would be my turn to disappear for the stipulated one year. Like a horse tied to its hooks, Praana was about to jump out and all the organs gathered and prostrated before the Praana, asserting that indeed praanaa was the most indispensable one ! When a reference is made to any Being, then one talks of the Being as one entity, but not as the organs of eyes, ears, speech or mind separately; it is the Praana that is referred as the totality!)

[This concludes the Second Chapter being the Second Question]

TheThird Question: From where and whence Life is born, sustained and then departs!

III.1-2) *Atha hainam Kaushalyascha Ashvalaayanah papraccha, Bhagavan, kuta esha praano jaayate, katham aayaati asmimschareere, aatmaanam vaa pravibhajya katham pratishthate, kenotkraamate, katham baahyam abhidhatte, katham aadhyaatmam iti// Tasmai sa hovaacha, atiprashnaan prucchasi, brahmishthoseeti tasmaat teham braveemi/*

(Kausalya, the son of Ashvala asked requested Maharshi Pippalaada a typical and searching question as to wherefrom and whence human life would be born, how would Praana enter the body, how does it distribute itself and settle in the body; in what way would it depart? what are its external supports and would indeed connect itself with the Individual Self! Considering the mystical and transcendental nature of the question, the Maharshi exclaimed that the enquirer ought to be a true Seeker of Brahman for his subtle enquiries and agreed to reply as succinctly as possible).

III.3- 5) *Atmaanaa esha praano jaayate, yathaishaa purushe chhaayai tasminn etad aatadam, mano kritena aayaati asmin shareere// yathaa samraadevaadhikritaan viniyunkte, etaan graamaan etaan graamaan adhitishthasveti, evam evaisha pranah itaraan paanaan pruthak pradhag eva sannidhatte// Paayuupasthe apaanam, chakshuh shrotre mukha naasikaabhyaam praanah svayam pratishthe, madhye tu samaanah esha hyetaddhutam annam samam nayati, tasmaad etah saptarchisho bhavanti//*

(From One's own Self or the Inner Consciousness viz. the Maha Purusha, Praana or Life is generated and fixed and as an effect of the body and mind as also the resultant actions follow. Mundaka Upanishad also sounds similarly vide II.i.2-3: *Divyo hi amurtah Purushah sa baahyantaro hi ajah, Apraanohi amaanah shubhrohya aksharaatn aparah paraah/* or Purusha or the all pervasive yet resident of one's heart or the Antaratma is the self effulgent, formless, existent within and without, unborn, devoid of praana, mind and thoughts but by his decision materialised pure-imperishable-incomprehensible yet Realisable reflection of the Self. In Brihadaraanyaka Upanishad vide IV.iii.7 Maharshi Yagnyavalkya visualised as was asked about the Self replied: *Katama Astmeti! Yoyam vignaanamayah: praaneshu hridayaantarajjotih Purushah; sa samanaah sannubhau lokaavanusancharati dhyaayateebalelaayateeva, sa hi svaapno bhutvevam lokamatikraamati mrityurupaani/* or the person called Self comprises awareness of the senses of vision, hearing capacity, touch, smell-all directed to and emerging from his own heart and the light within. Even being steady and stable, he remains where he exists and wander by way of imagination or in a dream state of mind. He exists here yet imagines in a non- real phase of mind by sheer ignorance and flight of fantasy! Brihadaraanyaka Upanishad vide II.i.18 describes the dream stage: *Sa yadraitaya svapnaayaacharati, te haasyaa lokaahaah; tadyuteva maharaajo bhavati; utaiva mahaa brahmanah, utte vocchaavaacham nigacchati; sa yathaa mahaa raajo jaanapadaan griheetvaa sve janapade yathaa kaamam parivartet, evamevaisha hetat praanaan griheetvaa sve shareere yathaa kaamaan parivartate/* (As the Self is passing through the phase of dream state, then he feels on top of the world like an emperor sometimes like an ideal and virtuous brahmana as though he is carrying all his subjects freely; just as his 'praanaan griheetvaa sve shareere yathaa kaamam parivartate' or his 'praanas' or breaths and senses moves about in his body as he pleases! Brihadaraanyaka Upanishad vide IV.iv.6 further explains that Action follows Action; as the Individual Self transmigrates from one birth to another, the erstwhile subtle body or its subtle mind is transferred to the new gross body's mind and then the previous desires and works get terminated and a fresh account of paapa punyas gets created! Now in the fresh birth, 'yathaa saamrat eva viniyunkte' or as the King orders his officers, then 'Praanaah sannidhatte prithak prithak eva itaraan praanaan' or the Principal Praana engages the other pranas or the organs accordingly separately! The 'apaana' or the out breath is located in the organs of excretion and generation, Praana, the chief of the main life breath is in the eyes, ears, mouth and the nose; the 'Samaana' or the equalising breath is in the middle and that is what receives food as that has the cause for distributing energy all through the body from the seven flames in the stomach, when as that digestive energy reaches the heart and as per the directives of the brain in the head the channels of distribution are despatched to seven organs viz. the two each of eyes, ears, nostrils and the mouth.)

III. 6-7) *Hridi hyesha Atmaa, atraitad ekashatam naadeenaam taasaam shatam shatam ekaikaashyam dvaasaptatir dvaasaptatih pratishakhaa naadee sahasraani bhavanti, aasu vyaanascharati// Athaika - yordhva udaanah, punyena punyalokam nayati, paapena paapam, ubdhaabhyaam eva manushya lokam//*

(The heart in the subtle Self is connected to some hundred and one nerves of importance each one of these is described as with hundred divisions and each of such divisions is stated to be of 72000 sub-

branches or arteries, among which permeates ‘Vyana’ of the Pancha Pranaas, activating the various directions of the heart spreading all over the joints, shoulders and vital parts. It is this Vyana of the Pancha Pranaas that demands of the body parts of deeds that require strength to perform. Chhandogya Upanishad vide VIII.vi.6) *Shatam chaikaa cha hridayasya naadyah taasaam murdhaanaam abhinh abhinishtraika tayordhvam ayann amritatvam eti vishvavam anya utkramane bhavanti/* In the context of the process of death, the status of the physical nerves and how Sun influences these is described: the veins of the body issuing out of the fleshy bulge called lotus shaped heart is charged with juices of varied colours akin to human desires. The heat of the Sun causes bile which when comes into contact with phlegm in the nerves assuming different colours as accentuated by wind contacts. As life departs, the Self goes upwards through the Sun rays and the praani reaches the Sun within the time that mind travels. The nerves connected to the heart are hundred and one. At the time of departure, one of the nerves-Brahma Nadi- of the blessed ones reaches the crown of the head . While the opening of that nerve enables Immortality, vyana through other exit points totalling nine indicates definite return to the cycle of rebirths. Now the reference to Udaana; this vital force moves everywhere in the body from top to toe. When it takes an upward trend it leads to Deva Lokas and as it takes a downward trend it leads to ‘manushya loka if it is ‘ubdhaabhyameva’; or as a result of paapa- punyaas or sins and virtues)

III.8-9) *Adityo ha vai baahya praana udayati, esha hyenam chaakshusham praanam anugrahnaanah prithivyaam ya Devataa saishaa purushasyaapaanam avashtabhyaantaraah yad aakaakaashas sa samaano vaayur vyaanah// Tejo ha vai udaanah tasmaad upashaanta tejaah punarbhavam indriyair manasi sampadyamaanaih//*

(Surya indeed is the external praana which ascends in favour of Praana that is present in the eye. The Deity of Earth favours attracting the ‘apaana’ in a human being. The Antariksha as signified by Vayu Deva is ‘Samaana’ and Vyana is Air in the common parlance. The interpretation is that while Surya-Bhumi-Antariksha are stated as of the divine context, Praana-Apaana-Samaana are stated as eyes, exiting wind of human beings and common Air respectively. As regards Udaana, Tejas and common light are the divine and human forms respectively. As explained above,Udaana is the cause of death too, besides all the deeds requiring force in the normal course of life.)

III.10-12) *Yatchistastenaisha praanam aayaati, praanaastejasaa yuktah sahaatmaanaa yathaa samkalpitam lokam nayati// Ya evam vidvaan praanamveda na haasya prajaa heeyate, amrito bhavati, tadesha shloka: // Utpattim aayatim shtaanam vibhutvam chaiva panchadhaa,adhyaatmam chaiva praanasya vijnaayaamritam ashnute, vijnaayaamritam ashnute, iti//*

(Whatever frame of mind and thoughts occur to a human being at the time of the end of life, indeed those very thoughts and feelings along with the functioning of the organs similarly attuned do surface then. Then the prime Praana of the dying person along with Udaana , the Consciousness tapers off and ‘ praana yuktah tejasaa nayati lokam yathasankalpitam’ or the Life Force along with the light within leads to the lokas as felt and deserved! Any person of knowledge who understands of what praana as all about certainly knows that the Departed Soul or the Antaratma then merges in its own origin. In this context, there is a relevant verse: A person of knowledge of Praana would thus be sensitised with its origin, entry, place of residence and the process of exit by achieving its next destination as per one’s own actions of a mix of virtues and vices; very few attain Immortality and the majority return back to Life again; this is the Truth of Life and that indeed again is the Truth of Life!)

[This is the end of the Third Question and the Third Chapter]

The Fourth Question: In the dream stage what controls body faculties! -The Mind or the Soul?

IV. 1-2) *Atha hainam Sauryaayani Gargyah papraccha, Bhagavan, etasmin purushe kaani svapanti, kaani asmin jaagrati, katara esha devah svapnaan pashyati, kasyaitat sukham bhavati, kasminnu sarve sampratishthitaa bhagavanti iti// Tasmai sa hovaacha: yathaa Gargya, marichayor arkasyaastam gacchatah sarvaa etasmistejomandala ekeebhavanti, taah punah punar udayatah pracharanti, evam ha vai tatsarvam pare deve manasi ekeebhavati, tena tarhyesha purusho na shrunoti, na pashyati, na jighrati, na rasayate, na sprushate, naabhivadate, naadatte, naanandayate, na visarjate, neyaayate, svapiteeti aachakshate//*

(Gargya, the grandson of Surya, posed the fourth question to Maharshi Pippalaada about the details of the physical limbs that are rested in the condition of deep sleep and kept awaken in the concerned person individual and would there be any extraordinary force visualised in the dream stage. Gargya further asked whether that divine force would drive the individual to joy and what details further could be provided in this context! Thus these are the delicate questions involved in Gargya's enquiry: the organs of the person with praana in the dream stage or the innermost perception, whether they are all unified, whether they have experiences and on recovery from the dreams to waking state and the Unique Force that makes the happenings occur. Apparently, Gargya referred to some Unknown Immutable and Absolute Force which was perhaps beyond comprehension yet beneficent. The key-hint about the last portion of the query is provided by Munadaka Upanishad vide II.i.1 viz: *Tadetad Satyam: yathaa sudeeptaat paakavaad sahasrashah prabhavate sa ruupaah tathaaksharaad vividhaaha, Saumya, bhaavaah prajaayante tatra chaivaapi yanti/* or Just as a fully blazing Agni issues out countless sparks all around, the perpetual fire originates various creatures and merge back; That is the Truth! In reply to the rather complicated query of Gargya, Pippalaada replied: ‘ Yathaa marichayah arkasya astam gacchatah sarvaa etasmih tejomandale ekeebhavanti’: just as the rays of the setting Surya become unified in ‘Surya bimba’ or the Solar Orbit and again scatter away at Sun Rise, the mind of the person in dream stage could neither hear, see, smell, taste, touch, speak, understand, enjoy, reject nor move about and that one would think that the person has slept off!)

IV.3-5) *Praanaagnaya evaitasmin pure jaagrati, garhapatyo ha vaa eshopaanaah, vyaanovaahaarya pachanaah, yadgarhapatyaat praneeyate pranayaanaad aahananeeyah praanaah// Yad ucchaasavetaav aahuti samam nayateeti samaanah, mano hava yaajamaanaah, ishtaphalam evodaanaah, sa evam yajamaanam ahar ahar brahma gamayati// Atrisha devah svapne mahimaanam anubhavati, yadrushtamdrushtam anupashyati, shrutam shrutam evaarthar anushrunoti, desha digantaraischa prati anubhytam punah punah prati anubhavati, drushtamchaadrishtam cha shrutam chaashrutam chaanubhutam chaanaanubhutam cha satasatyaccha sarvam pashyati sarvah pashyati//*

(‘Praanaagnaya evaitasminn Pure jaagrati’ or the three principal Praanas viz. the mainstream Praana, Apaana and Vyana in the body are the most essential ingredients of the Life Force enabling the city of human body to tick. Now, life is stated as comparable to Sacrifices . The three significant forms of Praana are the counterparts of three Agnis: Apaana resembling the Garhapatyaagni or the house holder's Fire as is used in the vedic pattern since it is kept alive in the Sanatana Homes, Vyaana as the ‘Anvaarhaanya pachana’ is Southern Agni used for offerings to Pitru Karyas while ‘Aahavaniya’ is obtained from ‘Garhyapatya’ and resembles Apaana or the outbreath drawn from Praana the in-breath and that fills the

lungs and released thereafter. Samaana is the equalising balance between inhalation and exhalation just as of the role of Hota the priest between two oblations. In this context, Mind plays the role of the ‘Yajamani’ or the Sacrificer, while the ‘Yajna phala’ is ‘Udaana’ or what Brahman the Almighty bestows! This is why the Vaajasaneyaka Yagnya Mantra denoting and signifying the functions of Praana viz. *Vaak chitah, praanaah chitah, chakshuh chitah* and so on. Having thus explained, back to the query that Gargya the Seeker, ‘which is the Deity who experiences the Dream stage!’ ‘Atra svapne mahimaanubhavati!’ Indeed the mind is the apparent reply no doubt but is that not an instrument of perception! The counter argument would be that indeed the Self Consciousness or the ‘Antraatma’ is essentially conditioned by the Mind, be it in Reality or the Stage of Wakefulness or Dream Stage! Brihadaraanyaka Upanishad vide IV.III.7 states: *Katama Atmeti! Yoyam vijnaanamayah; praaneshu hriddatantarjjotih purusha; sa samaanah sannubhou lokaavanusancharati dhyaayateeva lelaayateeva, sa hi svaapno bhutvemam lokamatiraamati mrityu rupena/* or the person called the Self comprises of awareness or knowledge of the senses of vision, hearing, touch, smell etc. all directed to and emerging from his own way imagination, or in a dream state of mind or even in the situation of death!. He exists here yet imagines a non real state of mind by sheer ignorance. Being thus identified he loses hold over his sub-conscious thoughts. As the same Upanishad explains vide IV.iii.31 the Self has no contact with the sense objects: *yatrava anyaadivasyaat, tatra anyonyat pashyet, anonya jighret, anyonyad rasayet, anyonyad vadet, anyonyad cchrunuyaat, anyonyan manveet, anyoonyat sprushet, anynyad vijaaneeyaat/* or while in a waking or profound sleep state, there is always something else thought-is not, repeat not, separate but an integral part of the Self; if body is non-existent, the Self vanishes since the concerned body instruments of the Self! That is precisely why the Self is able to smell, taste, hear, think, touch and know!)

Without dreams as a person sleeps in actuality gets united with the Self and then the Supreme

IV.6-9) *Sa yadaa tejasaabhibhuto bhavati atraisha devah svapnaan na pashyati atha tadetasmin sharire etatsukham bhavati// Sa yathaa, Saumya, vayaasmi vasho vrisham sampratishthante, evam ha vai tat sarvam para aatmaani sampratishthante// Prithivicha prithivi maatraacha tejascha tejomaatraacha vayuscha vaayu matraacha akaashaschaakaasha maatraacha, chakshuscha drashtavyam cha, shrotram cha shrotravyam cha ghraanamcha ghraatavyam cha, rasascha rasayitavyam cha, tvak cha sprashayitavyam cha, vaak cha vaktavyam cha, hastau chaadaatavyam cha, upastashaanandayitavyam cha, paayuscha visarjayitavyam cha paadau cha gantavyam cha, manaschamantavyam cha, buddhischa boddhavyam cha, ahamkaaraschaahakartavyam cha, chittam cha chetayitavyam cha, tejascha vidyotayitavyam cha, praanascha vidhaarayitavyam cha// Esha hi drashtaa spashtaa shrotaa ghraataa rasayuta mantaaboudhaa kartaa vijnaanaatma Purusha, sa pareshwara aatmaani sampratishthate/*

(Existence of a human being during sleep but without dreams is what obtains when mind gets united with Solar rays as consciousness named Brahman itself paving the way to happiness and fulfillment. It is in this context that the Inner Self remains neutral when mind and senses are rested too. Then in such a situation, the senses proceed towards the mind just as birds proceed towards a tree. The Elemental Pancha Bhutas or the Five Basic Five Elements of Nature as the offshoots in one’s body viz. the organs of vision, hearing, smell, taste, touch, speech, hands, sex, excretion, feet and the mind along with thought-egoism, and awareness and the basic Praana the life force as the Hiranyagabha himself are bundled together in that semi-state of Life. The Purusha encompassing the body and the organs being used to the nature of the senses and action and reaction syndrome becomes established in the Supreme Self!)

IV.10-11) *Param evaaksharam pratipadyate a yo ha vai tadacchhaayam ashareeram, alohitam, shubhram, aksharam vedayate; yastu Soumya,sa sarvajnah sarvam bhavati sarvamevaavisha iti// Vijnaanatma saha Devaishcha sarveh praanaa bhutaani sampratishthanti yatra, Tadaksharama vedayate yastu Soumya sa sarvajnah sarvamevaa vishesheti//*

(That illustrious Seer who realises the shadowless, formless, colourless , pure , Purusha attains the Supreme Itself too. Here again he is stated to have realised : ‘tadaksharam vedayate yastu sa sarvajnah sarvamervaa vishethitah/ or that everlasting and every thing that Brahman is! He who realises the Self amid the body organs and senses besides the Five Elements as merged into the relevant Deities too merges finally into that Supreme!)

[This is the conclusion of the Fourth Question being the Fourth Chapter]

The Fifth Question: Utmost Significance of OM as the gateway to virtuous human birth and beyond

V.1-2) *Atha hainam Shaibhah Satya kaamah prapachha, sa yo havaitad, Bhagavan, manushyeshu praanaaantam Omkaaram abhidhyaeeeta, katamam vaa va sa tena lokam jayateeti// Tasmai sa hovaacha etad vai, Satyakaama, param chaaparam cha brahma yad omkaarah, tasmaad vidvaan etenaivaayatane- naikataram anveti//*

(What precisely is the significance that is most discussed about the singular word of OM asked Maharshi Pippalaada by Satyakaama the son of Sibi: ‘what indeed the life- long meditation of which one accomplishes from’! The ‘abhidyaana’ or the intense contemplation would call for Self-Identification like the total absorption of senses into Paramatma himself! Then the Maharshi explained that the Pranava Shabda connotes the Realisation of the Self as also the Supreme which indeed are one and the same or the qualified Atma and the Absolute Paramatma)

V.3-5) *Sa yadi eka mantram abhidhyaeeeta, sa tenaiva samveditastura jagatyaam abhisampadyate; tam Richo manushyaolak upanayante, sa tatra tapasaa brahmacharyena shraddhayaa sampanno mahimaanam anubhavati// Atha yadi dvimaatrena manasi sampadyate sontariksham yajurbhir unneeyate soma lokam, sa somaloke vibhutim anubhuuya punaraavarte// yah punaretam trimaatrena Om iti ethenaiva- aksharena param purusham abhidhyaeeeta, sa tejasi Surye sampannah;adhaa paadodaras- tvachaa vinirmuktah sa saamabhir unneeyate brahma lokam, sa etasmaaj jeevaghanaatparaatparam purishayam purusham eekshate: tad eatou shokam bhavet//*

(Even if one does not fully realise the true import of the Single word OM nor comprehend the constitution and basis of it, by one’s thought and partial meditation of it should enlighten the person concerned and ensure the attainment of birth next on earth. Rik Veda Mantras ensure human birth, and that gives ample possibilities of ‘ tapasaa brahmacharyena shraddhayaa’ or meditation, self control and faith leading to application of mind to the Basic Truth and Reality. More intensive meditation on the OM mantra- comprising three Letters viz. A-U-M, if coupled with another letter viz. ‘U ’ signifying the mind as also the relevant Yajur Veda would elevate a a virtuous person to Soma Loka or the world of the Moon and turns around to human birth again. Further meditation by the third syllable ‘M’ of the word OM to ‘Param Purusham’ or Hiranyagarbha Brahma then, one would get unified with and identified by Surya Deva in the Solar Orbit resplendent with extraordinary luminosity. Then just as a serpent gets rid of its skin, then

the enlightened person concerned deep in meditation gets rid of his sins on account negative deeds and once led by the Saama Veda Chants is purified and qualified from the pursuit of the Supreme.

V.6-7) *Tisro matraa mrityumatyah prayuktaa anyonyasaktaa anaviprayuktaah, kriyaasu baahyaabhyanta - tara madhyamaasu samyak prayuktaasu na kampatejnaah// Rigbhiretam, yajurbhir antariksham, Saamabhurtat kavayo vedayante, tam aumkaarenaivaayatanaanveti vidvaan yacchachaantam, ajaram, amritam, abhayam param cha//*

(The 'tisra maatraa' or the three letters viz. A-U-M of OM are no doubt within the range of death but itself. But together, the meditation of ' baahyaabhyantara madhyamaasu' or the three phases of 'jaagrat-svapna-sushupta' or awakeness-dream stage-sleep viz. the external- internal-intermediate stages leads to the realms of mortality or of Immortality. Thus once all the three letters are united, then the person of enlightenment is least disturbed. In sum, ' pathana-manana-tanmayata' or reading-repetition-total absorption of Rigveda mantras achieves human birth, of Yajurveda mantras accomplish Antariksham or the Intermediate Interspace; of Saama mantra chantings one attains what the Seekers would be delighted in for recognition viz. the Truth beyond. Thus the mere Pranava could scale heights by steps to reach the top to realise the Ananta-Ajara-Amrita-Abhaya Param or the Endless-Unaging- Everlasting- Ageless- Immortal Supreme!)

[This concludes the Fifth Question and of the Fifth Chapter]

Sixth Question: As per Sankhya Jnaana, Shodasha Kala Attributes of the Subtle Body in Srishti detailed

VI.1-2) *Atha haina Sukeshaa Bhaaradvaajah prapaccha/ Bhagavan Hiranyanaabha Kaoshalyo Rajaputro maam upetyaitam prashnam aprochata; shodashakalam, Bharadvaaja, purusham veta, tamahamkumaaram abruvam, naaham imam veda, yadyaham imam avedisham katham te naavakshyam iti, sa muulo vaa esha parishshyati yonritam abhivadati, tasmin naarhaami anritam vaktum, sa tuushmim ratham aaruhya pravavraaja, tam tvaa prucchhaami kvaasau purusha iti// Tasmai sa hovaacha, ihaivaanta shareere, Saumya, sa purusho yasmninetaah shodasha kalaah prabhavant iti//*

(Sukesha the son of Bharadvaja told Pippalaadi Maharshi that once a Prince of Kosala Desha approached Sukesha and enquired whether he was aware of the Purusha of 'shodasha kalas' or sixteen body parts. Then Sukesha replied in the negative as that was not clear about this 'Dharma Sandeha' or a root question and the Prince left unreplied and left; now that an opportunity cropped up he sought Pippalada Maharshi, a fit person, to kindly explain as to that Purusha with and where would he exist. Pippalaadi Maharshi replied that it was indeed that due to the cover of ignorance which the sixteen body parts which were merely the body adjuncts were erroneously construed as the 'shodasha kalaas' since they were stated to condition the movements of the 'Self consciousness'. Brihadaranyaka Upanishad vide II.iv.12 explains that Maharshi Yagnyavalkya enlightened his wife Maitriyi: *Sa yathaa saindhavakhilya udake praasta udakavevaanu vileeyat, na haasyedgrahanaayeva syaat, yatoyastatvaaadadeeta klavanaameva, evam vaa ara idam mahad bhutaamanantamapaaram vigjnaana ghana eva/ etabyho bhutebhyaha samutthhaaya tanyenvaan vinashyati na pretyasanjnnasteetyare braveemeeti hovaacha Yagnyavalkyah/* or Maharshi Yagnyavalkya explained to Maitreyi that the great Reality called the Supreme Self was not a separate entity due to your own ignorance and due to your identity of your body organs and their functions as being subject to hunger and thirst being the body being mortal. That was why a Being would feel exposed to dangers of death and the risks and fear of existence not knowing that the Being only changes forms,

names, characteristics and attributes but remains the Self which indeed would remain the Supreme and the Absolute reality always! The Maharshi cites the example of a lump of salt dropped in water dissolves and thus difficult to retain its original nature and that precisely is the cause of non identification. One tends therefore to that as and when the original Reality changes its form, name, features, fear of existence, anxiety of retaining the so called self etc. the *midhya* or the *make believe* prevails and blocks the view of *Satya* or the Reality! 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 case of non-identification. One tends therefore that as and when the original Reality changes its form, nature, features of existence anxiety of retaining the Self blocking the vision of *Satya* or Truth the Reality. As *Maytreya* got confused, she referred to the concept of duality but the Maharshi reiterated of Oneness and Unity and explained further in the next stanza: *Sa hovaacha Maitreyi, atraiva maa Bhagvavan amuumuhat, na abhidheeyate, na pretya samjmnaseeti; sa ho vaacha na vaa areham moham brakeemi, atam vaa ara idam vijnaanaaya/* or the same entity possessed of varying attributes and the Self was superimposed by ignorance like a burning wood was covered by ash and that Pure Intelligence which indeed appeared variegated by modifications of name, organs, and their attributes and the falsity of decay and destruction. On the other hand, the Self is indestructible, all knowing and infinite! As regards, the cover of ignorance due being to ‘*shodsha kalaas*’ in the sleep stage, or due to improper knowledge of Reality versus Falsity, the reply would be that *Purusha* as per the Veda Texts is within the body as connected to the physical parts interconnected with the Inner Soul further connected to Outer Sky.!)

VI.3) *Sa ikshaamchakre, kasminn aham utkraanta utkraanto bhavishyaami, kasminvaa pratishthite pratishthaasyameeti/*

(Now how would the *Purusha* so endowed with the sixteen body parts about whom *Pippilaada* explained to *Sukesha* depart and detach from the body concerned: *kasmim utkraante bhavishyaami aham* or which specific entity would rise up the body from and become My Self! Indeed the Self is the Doer and the Enjoyer too; thus as a result, It becomes continuous from birth to birth of the body. *Brihadaranyaka Upanishad* vide again II.iv.14 explains : *Yatrahi dvatamiva bhavati taditra itaram jighrati, taditaram pashyati, taditara itaram shrunoti, taditara itaram abhivadati, taditara itaram manute, taditara itaram vijnaaneeyaaditi/* or due to the actual existence of duality or even multiplicity, as also due to ignorance, the faculties of smell, vision, hearing, speech, thinking or mind set and of thought etc. react the same way. 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 similar way. One has therefore to understand that Self is Supreme in blueprint, be it the vision, or hearing or feeling or thinking; thus the concepts of the Self and the Supreme are of the inevitable identity! Now *Mundaka Upanishad* vide I.i.4 further defines the ‘*Para* and *Apara Vidya*’ ways and means : *Tasmai sa hovaacha, dai vidye veditaye iti hama yad Brahma vido vadanti paraachaava aparaacha/ Tatparaa Rigvedo Yajurvedah Saamavedorvavedah Shikshaa Kalpo Vyakaranam Niruktam Chhando Jyitishamiti, atha paraa ayaa tadaksharamadhigamyate//* or the *Para* *Jnaana* is defined as of somewhat inferior approach to *Brahma Vidya* in contrast to ‘*Apara Jnaana*’; the former being through the acquisition of knowledge of Veda Vedangas and the system of Rituals, Regulations and Rules that the knowledge of Scriptures so prescribe. On the other hand, the Superior approach of higher learning with less reliance on karma kanda is of Self Realisation through total control of *Panchendriyas* and of Mind)

VI.4) *Sa praanam asrajata , praanaaccraaddhaam kham vaayur jyotir aapah prithiveendriyam manah annam annaad veeryam, tapo mantraah karma lokaah, lokeshu cha naama cha/*

(Purusha, the Hiranyagarbha, as the Chief Creator manifested Praana the Life Force; from Praana He created Shraddha or Faith and Conviction, ‘kham’ or space, ‘Vaayurjyotiraapah’ or Air, Fire, and Water, besides ‘Prithvi Nidrayah Manah’ or Earth, Organs and Mind; ‘Annaat Veeryam Tapah’ or Food, Vigour and Self Control; ‘Mantraah karma lokaah lokeshu cha naamacha’ or the Veda Mantras, Rites, worlds, names and nomenclatures of of Beings and Forms)

VI.5) *Sa yathema nadyah syandamaanah samudraayanaah samudram praapyaastam gacchhanti bhidyete taasaam naama rupe samudra iti evam prochyate, evam evaasya paridrashtur imaah shodasha kalaah purushaayanaah purusham praapyaastam gacchhanti bheedyate chaasaam naama rupe purusha iti evam prochyate sa eshokalmrito bhavati, tadesha shloka://Araa iva rathanaabhee kalaa yasminpratishthitaah, tam vedyam Purusham vedan yathaamaa vo mrityuhparivyathaa iti//*

(All the ‘Jeeva Nadees’ or the ever flowing rivers are finally destined to merge into the High Seas. The rivers once merged thus, their original name, length and breadth, course and colour are transformed too without any trace. Similarly the ‘Shodasha Kalaas’ or the sixteen constituents of human beings counting from Praana the Life Force get merged into the all pervading Purusha but there would be no trace of the merging traits and features. Hence the Immortality of the Self albeit in recurring forms, sex, as also even species! Death is but a gateway to another cycle of births and rebirths. Having explained that there are two stages of dream state and death of human life, Prajapati explains to Indra Deva the traits of merger in Chhandogya Upanishad vide VIII.xii.1: *Maghavan, martyam vaa idam shariram aattam mrityunaa, tad asya amritasyaa ashareerasya atmaanodhishtanaam, aatto vai sashareerah, priyaapriyaabhyaam, na vai sashareeraaya sataha priyaapriyaayor apaharsti, ashareeram vaa va santamnaa priyapriye sprushtah/* or Prajapati exhorts Indra as follows: This body is mortal and is shrouded by death; that is also the place of the Self which is Immortal but bodyless! Whatever is embodied as the body is subject to death as that encases the Immortal Self. This outer covering or the body is subject to pleasures and pains or desirable or undesirable influences. But surely the unembodied Self is totally unaffected by the pleasures and pains. The Chhandogya Upanishad vide the Stanza 5 clarifies amply: *Ata yo veda: idam manvaaneti sa atmaa, manosya daivam chakshu saa manasaitaan kaamaan pashyan ramate:* or the consciousness activates mind the divine mind as the agent of the Self; the Self by itself does not initiate any action nor even the divine aspect of mind but the physical part of the mind is squarely responsible for the deeds. Thus the physical actions are initiated and executed by the body parts headed by the physical mind. Antaratma or the Self remains as a spectator to the actions of the sensory organs of the body which is but mortal.)

VI.6) *Araa iva ratha naabhaa kalaa yasmin pratishthitaah, ta vedyam Purusham veda yathaa maa vo mrityuh parivyathaa iti/*

(One is indeed aware that Purusha the Hiranyagarbha is worthy of realisation and is the prime mover of the ‘kala chakra’. The entire Universe is designed, detailed and dented too by Him and acts like the wheel hub with spokes arranged or the organs fixed, providing temporary reliefs periodically, lest longer the life beyond limits would inflict very long existence of prolonging misery but mercifully providing intermittent reliefs and hence the contraption of periodical pauses and ever long birth- death syndrome!)

VI.7-8) *Taan ho vaacha, etaavad evaaham etat param brahma veda, naatah param asti iti// Te tam archayantah, tvam hi nah pita yosmaakam avidyaayaah param paraam taarayasi, iti; namah parama rishibhyo namah parama rishibhyah//*

(Maharshi Pippalaada thus replied the sixth question of Sukesha, the son of Bharadvaja about the Shodasha Kalaas of human body and how the sensory organs are restricted to the physical acts only and once the Self of Glory titled Antaratma or the Inner Consciousness jumps from one to another cycle of births and deaths on a repetitive basis, the shodasha kalaas get replaced in the subsequent births again and again. Having so replied, the Maharshi confessed that beyond the stage of Hiranyagarbha, he might not be able to comprehend any further about the Parama Tatva or Brahman the 'Avyaktaavyakta' or the one Realised and Unrealisable! Thus he hinted to the Seekers of Brahma Vidya that not only one might not be able to 'seek' or learn but would have to be only 'intuitive' or 'self-experienced suo motto' by themselves. He further commended those Glorious Maharshis who had by dint of their deep faith and dedication accomplished the Supreme Vision and got absorbed into that Unique Truth, some as of mortal glories being 'Jeevan Mrityus' and the other apparently as a part of that Outstanding Vision Itself!)

Conclusion:

To conclude, the Six Questions which were ably replied to are about Creation of Universe and Methodology of Realisation; Prime Supports of Life and Praana; Origin and Destination of Mortal Life; From here to whither to!; Dream Control-mind or Soul!; Om- gateway to better life and beyond; and Shodasha Kalaas and Self like salt in water!

Om vaangme manasi pratishthitaa mano me vaacha pratishthatam aaviraaveerma edhi vedasya ma aneesthah shrutam me maa prahaaseeranena adheetenaahoraatraan samdadhaami ritam vadishyaami satyam vadishyaami tanmaamavatu tad vaktaaram avatu vaktaaramavatu vaktaaram//Om shantih shantih shantih//

(Speech is firmly set in Mind, Mind is well set in expression; may my expression be well positioned in the framework of Vedas and Learning as embedded in Truth; indeed let this be sustained always irrespective of day or night; let me think of, speak of and feel the Truth alone which should protect all those who speak, think and cogitate and most essentially perform and practise forever! May Peace, Peace and Peace alone prevail forever!)

-----OM TAT SAT-----