

PRASHNA UPANISHAD

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Essence of Puranas:

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

Dwadasha Divya Sahasranaama:

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

Stotra Kavacha-A Shield of Prayers

Purana Saraamsha

Select Stories from Puranas

Essence Dharma Sindhu

Essence of Shiva Sahasra Lingarchana

Essence of Amarnath Yatra

Essence of Paraashara Smriti

Essence of Pradhana Tirthas

Essence Brahma Sutras

Essence of Dharma Bindu

Essence of Upanishads: Aitareya, Brihadaaranyaka, Chhandogya, Katha, Isha, Taittiriya, Mundaka and Prashna

[Note: All the above works released by kamakoti.org/news]

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ESSENCE OF PRASHNA UPANISHAD

*Om bhadram karnebhiih shrunuyaama Devaah bhadram pashyemaakshabhiryajatraah, sthirair
angaistanustustuvamsastanuubhih vyashema deva hitam yadaayuh/ Svastina Indro vridhdhahshravaah
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 grandson of 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 they 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-Uttarayanans

I.9-10) *Samvatsaro vai Praja patih, tasyaayane dakshinachottaramcha, tad yeha vai tad ishta 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 aayanam etad amritam abhayam, etad paraayanam, etamaan na punaraavartant, ityesha 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 yatris, 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 yeshaam 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. Brihadaanyaka 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 samudapaarayata, 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 Brahama 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 Kabandhi 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 agni aapah pruthivi 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, tasmischa 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 stuvanti// Eshognis tapatyasha Surya esha parjanya Maghavaan esha vaayuh: esha*

*prithivi rayirdevah sadasacchaamritam cha yat// Araa iva ratha naabhau praane sarvam pratishthitaam,
Richoyajumshi saamaani yajgnaah 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 praanaiah pratishthasi// Devaanaam asi vahnitamah pitrunaam prathamaa svadhaa,
Rishinaam charitam satyam atharvanaanangirasaam asi// Indrastvam praana,tejasaa Rudrosi
parirakshitaa, 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 pratishhitam, 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 some how 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 aatatam, 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 amaana 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 Brihadaranyaka 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 mrityrupaani/* 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! Brihadaranyaka 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! Brihadaranyaka 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 viniyukte' 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 seperately! 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, activising 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, svapi-teeti 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 yaajamaanah, 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 Yajna 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 hriddatantarjgotih 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, anyonyat sprushet, anynyad vijaaneeyaata/* 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 atmaani sampratishthante// Prithivicha prithivi maatraacha tejascha tejomaatraacha vayuscha vaayu maatraacha 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 atmaani 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 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 *Suksha* depart and detach from the body concerned: *kasminn 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 yasminpratishtithaah, 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 naabhaoh kalaa yasmin pratishthithaah, 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!)